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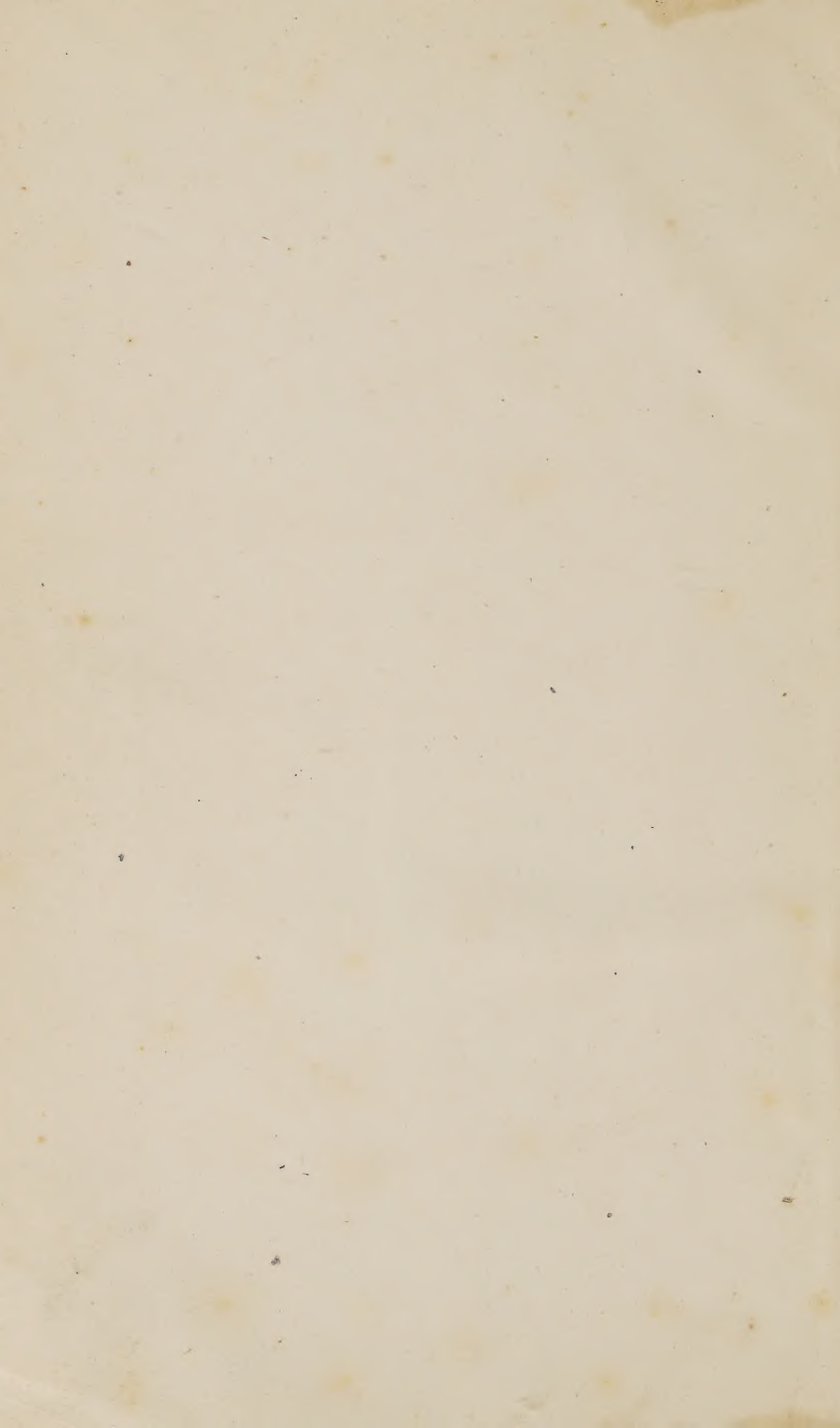














THE  
EVANGELICAL MAGAZINE,  
AND  
MISSIONARY CHRONICLE.  
1865.

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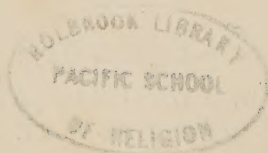
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REV<sup>D</sup> DAVID THOMAS, B.A.

BRISTOL



# THE EVANGELICAL MAGAZINE

AND

## MISSIONARY CHRONICLE.

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### JANUARY 1865.

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### *New Year's Day. 1865.*

BY THE REV. H. R. REYNOLDS.

THE first day of a new year suggests thoughts that we have no right to dismiss. Every day is a dividing line between two eternities, and every moment an eminence from which we may survey the dim past and the mysterious future. However, what may be done at any time is often neglected, and our lives are too prosaic and too busy, that we should often make observatories of eternities out of our fleeting moments. We shrink from the mystery of past and future time. We cannot bear the burden of our memories, and we cannot face the unknown to-morrow, without laborious and devout preparation for the unwelcome task. As travellers ascending a mountain often find the way too slippery, arduous, and dangerous, to turn themselves round, and look calmly back and down into the valleys they have left behind them; so in our Christian course, in our upward onward travel to the sky, there is so much to do in preserving the narrow footway, in avoiding the dangerous precipices, in climbing the steep ascent, that we are often conscious of trepidation, of bewilderment, of giddiness and peril, even if we pause for a moment to see how far we have climbed, or peer too curiously into the mists which wreath the great white throne of God, that we are ever nearing.

It cannot be denied that "self-examination," as it is termed, may easily become tedious, conventional, and unprofitable. People who have neither poetry nor philosophy in them, often make it degenerate into useless reveries, and mere gossiping with conscience. They begin with solemn memories of the past and anxious forebodings of the future, but they soon find themselves thinking of their neighbours' peccadilloes, and summing up their losses and gains, and absorbed in the commonplaces of their business, and their tea-parties, and the last new novel. Too often these religious "self-examinations" terminate in the vanity of writing diaries to be seen of men, and thus are consummated in selfish-



ness, self-righteousness, and pride. Thus, in an ordinary way, we are not likely, from this variety of disadvantages, to lose much of our precious time in fruitless searches into past or future. By the very nature of our minds, we are always hurrying on without halt or pause, to the day when we shall have done with these habitual measurements of time, and to the hour when God's triumph over us, either in wrath or love, will be absolute and eternal. God does not permit us to abate our pace or stand still in our course even for a moment. While we are surveying the past hours of our life, we are hurrying forward with ceaseless speed to our journey's end. Still, if there be any period of our time in which Time himself appears to slacken his rate of progress, it is at the conclusion of one year and the commencement of another. For now in many ways we are forcibly reminded that old things have passed away and that many things have become new. A new date and fresh notation marks our connection with past ages. New rounds of engagements, of public business, and personal toil; new cycles of birthdays, anniversaries, and collections; new parliaments, budgets, and taxes; the necessity of taking stock of our responsibilities; the return of the great phenomena of nature in their eternal order, and wonder, and mystery; the new faces that greet us everywhere, and the new names upon the grave-stones,—all force us to meditate upon the fresh lease of our life, compel the glance backward, and the would-be prophecy of to-morrow. The revolution of the years has the effect of making our life assume the form of a spiral, rather than of a continuously extended line, for it seems frequently to return to the spot near which it took its rise; and, as it advances and is prolonged, asks for comparison with portions of itself long since gone by. Therefore, it is reasonable and natural on a New Year's Day to make the kind of reflection which is so difficult, awkward, and perilous, if it be made too frequently. While we are talking about it, the new impetus of the New Year is already given and received; the new circle of work, of thought, of duty, has closed around us.

Before the appropriate, and perhaps irresistible emotions suggested by the New Year's morning are forgotten, we desire to commend to our readers a motto for the year. It is one suited to old and young. It is appropriate to the student who is appalled with the aspects of thought and with the philosophic tendencies of the age. It is suited to the earnest worker, who has no time to speculate about impossible solutions of unanswerable questions. The proud, and selfish, and self-complacent may be brought by it to their senses; the depressed and trembling spirits may be stimulated by its healthful, hopeful, vigorous ring; the humble, patient believer, who fears no evil because the Good Shepherd is with him, has long since made it not only the motto of a year, but the principle of a life. It is a motto which the old Hebrew king uttered when his hoary



hairs escaped the gilded crown of thorns upon his wrinkled brow, and were rudely waved by the windy tempest that roared around him. It is a motto which St. Paul—the greatest thinker and the wisest man, the sublimest hero and the saintliest martyr of the early Church—made it the business of his life to expound and develop. It is a motto which the great prophet of the coming Christ perceived with deep insight to be the link between the dispensation which was to pass and that which should yet be ; and it is a motto which the sons of God have always cited when they felt themselves in face of great mysteries, haunted by an irrevocable past, hurried forward to meet a shadowy and inevitable future. Sometimes we have heard it whispered by trembling voices from between the curtains of a dying bed ; and sometimes, bold and strong as the blare of a trumpet, it has issued from some burning fiery furnace, where there have been spirits stronger than the fire. The pleasant pastures of the Good Shepherd have often echoed with the song of it, and the good soldier of Jesus Christ has often engraved it on his arms and taken it with him into the great battle-field. It is this :—  
 “ I WILL GO IN THE STRENGTH OF THE LORD GOD : I WILL MAKE MENTION OF THY RIGHTEOUSNESS, EVEN OF THINE ONLY.”

We will say a word or two about the meaning of the motto, and then show its applicability to the *day* on which we ask our readers to make it theirs. Those who have wisely used these words, have not meant that they were unconscious of any strength of their own ; that vigour of heart and aptness of hand, steadiness of gaze, and knowledge of duty and approval of conscience, were delusions of their fancy. They have not meant by using these words, Paul and Isaiah and David, that they were mere passive instruments in the hands of Jehovah,—machines without will, or mind, or heart ; that it was God's duty and claim to think, feel, or act for them ; that they had nothing to do but wait for Divine impulse, and be plastic and submissive to the treatment of the Divine Omnipotence. On the contrary, though they have clearly perceived that Divine strength was the only strength that could grapple with their difficulties, that Divine energy could alone conquer their foes, that only Omnipotence could sustain that thought of eternity which is forced upon them by the flight of time, that only the Lord God Almighty could take the burden of their own lives and not be crushed and overwhelmed thereby, and that God was their “strength and song,” “their strength and Redeemer,” “the strength of their heart, and their portion for ever,” they were as clearly convinced that it was theirs to walk in this strength ; to appropriate, feel, and realize within them the Divine element of their lives.

Again, by the acknowledgment and recognition of God's righteousness, these men never meant that *they* had *no* righteousness,—that the change wrought in them by the Holy Ghost was only a nominal and imputed



change. When the Holy Spirit made Paul feel that God's righteousness had been given to him in the great Propitiation, he was thenceforward conscious of the life of Christ within him. The true foretaste and pledge of forgiveness is ever the unction of the Holy One. The sign and seal of the righteousness that is given, is nothing less than the righteousness that is sympathised in, appropriated and infused into the heart. A new life is the essence, the beginning of the Divine righteousness, and is always God's righteousness, even *His* only: for most certainly those who have used these words have never meant by them, that they were giving a fine name to their own strength or their own righteousness. They did not mean that they were falling back upon their common sense, or worldly fatalism, or good works, or Christian zeal, or personal heroism, and calling *that* by so grand a title as God's strength or God's righteousness. They have always disclaimed the idea of being themselves the source of any goodness, and they have always maintained the necessity of being in harmony with the Eternal righteousness and goodness. But they have believed deeply *in the possibility of Divine strength becoming human strength, and of the Divine righteousness becoming human righteousness.* This deep faith is of the very essence of Christianity; it is the practical illustration of the great principle which finds its highest expressions in the constitution of Holy Scripture, in the inspiration of human words, and in the incarnation of the Son of God. Thus, the Holy Scriptures are perfectly human and perfectly Divine: the connection between the Divine and human elements is not such as to destroy the characteristics of either the one or the other. We do not claim a Divine authorship of such a kind as overrides the mental characteristics of its human production, or deprives its human authors of their personal peculiarities or responsibilities. Nor do we claim a Divine authorship which is simply a method of expressing our admiration of the singular human excellence of these wonderful books. But we believe we have a high example in Holy Scripture of the union of the Divine and human, where neither encroaches on the domain of the other, and where the result is not a *tertium quid*, neither Divine nor human, but is of such a kind that from Genesis to Revelation the whole is intensely human, the whole is absolutely Divine. In the same way the person of our blessed Lord is a combination of the Divine and human, in absolute and indissoluble relationship, the highest manifestation of God, the most entire embodiment of humanity. We are as equally jealous of those views of His Divinity which would reduce His humanity to a pleasing phantom of unreal human life, as we are of those views of His humanity which would destroy the unique and wondrous setting forth contained therein, of the Father's glory, person, and power. The Christian life is another illustration of the same thing. We are conscious of a strength which,



though ours as proceeding from our will, is yet God's as proceeding from His grace. God's strength is not substituted for human strength, nor human strength confounded by its own excellency with Divine strength, but there is such a communion between God and our nature that He really does act through our will, and think in our mind, and feel in our heart. Thus, the Christian life is a manifestation of Divine strength and righteousness, as certainly as the Holy Scriptures are the highest manifestation of Divine wisdom and truth, and as the Son of man was the perfect image of the Father's person and the brightness of the Father's glory. Strange contradictions, these, to the mind entirely unspiritual! One might almost as well talk of "round squares" and "straight circles" to a worldly man, as tell him to "go in the strength of the Lord," and bid him to "make mention of His righteousness." The Divine Book and the Divine Man are insoluble puzzles to those who have never made for themselves the attempt to "go in the strength of the Lord," and who, while doing justly, have never learned to "make mention of God's righteousness, even of His only." They resist the idea of using any strength which is not their own, or of being called upon to do that which is impossible to human strength. They disdain a righteousness which they have not fashioned or earned, and think that they have need of nothing which is not involved in the primary gifts and primordial possessions of human nature. Added to this, some of that Anglo-Saxon independence of theirs is projected into their religious life. A false delicacy begotten of modern scepticism makes them hesitate to receive a favour, or to share in the glory, and strength, and righteousness of the Divine Man. It is true that they have long since made the discovery that Divine and human strength are married and merged into one another, in all the so-called "triumph of man over nature." They know that all the powers of science and art are only human discovery and appropriation of Divine force; that, in every great success of our race, the true secret is, that God has taken man into His confidence and permitted him to work his own designs out, along the lines of the Divine operations. Yet, strange to say, as soon as some men leave the region of the natural or phenomenal, and enter the charmed circle of consciousness and religious life, they see unfathomable mystery in the idea of combining the Divine and human. Let us ask such to relinquish the unreasonable prejudice, to cease to complain of difficulties arising from this source, when all the analogies of nature and of revelation offer their aid to solve the mystery. However proud or self-dependent the speculative thinker, he never dreams of creating anew the force of electricity, or of giving affinities to the ultimate atoms or molecules of matter. Why should he be so tempted to create his own law, to fashion his own God, to be his own strength, to earn his own salvation?



There is another class to whom we recommend this motto for the New Year, namely, to those who are deeply conscious of spiritual helplessness and impurity. To these we say,—“Bless God for the sense of weakness and sin, for the revelation He has herein given you of yourself. The very need under which you groan is proof to every spirit but your own, that God is helping you. Your hunger after food is the great Creator’s blessed gift, as precious as the food itself. Your wondering awe at infinity is a first lesson in the mysteries of Heaven. Your fear is a breath upon your soul from the spirit of love and strength. That tottering of your feeble limbs until they rest upon the changeless strength, is the sign of your spiritual growth. Having taken hold of the arm of strength, and drawn over your spirit the folds of that robe of righteousness which is infinitely pleasing to God; having begun to trust, and hope, and admire, and adore; having learned to forget self in the great thought of God, of God in Christ, and finding within yourself the wondrous play of faith, and hope, and love,—it is your solemn duty to believe that the eternal God has been manifesting Himself in your consciousness. Take His strength for granted. New energy will thrill your withered hand as you stretch it forth to do your Master’s will. Take the cleansing for granted, and begin to give glory to God. In the effort to treat God’s assurance as a reality, lo, your leprosy is cleansed!” It is a great gospel this, to utter to the crowd of impotent folk: “Go, in the strength of the Lord: take up your beds, ye paralysed; ye halt and withered ones, rise up and walk.” It is a great gospel this, to make heard in the wards of the great lazaret-house—“Be clean, ye leprous and defiled ones:” for we who utter the Master’s words are sure that, if the most helpless and polluted sons of earth will believe them to be His words, they will at once find them to be true.

Again, some commence the New Year with bitter regrets and much despondency. The past is with them a failure, and their life a mistake. Their earthly calling is a huge blunder, and their Christian life an hypocrisy. The shades of the prison-house have fallen on them. They have forgotten the hopes of youth, and only a few short years are now left to them. The grey hair is here and there upon them, and their eye is jaundiced, and their heart sick. So many disappointments in their business, and their family, and church, that they have lost faith in God’s providence; and unless some heavenly voice reach them, it would seem that they have been deceived, and the devil will have them after all. If anyone should read this sentence who thinks that this is his own photograph, let us persuade him to believe that he, too, may fairly defy his seeming destiny with this motto. If he try to face an irrevocable past with anything but God’s righteousness, he will be an utter failure. If he presume on running the gauntlet of another year with any strength less than God’s, most likely his despondency will end in eternal despair.



Let the New Year help him to hope. He cannot wipe out the past, but God can. He cannot make amends for his folly by obedience. There will be more than enough strain put upon *his* obedience in the future. Let him not hope to cover his shame by the clean mantle of his own righteousness, but "make mention of God's righteousness, even of His only."

Some may anticipate very anxious duties, during this year. They may have to enter upon their new profession, become master of their own time, become rulers of the destiny of others. Some hope to marry their brides, and some to embrace their first-born. A great scheme of business, or speculation, or authorship, or politics, must this year ripen to its completion. Many are shortly anticipating the very climax of all their past years. How shall they face this momentous epoch in their being? There is no safety for any of us short of throwing ourselves upon, and identifying ourselves with God, and even making His will to be the true arbiter of our fate. If we take to ourselves the credit of our success or the maturing of our life-plan; if we plume ourselves on the distinction we have secured, on the honour, or the wealth, or the love, or the peace, which have been lavished upon us; if we put either or all of these down to our own prudence, or foresight, or strength, or righteousness, we are in sorry plight to meet the great coming responsibility. The motto that is now recommended may show us the true secret of godly prosperity, and bring us into loving surrender to the Divine will. If we go forward to meet this shadowy future in the strength of the Lord, and clothed with His righteousness; and if success crown our effort, and we launch our vessel on the new waters, and we take up the heavy load and bear it lightly, and wield the sceptre without weariness, and see the reward of our labours, we shall do also another thing,—we shall give glory to God: and if, on the other hand, we find that every hope is blighted, that our bubble bursts, that our love is withered, that our first-born is snatched from our arms, that we have to go to the grave and weep there—ay, or if it be the will of God, that we have to gird up our loins for our own last fight; still if this is the motto for the year, it will be well. We can go into the cloud of sorrow, or fire, or death, if God be our strength, our song, our portion, and our righteousness.

Lastly. We know of no better words than these with which to gird ourselves for the great conflict of opinions which is raging around the Church of Christ. It is idle to pretend that the great combat of God's enemies and friends has drawn no nearer to our citadel, or that the angry strife aims only to destroy or defend the outposts of the faith. Mines are laid with deadly ingenuity beneath the very holy of holies. Man's nature and origin, God's personality and will, the holiness and truth of Jesus, cannot be brought into discussion at all, without the admission that we are entering upon new phases of Christian warfare.



It is certain that by the mode of our resistance to the onslaught of our foes, we shall affect the whole future history of the Church. Our temper, the arms with which we fight, the fairness with which we contend for the mastery, our dogmatic intensity, our concessions, our Christian spirit now, will all leave age-long marks upon the faith of Christendom. At every past epoch of the Church when God's saints were in earnest, and when they accomplished the most for the maintenance of the truth and for the overthrow of lies, they have had but small insight into the future, nor have they comprehended what was the real meaning and full importance of their life-work. Augustine did not dream of what use both Luther and Calvin would make of the conflict between him and Pelagius. Calvin did not think how he was preparing the weapons with which Puritanism would fight her battles. The restorers of Greek learning did not know how they were working out the deep designs of Infinite Love, nor the Pilgrim Fathers imagine that they were laying the foundations of the great empire of the West. As bees build their cell and beavers their hut, not knowing why, nor really anticipating a single moment of their lives, and do thus reveal the will, the intelligence, the purpose of Him who worketh all in all; so the mind that directed the work of Augustine, and Calvin, and Baxter, and Erasmus, of Lorenzo, and Pastor Robinson, was not theirs, but His. They went in the strength of the Lord God, they made use of His forces, they worked out His purposes; for it was God that wrought in them to will and to do of His good pleasure.

And so now, we know not, we shall never know, the result of our work. As *Christians* we are fighting part of a great battle, the limits of which altogether pass our observation or our guess. The smoke of the battle-field, the immensity of the army, the extent of ground that we cover, the vast interests at stake, we shall never appreciate. As *Protestants* we are links in a great chain of witnesses for spiritual *realities*, we are proofs of the truth or falsehood of our great principles. Our lives and our work will be studied as a whole, a thousand years hence, when every fragment of the history may be precious that shall show how the man of sin has been consumed by the coming of the Second Man, the Lord from heaven. As *Nonconformists* we are slowly and through the ages working out great principles of ecclesiastical action and freedom, which will at length loom upon the world as the mighty creation of the Spirit of all truth. The vast nations that are growing up out of our loins, are as deeply, as surely, receiving the free spirit of our Nonconformity, as the nations into which the Roman Empire was broken took the impress of Roman organization and hierarchy. We do not see, we cannot calculate the effect of our individual life, or the life of our community, or our age; but God is leading us to work out His deep designs. Then becoming-conscious of the fact that everywhere and in every respect we have



to do a will that is higher than our will, and work a work which God has set us and only in part revealed to us, let us in His name go forward, walk in "the strength of the Lord our God, and make mention of His righteousness, even of His only."

## The Other Side.

BY THE REV. J. H. HITCHENS.

WHAT is there to which the words heading this paper will not apply? The clouds look dark and frowning, but there is another side radiant with the sunbeams. The giant mountain in one direction may be craggy and pathless, but there is the other side up which the traveller can make a pleasant ascent. The mighty sea has its attractions: there is its solemn ceaseless music, and there is its boundless beautiful plain, mirroring the face of the sky; but it has its terrors—beating with wild fury against the sea-side residence, and burying proud navies in its unfathomable deeps. As it is in nature, so it is with all creature circumstances and surroundings. Look at a coin—whether as scarce as Queen Anne's *farthing*, or as common as Queen Victoria's *florin*; take up a medal—whether impressed with the battered visage of some execrated emperor, or the fair face of some modern monarch,—and as surely as you find another side with a different image and superscription, so surely will you discover two sides, at least, to all that bears relation to you here. There is truth in the Italian proverb—"Every medal has its reverse." To all deductions of human thought—to all circumstances of human life—to all human conduct—ay, to human existence itself, there is "*the other side*."

Eighteen centuries ago, when the Holy Redeemer was in Capernaum, a city north-west of the Lake of Genesareth, and when He was desirous of doing good to the people of Decapolis, on the eastern side of the water, He said to His companions, "Let us pass over unto the other side." The restless sea was no boundary to the Saviour's field of toil. Geographical divisions and political distinctions were no barriers to His all-inclusive love. The world was girdled with His affection. Though solemnly employed in one position, He was not unmindful of other spots, where His benevolence had not been manifested. Whilst much sought and much needed *here*, His eye read the yearnings of others *there*, and, with an enviable impartiality, He was ever ready to say, "Let us pass over unto the other side." It will be to our increase in wisdom, our growth in happiness, our strength in usefulness, and our preparation for a future state, if we make these words our motto in relation to all that concerns us.

Among the ancient Romans, the Deity who presided over the beginning of everything was represented with two faces. True wisdom



may, in this respect, be compared to the imaginary Janus. Certainly it is not *Wisdom* that closes her eye to an object or an event because it is not agreeable. He that is *wise* will look with a discriminating eye and an impartial mind on all the phases of all his surroundings. He will ever vigilantly guard against the blinding influence of personal interest and party feeling. He will, mentally, walk round, and cross over, till he has taken a survey from every available standpoint.

I remarked, just above, that *to all deductions of human thought there are two sides*. Is it not so? Turn to whatever intellectual pursuit you please, do you not speedily discover that there are matters concerning which men have long discussed—points upon which differing authorities have been often quoted? In the profession of the law, what various interpretations are given of our national statutes, and how frequently the decision of one court of justice is reversed by that of another! In the walks of science, how antithetical are men's opinions! From certain symptoms in the invalid, one physician decides the case to be hopeless, another pronounces it curable. From carefully observed natural phenomena one astronomer confidently propounds a theory hostile to the deductions of his associate from the same data. From the rocky pages of the book of nature, what conflicting conclusions are being drawn by eminent geologists—some to support, and others to subvert, the Inspired Records! And then when we turn to the higher region of Religion, how many are the faiths of the world! how multitudinous are the opinions deduced from the one Book! how fierce the contentions and how prolonged the warfare over one passage of the Heaven-penned volume! "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ," are the cries ever falling on the ears of men. Such being the case, manifestly, we should deliberate well, before we come to any decision on any disputed point; we should "pass over unto the other side" and weigh the evidence offered by those from whom we are, at first, inclined to differ; we should examine the subject concerning us in all its parts, relations, and tendencies; we should cast a searching eye over the whole field of the discussion; we should see to it that early education, long-formed attachments, personal aggrandizement, and physical impulse have no predominating sway in our determinations. In a word, we should thoroughly analyse the principles of our decisions, that we may be able to give a reason for the hope that is in us. So seeking after truth, darkness will flee before us; the light will shine, for which we shall be ready to sacrifice much, and hazard more. Holding our convictions with all firmness, as men, we may still possess them with all meekness, as children. With no desire to be tossed to and fro and carried about with every wind of doctrine, we may still be observant of all the new ideas thrown off by other minds, knowing that, however intelligible and rational our thoughts, we must confess with Sir Isaac Newton, that we



are "only like a boy playing on the sea-shore, and diverting ourselves with now and then finding a smoother pebble or prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before us."

In relation to *religious* truth, another duty, besides that of careful investigation, devolves on us. It is, knowing God, to seek, by earnest and believing prayer, the illumination and instruction of the Holy Ghost, by whom the sacred writers were inspired. Believe me, there is another side to all revealed teaching, which can only be discerned by a heart in sympathy therewith. Two men ascend a hill to survey the beautiful prospect stretching out before them. There are the emerald meadows, decked with nature's flowers; peaceful valleys, with the browsing cattle; the little village, with the church spire peeping from among the foliage; the murmuring rivulet, pursuing its winding course; and far away, shining between the hills, the silvery sea. How different the feelings and expressions of the two spectators! One is smitten with admiration. The beauty of the landscape delights him, and the very warbling of the birds adds to his pleasure. The other takes no interest in anything before him, has no eye for the beautiful, and is rather glad than otherwise when his companion suggests that they should depart. Just so two persons sit down to peruse the Word of God. The one draws comfort and strength therefrom; sees the beauty of holiness; feels the priceless value of the promises; discovers the secret mine of wealth, and says, "Thy word, O God, is sweeter than the honey or the honeycomb!" The other tires of the study; encounters statements which are perplexing, and some which he deems contradictory, and speedily closes the book, dissatisfied and doubting. The one has a love for God and goodness, the eyes of his understanding being enlightened. The other is still in darkness, being without Christ. Hence the different experience. How truthful are the words, "The natural man receiveth not the things of the Spirit: they are spiritually discerned." Here lies the chief secret of the long-continued opposition to the truth of Holy Writ. This is the reason why men of extensive learning and of deep research have so often fallen foul of Revelation. They have taken a *one-sided* view of the words of the Eternal. They have come with a carnal mind to spiritual truth. Their mental vision has been disqualified for the view. Let them "pass over unto the other side;" let them submit themselves to the sight-restoring power of the Son of God, and soon they will see light in His light. Yes, the verities of Inspiration must be looked upon from the standpoint of *faith*, as well as that of *reason*. And when the heart has once exercised confidence in the world's Redeemer, and is brought to throb in sympathy with the Saviour, it will find itself on glorious vantage-ground, from which the mountain-difficulties of reason are dwarfed into tiny hillocks. In relation to all matters of thought on which it is desirable and necessary we should hold definite



views, especially in relation to all religious truth, let us make Christ's word our motto, and for a season at least "pass over unto the other side."

*To all circumstances of human life there are the obverse and the reverse.* I have lately observed an advertising placard on the walls of our great metropolis, with the words, "*Masks and Faces.*" My eye has never lighted on those large letters, without my mind reverting to the language of Longfellow, "Things are not what they seem." Upon how many *masks*, and how few *faces*, do we look ! Appearances deceive us.

"The tinsel glitter, and the specious mien,  
Delude the most—few pry behind the scene."

Gazing on the silvery disk of the full-orbed moon, we forget that one-half of her surface is distant from the sun, and unilluminated. So looking forth on the reputation, the riches, the splendours, the successes of some of our fellow-creatures, we think all their doings and days must be full of joy, for *all* to us are arrayed in fairy enchantment ; but the other—the shadowy side, has been unobserved. Burroughs quaintly remarks, "One may have a very fine new shoe, but nobody knows where it pinches him, but he who hath it on." Homer tells us that in the vicinity of the throne of Jupiter are two urns, one of pain, the other of pleasure, of both of which all mortals must drink.

We think of the position of *fame* ; of the pleasures arising from the sight of attending and applauding multitudes—of the thrills of gladness which must possess the man who wins the laurels—and of the satisfaction afforded by the prospect of being mentioned in the country's annals. But there is the other side. The rose has its thorns. He who rises to the loftiest summit, like Alexander, sits down to weep. There must be incessant struggle to retain what has been grasped. There will be the annoyances of rivalry. There will be a vigilant observance, by friends and foes, of every word and work, with a greedy seizing at, or exaggeration of, the minutest failure. Whilst, above all, there will be unrest of heart, yearnings within for something time-born glory cannot accord.

We think of the position of *wealth* ; of the numerous necessities and luxuries it procures ; of the respect and attention it will claim, as by talismanic influence ; of the suffering it will assist to relieve, and the holy enterprises it will privilege us to support. But it, too, has another side. What anxiety of mind it brings ! To what dangers from the assassin's hand it exposes ! How it oftentimes begets foes in our own household ! What evil passions in the breast it fosters ! What worldly-mindedness it creates ! Like the boughs of a tree rich and weighty with fine fruit, the heart of man is pressed earthward by wealth. Paul told his son in the faith that "They who will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."



We think of those who are endowed with *beauty*, and bedecked with *fashion*, and sometimes say, "How happy must they be who, being the objects of general admiration, possess an *entrée* into the highest circles of society." Remember, on the other hand, how intoxicating to the "holder and the beholder" is beauty, and at what personal or pecuniary expense the goddess Fashion is followed. At the shrine of each how many souls and bodies of our fellow-creatures are being daily sacrificed!

We associate with the *mirthful*,—forget for a season our cares and conflicts, to gather from their sunny dispositions some gleams of light for our own dark days. But when we envy the merry man, and think him always in a happy mood, we grandly err. "Harlequin without his mask is known to possess a very sober countenance." The widow of the late Charles Mathews tells us, that while her husband was moving hundreds with laughter, he was enduring much pain of body and mind. Liston consulted Abernethy about his terrible depression of spirits, whilst he was stirring London with his merry-making. Jonathan Swift, the witty Dean of St. Patrick, was known whilst living to be "the most unhappy man on earth." Cowper was suffering from a fit of morbid dejection when he penned *John Gilpin*. And if we consult the lives of our well-known humorists, we shall very quickly obtain abundant evidence that they were obliged

"To carry smiles and sunshine in the face,  
While discontent sat heavy at the heart."

A cheerful song, and a starving, shoeless, shivering street-singer; who has not been often painfully impressed with the incongruity? Ah, it is true, beyond all question, that to every situation in human life there is the other side. Bitter though the cup may be, there are some drops of cordial. Dark though the path may be, there are some clearly-defined and sunny spots. No man's experience here is so sad as to have about it nothing that mitigates or consoles. "Let us go over unto the other side." Let us not forget, when comparing our lot with that of others, to take into consideration the sorrows, anxieties, and temptations which encompass them, to which we are strangers; the advantages enjoyed by us which are withheld from them. Thus, we shall know less of murmuring, and more of contentment. Instead of exclaiming with the troubled Psalmist, "Oh that I had wings like a dove! for then would I fly away and be at rest," we should say with the Apostle, "I have learned, in whatsoever state I am, therewith to be content."

"This is the charm by sages often told,  
Converting all it touches into gold;  
Content can soothe, where'er by fortune placed;  
Can rear a garden in a desert waste."

*To all human conduct there is another side.* I wish particularly to



refer here, to our treatment one of the other. How frequently do we hear the words from the lips of one man concerning another, "I am surprised at his conduct. I am much disappointed in him. I cannot think what possesses him;" whilst similar remarks are made by the absentee respecting him whom we hear speaking. The two are sundered by some misunderstanding, each thinks himself right, and both are anxious for truth and justice. Looking at their behaviour, each from his own standpoint, neither sees himself in error. Just thus is it in all matters, even where the dearest ties of kindred and friendship exist. None of us can see himself or his actions, as he and they are seen by on-lookers. Acting according to the light we have, the inward monitor may be at rest; whilst bystanders, judging by the light they have, may warmly condemn. Now our duty is clear. "Let us pass over unto the other side,"—that is, let us, as far as possible, weigh the evidence and arguments of our opponents; let us think what would be our feelings if we were situated as they are; let us delve into their motives as far as we can ascertain them, and not overlook the surrounding circumstances and constitutional tendencies of those whom we think have erred. The result of so acting will be, that the Heaven-born Charity, brightest and best, and queen of the Graces, will be strengthened to hold her sway in our hearts; we shall learn to "bear all things, believe all things, hope all things, endure all things," and, consequently, shall live with sweeter peace in our breasts, and dearer bonds of amity 'twixt us and others. There will be less estranging coldness between brother and brother; fewer heart-burnings; less fault-finding; more Christ-like sympathy; ay, more of the days of heaven upon the earth.

Be it not forgotten that all our conduct has a *Godward* as well as a *manward* side. Our fellows can judge us only by our avowals, and professions, and deeds. But God regards our motives. Man looketh on the outward appearance, God looketh on the heart. To the denizens of earth our life may appear fair, and consistent, and even praiseworthy, but to the Searcher of hearts it may be contrariwise. He may discern evil lurking in the soul. The motives may be impure, the expressions insincere, the earnest service marred by sin, and the hallowed day crowded with iniquity. Let us, with Jesus, look to the other side; let us try our conduct by the testimony of Scripture; let us examine ourselves, and ask the good Lord to show us ourselves as He sees us. The result will be that we shall abhor ourselves, and repent in dust and ashes.

One other thought before closing this paper. *There are two sides to human existence.* We are prone to think only of these bodies, which must return to the dust. We are tempted to fasten our gaze on the passing pleasures of this sublunary scene. We live on, year after year, and many from infancy to old age, without seriously thinking that there



is another life awaiting us, and that when we close our eyes on the changing events of earth, we must open them to the eternal mysteries of the future state. We forget that there is a hereafter with its glories or its griefs ; a hereafter with fragrant incense curling from the censers of rapt worshippers, or the smoke of torment ascending for ever ; a hereafter with blood-washed, milk-white robes, or demoniac uniform ; a hereafter with cherubic associates, or satanic companions ; a hereafter with God's smile or God's frown ; a hereafter with the joyful review of the path of life, or bitter recollections of neglected opportunities. We forget that there is within a deathless principle, which finds no rest in that which is perishable ; which, exile-like, longs for home, a soul that aspires to immortal renown, and pants to be elevated to the ranks of the ransomed. Forgetting these things, we become engrossed with the things which are seen and temporal, to the depreciation, and, alas ! sometimes, to the total neglect of things eternal. The sanctuary is unvisited, the Bible is unread, the throne of grace is unfrequented, the preached word is forgotten, Calvary has no attractions, and the tender-hearted "Man of sorrows" is despised and rejected. Reader, I summon you now to a duty which is incumbent on you. I call upon you to consider *what* and *where* you are. I say, "Let us pass over unto the other side ;" let us think how the soul fares, what are its hopes and prospects in relation to the future. Whither is your undying spirit fast hastening ? Where will you spend your eternity ? You have well considered, and perhaps comfortably provided for, the requirements of the body ; have you with as much attention, and anxiety, cared for your soul ? You have aspired to the good opinion of men ; have you striven as strenuously to be approved unto God ? You have gathered to yourself a competence, ay, it may be an abundance, of earthly treasure ; have you at the same time laid up for yourself treasures in heaven ? I entreat you look on this side—this spiritual—this solemn—this divine—this undying side of human existence. The result will be by no means detrimental to your worldly success, or destructive of your present pleasure. Contrariwise, you will be prepared for the decorous discharge of earth's duties—will possess an asylum amid the vicissitudes of time—will enjoy freedom from harassing fears—will be privileged with nearness of access to the Divine Sympathiser—and will look onward with calm heart and bright hope to the better land. Pass over in thought to the other side of your existence, now—*just now*, as you finish reading this paper—and you shall soon find yourself making a pilgrimage to the cross, and to Him who hung thereon, whose heart is full of love for you, and whose mercy endureth for ever !



## The Churches.

BY THE REV. HENRY ALLON.

It is a great benefit to try, from time to time, to rise above the recognition of our own immediate church relations, and to estimate the varied excellences of the Church catholic. We understand our own section of church life rightly only when we understand its relations as a member to the whole body of Christ; and we the best nurture the devout feeling and purpose of our religious hearts, when we assure ourselves concerning other churches, that they "work the work of the Lord, as we also do." We keep ourselves from narrow sectarian feeling,—which is very different from an intelligent and hearty preference of our own particular church, only by trying to realize from time to time the comparative unimportance of the mere modes of life about which we differ, and the essential importance of the life itself in which happily we are one. It may not be amiss, therefore, if we commence the New Year by a glance at some of the general aspects of the Church catholic, and try to estimate what its position and character are relatively to the great onward movement of the world's history.

1. One of the characteristics of the Church universal in our day is its quickened religious life,—a quickening so positive and universal as to arrest the most casual observer. Even those of us who are comparatively young, who, in crossing the continent of life, have reached but the watershed whence in opposite directions its currents flow, are conscious of great contrasts. Within the last quarter of a century the general tone of spiritual life and sympathy has been wonderfully intensified. The zeal which burned only in individual hearts, or in restricted circles, is now so diffused as to constitute no peculiarity. Individual temperament and gifts will of course always be distinctive—individual work will always be very largely determined by circumstances; but in spiritual fidelity, self-sacrifice, and usefulness, the Church, in all its sections, now numbers its Whitefields and Wesleys by hundreds—devoted ministers, godly men of business, ministering women, and self-sacrificing teachers, for whom the last century had no parallels. Few of us are competent to estimate what in these, and in the spirit which they express, the Church of this nineteenth century has gained. Our generation has its great and grievous shortcomings, its characteristic sins. God forbid that, in our thankful recognition of its good, we should be either forgetful of the former, or self-complacent in the latter. We have ever need to humble ourselves; to pray, and watch, and strive. There are "virtues that undo a people," and there are pieties which ruin a church.

But the true spirit of progress is the spirit of encouragement, achievement, and joy—the song of the jubilant, not the serge of the flagellant.



There is nothing that so humbles the spiritual as success. Wisely and humbly, therefore, we recognise our advance in the life and spirit of the Master, and rejoice in it, and in the consequent extension and influence of His Church.

This deeper spiritual earnestness, this higher spiritual feeling, has pervaded the whole of Christian society. If it has been notable in the churches of Nonconformity, it has been still more notable in those of the Establishment. The Tractarian movement owes its measure of success to the great devoutness, earnest godliness, and self-sacrificing consecration of so many of its leaders and adherents. Equally excellent are many of the "Broad Church" party; while the piety and devotedness of the "Evangelicals" are beyond all doubt and all praise. There is not one of the great sections into which the Episcopal Church is so extremely and so bitterly divided, the most prominent characteristic of which is not godly devotedness. Personal goodness does not, of course, insure truth of doctrine; but in denouncing error personal goodness must not be denied. We may have a strong protest to utter against the ritual superstitions of one, against the rationalistic tendencies of another, against the illogical subscriptions and incongruous position of a third; but we must recognise the spiritual and fervent piety of all. The age is gone by when even in the Established Church, with its fatal system of patronage and sacramentarianism and ministerial irresponsibility, a clergy could be tolerated that was characteristically unspiritual. So also it is in the Established Church of Scotland. The paralysing frost of "Moderatism" has thawed, and in its pulpits are heard ministers as faithful and as fervent as any in the pulpits of Nonconforming churches.

It may be difficult or impossible to speculate on the causes of this change. Perhaps they are manifold, and some of them very remote and subtle. In the chemistry of spiritual life, while the great cause is Divine, a thousand elements combine. But of the fact there can be no doubt. And it is a fact of the greatest moment and hope for the Church. It is true that there is a strengthening of evil and error, as well as of good and truth; but it is something gained when the urgency of religious truth has produced seriousness in those who reject it: and it is an augury of much to be gained, when the heart of the Church is earnest, its hand active, and its voice prayerful. The truth of God is always safest with spiritual hearts; for piety is a life whose instincts yearn for the true, whose sympathies lay hold of the good, and whose impulses prompt the realization of the holy. A true theology even is a precarious hope for the future compared with a deep religiousness.

2. Allied with this characteristic of the Church are its great practical developments, its consecrated activities and large liberality. A quickened life produces more active solicitudes, more self-sacrificing service. This, again, may be the pre-eminence, but it is the peculiarity of no



particular church. In personal munificence, in unwearied activities, in unselfish devotedness, the Church of Rome is not a whit behind the most exemplary of our Nonconforming churches; and the Episcopal Church is awakening to a new life, and bids fair to rival both. The fact of its being a national establishment has necessarily affected both its spirit of liberality and its personal consecration to labour. Paralysis will affect the arm that always leans—indifference will gather upon him whose responsibility is made secondary. To a large extent, however, these evils have been counteracted by a quickened religious life; and in munificence and activity the Episcopal church now bids fair to be not a whit behind the very chiefest of the churches. Of this, the large-hearted conception of the excellent Bishop of London, and the large response made to it, is an earnest; and who of us is there who does not in this unfeignedly rejoice? In our hearty joy that our Episcopal friends have at length found the more excellent way of extending the kingdom of Christ, we will forbear even to remind them in whose steps they tread.

During the last half-century this development of the practical activities of the churches—those of Protestantism especially—has been very remarkable. It has been a true logical sequence. The characteristic work of the early Reformers was the vindication of a pure doctrine; that of Whitefield and Wesley was the quickening of a personal spiritual life; that of our own day is the development of spiritual life in earnest, grateful, aggressive activities. The Reformers won territory; the early Methodists laboured for a home harvest; we sow everywhere the precious seed for a reproductive crop. First the idea, then the life, then its development in fitting activities.

Of course the force and character of the activity will correspond to the intensity and quality of the life. The spiritual life produced by Whitefield and Wesley was very fervid and impulsive; just like the life of the Pentecostal church. Because of this—because also of its novelty and of the lack of provision for cherishing and regulating it, it also was fitful and irregular in its developments; it was a state of things corresponding to that in which “the multitude of them that believed were of one heart and mind, and had all things common.”

But then, as with the early Christians, this fresh fervid life was full of yearning sympathies, and soon broke out in aggressive efforts; and thus it was regulated and disciplined by its own work. And now, again, Christian benevolence and Christian ingenuity have filled the Church with missionary agencies. Never in its history were so many evangelical efforts devised, so many of its members consecrated workers.

This, however, has a twofold aspect. So long as the activities of the Church are impelled by pure spiritual love, and directed by simple spiritual truth, they express the highest possible condition of present



spiritual life. Its next gradation is the harvest rejoicing in heaven. But even the Pentecostal church soon "left its first love," and ceased to "do its first works." An active spiritual life may so magnify its works as to enfeeble its faith; and permit its love to cool: the excess of seed may impoverish the root. Missions to the heathen, Church extension, personal activities, may become substitutes for the piety which they ought to express. They may hinder quiet communion with God—loving, worshipping rest at the foot of the Cross—prayerful nurture of the indwelling spirit—daily holiness—the self-knowledge which is the nurse of humility—helpful, sympathising, and forbearing brotherliness. While over multitudes we mourn that they will not labour at all, over some we fear that they labour too much,—that activity is in excess of the thought and feeling, that are equally essential constituents of the triad of life. He who bade the disciples "come into the desert and rest a while," who himself alternated His days of activity with nights of meditation and prayer, would have us preserve the golden balance of life. There may be as pernicious an excess of toil in spiritual things as of toil in temporal things. What we do, should be a precious ministry to what we feel. We pray that our doings may be effectual; and we do, that our prayers may be fulfilled. Our present danger is lest doing should eat out the heart of feeling. Let but the Church become proud of its doings and absorbed in them; let but the heart of doing get cold, and other motives supersede grateful love to Him who has redeemed us, and yearning compassion for those yet unsaved, and our very doing will become our curse: the mechanical act will become the coffin of a dead heart, and where the spiritual soul uttered itself in passionate prayer, only the lips will recite an unfelt ritual. Life may spring up rapidly and imposingly, but with "no depth of earth." We may have "a name to live while we are dead."

If philosophy have any wisdom, if history have any teachings, this is the present peril of the churches. This generation of great doers may be succeeded by a generation of great formalists and Pharisees, whose dead hearts and mechanical works, as in Jerusalem of old, shall be the melancholy curse and climax of a perverted spiritual life.

The only preventive of this is a jealous care of the springs of our work,—a wise and holy solicitude to keep our impulses strong, our motives pure, our spirit of self-sacrifice simple; our springs of life fed by rest and thought and prayer, by constant living communion with Christ; our souls as often quietly recumbent at the Saviour's feet, as bustling about the activities of service. Peril is to be suspected whenever practical work has exhausted the energies, or absorbed the time that should be given to quiet thought and prayer. It is easier to work than to pray; and in this age of strenuous activities, it is needful that we should insist upon the frequent recall of the Church's thought and



heart to the great principles and truths of Evangelical theology. Unresting work in the church, and mere religious sentiment in the pulpit, demanded by, and ministered to minds and hearts overjaded for thought, imperatively demand of all faithful watchmen of Israel a purifying and strengthening, and it may sometimes be a counteracting ministry of great fundamental doctrines and of high spiritual motives. Do not let us care whether this will be the most popular ministry or not. He is an unfaithful and a miserable man who has not much higher and nobler aims than to draw large congregations and to please those to whom he preaches. The earnest worker needs to be frequently called to stand before some great manifestation of God,—some desert bush that burns with fire,—some awful mount where in lengthened solitude God may be communed with,—the Cross around which darkness gathers,—the sepulcher over which silent angels watch. Let his busy hands frequently rest, that his suspended thought may be profoundly exercised, and the fervour of his scattered heart prayerfully gathered. And so shall the glorious work which the Church is doing feed and not impoverish its life,—be the discipline of its faith and the development of its strength. We shall do God's will on earth as angels do it in heaven, and hasten the harvest which God has ordained that only human hands shall reap.

3. A third general characteristic of the Church of Christ is the universal prevalence of a spirit of inquiry and debate. More or less there will be this in every generation. In the most dogmatic churches, individuals will be found presuming to exercise the "right of private judgment," and to investigate the most accepted truths. Society, indeed, advances by a perpetual resolution of forces,—conservative fear and radical daring, traditional belief and independent inquiry, dogmatic assertion and testing thought. The difference between one age and another is simply in the comparative prominence of the one or the other.

It is on all hands admitted that the characteristic of our age is one of free and bold inquiry. In every section of the Church, and almost in every form, certainly with very varying degrees of wisdom, and with results both good and evil, men are inquiring, what is truth in both the theology and the constitution of the Church. It is no longer a sufficient reason for believing a doctrine, for maintaining an ecclesiasticism, or for observing a ritual, that it has been received hitherto. Even the Bible itself is asked concerning its credentials. The conservative forces of the Church, however, are stronger than any other conservative forces of society, partly because of the facility with which religious notions can be maintained, however the life of society may advance ; partly because of the passionate feeling which men throw into the religious convictions which are their life ; and partly because the great multitude of church members and worshippers are unpractised in inquiry, reason through their feel-



ings, and associate all true religion with whatever notions and practices they have been accustomed.

If a man dissent in science, he is at the worst regarded as crotchety, and is very soon either justified or discredited by the spirit of free inquiry ; but if a man dissent in the Church, he is regarded as very bold and very irreligious. The *odium theologicum* gathers round him ; he is denounced oftener than he is refuted ; and whether he has reason for his position or not, a label is sufficient for his permanent excommunication. And this is not the characteristic of one church more than another ; it is as true of those who dissent from Dissenters, as it is of those who dissent from established churches. It is the characteristic of religious human nature. It is in fact the distinction between the domain of fact and the domain of opinion. The facts of science cannot long be in doubt ; erroneous opinions may be held indefinitely.

The spirit of inquiry has effectually penetrated all churches ; and apparently it is active and powerful, just in proportion to the repression put upon it, to the multiplicity of creeds, and to the authoritativeness of dogmas. It is a great and obvious law of human nature, that speculation is the most lawless, and change the most revolutionary, precisely where authority has been the most arbitrary and tradition the most intolerant. At the present moment, perhaps no church is subjected to such scrutinizing investigations, or undergoing such revolutionary changes, as the Church of Rome : in the very nature of things it is impossible for it to remain unquestioned amid advancing intelligence, in dogmatic darkness amid the universal diffusion of light. Its most fatal encumbrance just now is the anachronisms which it has been so unfortunate as to succeed in maintaining. Old formularies may for a time remain, surviving long the living thought that they expressed ; but they become mere cabalistic symbols, which intelligence will soon question and dismiss : for a while they may hang as dead branches will hang to a tree, but the first storm that comes will strew them in wrecks upon the ground.

Next to the Church of Rome the spirit of inquiry is working change in the Church of England,—change to the extent of a great revolution ; and this is none the less because of vehement counter-assertions, or of spasmodic revival of either sacerdotalism, or exclusive pretension, or of passionate protestations of attachment. A church standing amid the churches of Christendom, and rigidly excluding every other—claiming to be the one sole and true Church of Christ, and that it alone stands in the true apostolical succession, and represents the true apostolical church,—exalting its orders to the Divine right of the old priesthood, and its liturgy to the perfection of the Divine law,—claiming for its formularies a Divine virtue and authority, demanding in Christ's name the allegiance of every English Christian, and visiting him with repro-



bation and penalty if he refuse,—itself the creation of Dissent, and yet intolerant of all who dissent from it,—cannot in an age like this escape the most searching criticism; a criticism that must eventually prove damaging just in proportion to the inordinacy of its claims. Is it to be for a moment imagined that the great process of inquiry will stop, or that the practical conclusions of inquiry will cease to be enforced? Can the passionate conservatives of that, or of any church, think that the concessions which liberty and equality claim will be arrested, and that Nonconformists will contentedly return to the passive acquiescence of former times?

Within a single generation, there has been within the Established Church a more thorough disintegration of thought, and a more radical change of conviction, both doctrinal and ecclesiastical, than at any period in its history. Some twenty-five years ago, alarmed at the progress and often the licentiousness of speculative thought, the conservative party in the Established Church organized and intensified itself in the sacerdotalism of the Tractarian movement, the basis of which was dogma and ritual, as if the rational way of guiding free inquiry were to stem its torrent. In rapid and inevitable revolt from this, the intellect and philosophy of the Church, under the vague and indiscriminate designation of the “Broad Church,” expressed itself in divers ways,—sometimes reasonably and scripturally, at other times lawlessly and destructively. It includes men whose fidelity to the truth is above all praise, and also men who have denied truths the most fundamental, and have substituted for the teachings of Revelation the speculations of a semi-infidelity. Another large party in the Established Church, known as the “Evangelical” party, has opposed both these extremes: it is neither sacerdotal in its ecclesiastical pretensions, nor rationalistic in its theological speculations. Puritan in its origin, and in its doctrinal notions, and spiritual in its conceptions of worship, and in its sympathies, it has yet—in virtue either of traditional habits, or of social circumstances, or of a certain ideal of national religiousness, or of æsthetic sympathies with certain parts of the Episcopal system, or of ecclesiastical timidity, shrinking from the conditions and possibilities of church liberty—remained within the pale of the Establishment, notwithstanding adverse legislation, acknowledged abuses, and glaring incongruities of ritual and belief; while others, almost identical with them in beliefs, have felt it imperative upon them to become Nonconformists.

Than these three great sections of the Established Church, it would be difficult to find three independent churches of Christendom with more fundamental points of difference, or more passionate feelings of hostility.

Hardly can this be permanent; rather is it a condition of rapid, almost daily change. Individual men will continue to follow these principles even to their ultimate issues, but such diverse parties cannot long remain under the same formularies: the moral sense of England can



never be educated into approbation of a subscription so latitudinarian, and destructive of probity. It will demand that ministers of religion claim no immunity, on the ground either of a tacit understanding, or of expediency, from the straightforward, moral simplicity and integrity that commercial life requires. It will demand that articles of religion be interpreted as naturally and unambiguously as deeds of partnership; and either, therefore, that the present terms of clerical subscription be altered, or that those who cannot without painful evasion of all natural meaning subscribe, shall refuse to do so. It may be tender towards individual men, and refuse to judge their consciences,—for there are few things that even good men may not conscientiously do,—but it is rapidly rising to a strength and imperativeness that will reprobate the system, and demand that it be no longer tolerated among men whose honest boast it is, that they are Christian Englishmen.

Nor are our Presbyterian and Wesleyan brethren exempt from this spirit of inquiry. Modifications of government, of ritual, and of doctrinal formularies, are continually agitated. Modifications are sometimes made, but the final normal position is never reached. This is not given to any Church or form of life upon earth. Sometimes modifications are refused, and then there results, not as in the Establishment, mere internal schism, the new life retaining the old forms, but secession and the formation of a new sect. The old bottles of Nonconformity are rarely strong enough to contain new wine.

Our own Congregational churches by no means escape. The embodied results of free inquiry are less palpable; the changes that it effects amongst us are less cognizable, because of our congregational character; the absence of imposed creeds, of uniform ritual, and of synodical authority. And for the same reason, our changes themselves are more measured and less violent. Freedom to form our own opinions, and to regulate our own church life and worship, is our distinctive heritage; and where freedom is engaged, revolution is not thought of. Hence, freedom is the essential condition of order. Take away repression, and you take away temptation to lawlessness. No churches are so consensual as those that spontaneously associate. The harmony of faith in our churches is our just cause of thankfulness. Make all reasonable allowance for individual exceptions, and for those latent variations of belief which the absence of tests enables—and those who know us best will claim the least for these exceptions—amongst the churches of Protestantism we are second to none in the unanimity of our essential faith and order.

Still change passes upon us. Alas for us, if it did not!—if in any generation of the past it had been said of us, the limits of theological discovery are now reached, the possibilities of worshipping excellence and order are now exhausted. Not even for the great gifts of the past would we disallow the gifts of the present,—aided by their experience, enriched



by their possessions, starting from their goal, we ever seek, as rationally we may, an excellency of church life and worship as far exceeding theirs as theirs exceeded those of their predecessors.

Throughout our history we have been true to great fundamental doctrines, and never were we more so than we are now ; but our theological systems get rid of incongruities, and discover new harmonies. Our denominational life loses its prejudices, changes its polemical attitudes, puts off its armour, lays aside its sectarian weapons ; for although we may have new battles to fight, they are not the battles of our fathers, nor are they either numerous or so strenuous. Gradually, therefore, we lay aside the animosities and exaggerations which they engendered—the soldier becomes the citizen, and falls into neighbourly, peaceful habits. In this way many of our church asperities change, many of our social precautions and peculiarities are laid aside ; the dangers against which they were intended to guard, having passed away.

An age of inquiry like ours has its peculiar perils. They are not the perils of an age of tradition and dogmatism, or of an age of indifference and irreligious scepticism, but they are by no means to be disregarded. In addition to the solicitous nurture of spiritual life, our wise care will be to moderate the extremes of conservatism and of radicalism,—*Medio tutissimus ibis*.

Far more hopeful, however, and far more helpful, is an age of inquiry than an age of stagnation. The throes of a new birth are better than the blunted sensibilities of incipient death. In every church there are errors, and follies, and incongruities, that need constant removal. Which of us can boast an infallible theology, a perfect worship, or a faultless habit of life ? The one unchangeable, infallible standard remains, just as the great facts and phenomena of nature remain ; and advance in theological science no more implies change in the former than advance in natural science implies change in the latter. It is not creation of new truth that constitutes progress—it is greater acquaintance with old truth. Truth remains eternal and immutable, like Him whose expression it is. We who study it get purer hearts and purged understandings ; one generation inherits the possessions of another, and transmits them augmented to the generation that follows.

Be it ours, then, to welcome all earnest investigations of truth,—to stand before God, and before every revelation of Himself, with a devout heart, an intelligent eye, and a pure purpose ; asking for the light and teaching of the Holy Spirit ; willing to embrace whatever is proved to be true, and to renounce whatever is demonstrated to be false. The one supreme thing to be dreaded is a belief out of which spiritual life has died—a belief avowed in words which no conviction sustains, or a belief in mere notions, which exercises no moral supremacy over the practical life.



## Christian Names.

BY THE REV. F. S. WILLIAMS.

“Names are significant of many graces. Let us answer to our names.”

SOPHY MOODY.

“Go,” says a pleasant writer, “into a school of girls, and you will see that even children are interested in the meaning of their names. In the south of England there are many Ellens. Tell them that this pretty old Saxon name has a pretty meaning, *fruitful*, and that some of our sweetest fruits are brought forth by small plants. Beaming faces will quickly show you all the *Ellens* in the room. When months have gone by, if you return, you will find that in many a little heart the tiny incidental lesson has not been forgotten.”

Our names are all significant, though we may not know their meaning. They are like coins. Our money may pass from man to man without scrutiny, valued only for its immediate and conventional use. We may pay our sixpence, and think nothing of the piece of silver with which the transaction has been effected. But the miner can inform us how he picked the metal from a rocky bed in a far-off land, where it had slumbered for centuries. The chemist will describe the processes by which he separated the threads or leaves of the metal from the vitreous ores with which they were in combination. The man-of-war’s-man will recount the precautions adopted for its custody and transit across the ocean. The bullion merchant, to whom it was consigned, will dilate on how that sixpence took its share in affecting the exchanges of nations. The mechanist will show the elaborate and powerful machinery by which it was fashioned into its present shape. The lawyer will expatiate on the nature of a legal tender, and quote the statutes by which the revenue is protected. The policeman will amuse us with the details of the plot with which he out-manœuvred the fraudulent coiner. The herald and medallist will decipher each iota of the image and superscription that it bears, the figure, the date, and the crown, the rose, the thistle, and the shamrock ; the affectation of piety by that most orthodox prince, Henry VIII., in the “*Fidei defensor* ;” the loyal submission made to our sovereign lady the Queen in the “*Victoria Regina Britanniarum* ;” and the rightful homage to God in the “*Dei Gratia*.”

So it is with our words, and with our names, and our Christian names. They have their history—a history that will often point a moral and adorn a tale. Let us glance at some of them.

The first Christians were Jews, who had Hebrew, Aramean, or Greek names, and their converts often bore Greek or Latin appellations, many of which were borrowed from mythological history or Pagan practice. Hence it was natural that Christian parents should select for their children titles more in accordance with their new faith and life ; and



thus arose a class of names with a Christian meaning, and which often embodied ideas unknown to the heathen mind. Subsequently the giving of the name came to be associated with the rite of baptism, and this name was regarded with special sacredness as the inalienable possession of the individual, to be used in all oaths and engagements, and in the most solemn moments of life. Hence the simple Christian name of kings and queens even now ranks above their titles; and it was the usual mode of address to persons of all ranks in Italy for many years, just as the simple baptismal name with the patronymic is still the most respectful designation by the Russian servant of his noble. During the Bourbon dynasty the Christian name began in France to be concealed under territorial titles, and the Christian name was seldom uttered even in the tenderest moments. It is only from their pedigree, not from the letters of the most affectionate of mothers, that we learn that the son and daughter of Madame de Sevigné ever had Christian names at all. England was less artificial; but it is probably owing to French example that our peers dropped the use of their Christian names even in their signature, and that it became usual to speak of the married ladies of a family as "my daughter Baxter," or "my sister Smith."

We may now glance at the origin and meaning of some of our Christian names. The title of God (*θεός*) Himself was reverently appropriated as a human appellation, and Theophilus, "Beloved of God," has been used from the Christian earliest times. Theophila was the name of the mother of Sir Joshua Reynolds. It is mentioned, that so fond was her husband of brevity, that when he addressed his wife as "The," he meant that he wanted tea; when he called her "Offy," he asked for coffee. Theodoros or Theodore means a "gift of God." Theodora is the feminine form. We have also the name reversed, as Dorotheus or Dorothy. A legend is preserved of St. Dorothea, a Cappadocian maiden, which recounts that she sent roses of paradise by angels, as a testimony of the blessedness she was enjoying. Dora is not uncommon, but Dorothy, though prevalent in Puritan homes, has almost disappeared among us. We may add, that Timotheus means "the honour or worship of God," and was happily chosen by the saintly Eunice for her son—the "dearly beloved" of the great Apostle of the Gentiles.

The name of our Lord has been similarly appropriated and modified. The word *Christos* comes from a Greek verb that means to touch or anoint, and it is therefore a literal translation into Greek of the Hebrew *Messiah* or *Anointed*. The followers of our Lord received the name of Christians first in Antioch; and the title of *Christophoros*, or Christ-bearer, was claimed by many an early disciple. In connection with this name an allegory is told of a giant, who was ever in search of the strongest master, whom he found at last in the little child whom he bore on his shoulders over the river, and whom he found was the Christ. Subsequently



St. Christopher became one of the most venerated saints in the calendar ; and at length, the word became current under such forms as Christopher, Christal, Christabel, Kitson and Stopher. "A man named Christopher Cat is said to have kept a tavern, where a club held its meetings, and was therefore called the Kit-cat Club ; and all the portraits of the members being taken in three-quarter length, that particular size is said to have acquired its technical name of kit-cat."\* The name of Christopher was once far more common in England than now.

"We are shocked," says Mrs. Moody, "by the seeming irreverence of such names as 'Praise God Barebones,' 'More Fruit Fowler,' 'Fight the Good Fight of Faith White,' 'Kill Sin Pimple,' while the ludicrous unfitness of the accompanying surnames cannot but provoke a smile. But if you give the subject a moment's thought, we shall find that in such a name as 'Praise God,' strange and unseemly as it sounds to us, there is no more real irreverence than in three-fourths of the Hebrew names, such as,—Judah, 'Praise the Lord ;' Joel and Elijah, synonymes, transpositions of the words 'Jehovah is God.' " We may add, that the adoption of these names was not so common as the satirists of the Puritans would imply. Mr. Stanford mentions that if this practice had been frequent, traces of it would have been readily found in the towns which were the strongholds of Puritanism, but that not one is to be discovered in the copious register at Taunton down to the time of the Protectorate, nor in any of the numerous parochial registers of the same era which he has examined.

Another familiar name has come from the Persian to the Jew, and thence to us. Shûshau, "the city of lilies," received its title from the flowers covering the plain on which it was built ; and an Assyrian princess bore the name of Susana or Sosana ; hence our Susan and Suzette, meaning—though we may not know it—a lily.

Verstegan tells us that the name William was not anciently given to children, but was a title of dignity held among the Germans before the Saxons arrived in this country, a title which had to be won in war. Certain officers in the Roman army wore gilt helmets, and when one of them was slain by a German soldier the victor was permitted to assume the helmet, and he was henceforth honoured with the title of Gild-helme (Guilheume among the Franks, Gulielmus among the Romans), which afterwards became a Christian name and was modified into Willhelme and then William, the feminine of which was Wilhelmina. Miss Yonge, however, smiles at this specimen of good old Verstegan's "droll" etymology.

In Cornwall—the last stronghold of the Celt in England—two Christian names may often be heard which are seldom used elsewhere. They are Grace and Honor, both of Latin origin, though needing no translation. From the latter we have also the name of Norah. In a village not far

\* "History of Christian Names."



from Falmouth, two farmers rejoice in the titles of Cherubim and Seraphim Johns. Usually, however, parents are rightly diffident of giving their children names that are so unusual. The peasantry will sometimes demur to a name because it is "too fine" for a boy or a girl that has to get its living.

Among the Christian names common with us, we may mention that Sophia, meaning wisdom, was probably borrowed from the title of the temple of Saint Sophia, and that Margaret means a pearl. With the latter name the legend is connected, which tells us that oysters rise to the surface of the water at night, and that when their shells are opened in adoration, the drops of dew are congealed into pearls by the moonbeams. Other Christian names are derived from the harvest: thus Theresa means a reaper; from jewels; from moral qualities; from the numerical order of the birth of children; from the titles of Roman deities; from words of thankfulness, gladness, holiness, and desire; and from flowers and holy days.

Adelaide tells us of the noble maiden or lady. Adolphus means a noble wolf; Albert, nobly bright; Alexander, helper of men; Amelia, work; Angelina, an angel; Amy, beloved; Anne, grace; Arnold, eagle power; Augustus, venerable; Beatrice, blesser; Benjamin, son of the right hand; Bertha, the shining one; Bessie, God's oath; Blanche, white; Boniface, well-doer; Clara, famous; Clementine, merciful; David, beloved; Edward, rich guard; Ellen and Eleanor, light; Elizabeth, God's oath; Eugenia, well-born; Ernest, eaglestone; Florence, flourishing; Frederick, peace ruler; Gertrude, trusted and true; George, husbandman; Henrietta, home rule; Hodge, spear of fame; Hugh, mind; Ida, thirsty; Isabella, oath of Baal; Janet, grace of the Lord; Jesse, the Lord is; Jezebel, oath of Baal; Joseph, addition; Julia, downy bearded; Laura, laurel; Lilian, lily; Louisa, famous holiness; Matthew, gift of the Lord; Mary, bitter; May, bitter; Mildred, gentle of speech; Morgan, sea-dweller; Moses, drawn out; Nancy, grace; Nelly, light; Octavius, eighth; Pauline, little; Peter, stone; Philadelphia, love of brethren; Phœbus, shining; Rachel, ewe; Rebecca, noosed cord; Reginald, powerful judgment; Richard, stern king; Robert, bright fame; Rosalie, rose; Rosamond, famed protection; Samuel, asked of God; Simeon, obedient; Stephen, a crown; Theobald, the people's prince; Una, famine; Walter, a powerful warrior; William, helmet of resolution.

Names have had an important bearing on the history of their owners, and hence the Romans chose auspicious titles for their children. The Roman soldiers elected Regalianus to be emperor solely on account of the royalty suggested by his name, though the honour so lightly won was lightly lost, for on a sudden impulse the newly-chosen monarch was put to death. The Spanish historian, Herrera, also illustrates how the



destiny of an individual has been affected by a name. He states that Louis VIII. of France, surnamed "Cœur de Lion," sent ambassadors to the court of Madrid to express his desire for a Spanish princess for his bride. The eldest and most beautiful of the royal sisters was selected for the honour of sharing the throne of France, when it was discovered that unhappily her name was Urraca, which meant in Spanish, a magpie. The incongruity of a magpie as a mate to a lion-heart, was too obvious. The dismayed ambassadors were compelled to turn away, and to prefer the fair Blanche of Castile as the wife of Louis the Lion-heart, and ultimately the proud mother of St. Louis.

In this circumstance may probably be found the clue to the present usage of Spain and Portugal, of selecting for their princesses an abundant variety of names, so that if, perchance, one should be inconvenient, there are abundance left in reserve to suit the tastes of all. Thus the Saxe-Gotha Almanack of 1862 mentions that a little Portuguese princess has been enriched with the possession of no fewer than twenty names, derived from five different languages—Maria José Beatrix Joanna Eulalie Leopoldina Adelaide Isabel Carlotta Michaela Raphaela Gabriela Francisca Paula Inez Sophia Joaquina Theresa Benedicta Bernarda. It is well that parents should select significant and suitable names for their children, and then that, as Mrs. Moody says, they should "answer to their names."

## Extracts.

### EXTREMES MEET.

ALL truths in life are relative to our organs and faculties; and it may be said that every truth in human society has its opposite. Thus, every tendency feels a restraint, ere long, in an opposite tendency. This fact is the foundation of the proverb that *extremes meet*. They do meet. They constantly meet. All extremes, being crowded past a given centre, begin to come together; and a reaction takes place which is philosophical and natural.

There is a truth of the freedom of the human will; and every man knows that his will is free. There is also a declaration of the bondage of the will; and every man knows that there are places and times when the will is in bondage. You can choose; you cannot choose. Both of them are true: not at the same time, and in the same spot; but each, in its

own place and within certain bounds, is true. But being pressed together, there comes a point where neither of them predominates, and where they conflict if pressed further. There is a truth of man's plenary moral ability; and there is a truth of man's moral inability. One is as true as the other. It is not necessary that they should be made to conflict. Each is true in its own sphere. There is a truth of man's individuality, of his separateness from his fellow-men; but there is also a law of man's social relations. A man is not an individual, but a factor in a vast number of factors. And the things are both of them true in their own sphere. Man is dependent on circumstances. What he is, what he will become, what he will do, depends unquestionably upon the circumstances that surround him. And yet, we know very well that man is master of his circum-



stances, frequently, to a certain extent. He depends upon them, and he is master of them. Both of these are true. The law of charity is one of the divinest of laws, and all men bow down to do homage to it. We must help one another. We must bear one another's burdens. Yet, there comes sounding from an opposite direction a law that says, "Every man shall bear his own burden." And nothing has been more signally demonstrated than that one of the most risky and perilous things in the world is, by relieving a man, to take off from him the responsibility of looking out for himself. So the law of helping men is a true law; and the law of making every man help himself is another true law. And yet, they are antagonistic one to the other. Next to unkindness is the danger of kind-

ness. Next to inhumanity is the danger of humanity. Next to total negligence of men is the danger of doing anything for them in such a way as to relieve them of the responsibility of doing for themselves. And every man who has been much practised in charity knows that there is nothing more perilous, nothing more dangerous, than helping men to take off from them the pressure of that law that makes every man responsible for himself. These are familiar illustrations that truths stand in counterbalancing pairs, in the mind itself, and, outside of the mind, in the great laws of human society. I might mention many others, but these will suffice.—*Extracted from the Sermon on "Vicarious Suffering," by Henry Ward Beecher.*

## Poetry.

### THERE'S NOTHING LOST.

THERE'S nothing lost. The tiniest flower  
That grows within the darkest vale,  
Though lost to view, has still the power  
The rarest perfume to exhale :  
That perfume, borne on zephyr's wings,  
May visit some lone sick one's bed,  
And, like the balm affection brings,  
'Twill scatter gladness round her head.

There's nothing lost. The drop of dew  
That trembles in the rosebud's breast,  
Will seek its home of ether blue,  
And fall again as pure and blest,—  
Perchance to revel in the spray,  
Or moisten the dry, parching sod,  
Or mingle in the fountain's play,  
Or sparkle in the bow of God.

There's nothing lost. The seed that's cast  
By careless hands upon the ground,  
Will yet take root, and may at last  
A green and glorious tree be found ;  
Beneath its shade, some pilgrim may  
Seek shelter from the heat of noon,  
While in its boughs the breezes play,  
And song-birds sing their sweetest tune.



There's nothing lost. The slightest tone  
 Or whisper from a loved one's voice,  
 May melt a heart of hardest stone,  
 And make the saddened heart rejoice.  
 And then, again, the careless word  
 Our thoughtless lips too often speak,  
 May touch a heart already stirred,  
 And cause that troubled heart to break.

There's nothing lost. The faintest strain  
 Of breathings from some dear one's lute,  
 In memory's dream may come again,  
 Though every mournful string be mute.  
 The music of some happier hour—  
 The harp that swells with love's own words,  
 May thrill the soul with deepest power,  
 When still the hand that swept its chords.

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### History of Christian Doctrine.\*

It has long been our conviction that no man can be considered an accomplished theologian who has not carefully studied the history of theological thought. The Word of God is the source of all true religious knowledge. It is the test by which all such opinions are to be tried. With minds, as far as possible, impartial and unprejudiced, we are to examine the Divine records, ever remembering that they alone carry with them authority, and that the wisest uninspired men have no dominion over our faith. But, at the same time, it cannot be denied, that all theological thought in the present day, however original and independent, however theoretically based upon the simple study of the Bible, is, in point of fact, largely influenced by the teaching of those great theologians who have successively appeared in the Church, stamping epochs on its history. They have set the mark of genius on all after ages, and it is impossible altogether to escape from their influence. Whether we acknowledge it or not, our ideas have been shaped to a considerable extent by

the divines whose volumes load our library shelves. Nor ought we to wish to set these teachers aside. Surely the study, experience, and observation of former thinkers ought to be helpful to us. It would be strange indeed, if in theological science the conclusions reached by previous investigators were to us valueless. There are many things in Divine truth which we find out through their assistance, and which we should not see if they had not been raised up by God to point them out. And, even where they have mistaken the way, we may learn wisdom from their failures. Sometimes they have carried on exhaustive processes with little result. Thence we derive the important lesson that where they did not succeed, little hope of success remains for us.

A theologian, we apprehend, should look with the eye of a true philosopher upon the vast mass of Christian thought existing at the present day—upon creeds and confessions, and opinions of every kind, and form an idea of their origin. He should strive to ascertain how they came into existence, and how it is that they have obtained such power. He should examine those things which are assuredly

\* "A History of Christian Doctrine." By W. C. T. Shedd, D.D. Two Volumes. (Edinburgh: Clark.)



believed amongst us; and then trace to its sources the history of the system. How it has been developed in the minds of successive divines, how its ripe fruitage came out of earlier blossoms, how those blossoms burst from still earlier buds; how the theology of Wardlaw grew out of the theology of Fuller, and that out of the theology of Baxter and Owen, and theirs out of the theology of the Puritans. Pushing further back, he should connect the theology of the Reformers with the Evangelical schools of the middle ages. Calvin and Melancthon owed much to an Anselm and a Bernard; and these, again, owed their spiritual lineage to a Gregory, an Augustine, and an Ambrose. They, again, were indebted to Cyprian and Tertullian; all studying the Bible, but all influenced in its interpretation by theological tendencies, perhaps innate, certainly sympathetic with earlier ones, and probably strengthened by education and subsequent study. Men fitted to become theologians after this fashion, and having studied what we would call the *Genesis* of our approved Evangelical divinity, should go on to distinguish between what in that divinity is really identical with the direct teaching of the Word; what is equivalent to its *ipsisissima verba*; what, in that divinity, seems *involved* in Scripture teaching, though not in so many words expressed; and also what, in that divinity, is only inferred—it may be by step after step, logically taken in a second, third, or fourth degree. Such a distinction is most important,—one not sufficiently borne in mind, but deserving the careful remembrance and steady application of him who would be an accomplished *scientific* theologian.

The history of religious thought has received much more attention from the Church of Rome than from Protestant Churches,—a fact easily explained by the dogmas of the former, respecting traditions, councils, and patristic teaching. Also, it should be noticed, that this kind of history has been more fully and frequently investigated by Foreign than by English theologians. Germany

and France have produced many most valuable works on the theological opinions of former times. They are rich in comprehensive histories, and in monologues on particular authors. English literature is poor in these respects. Till some erudite scholars appear amongst ourselves to assist us in this respect, let us thankfully take what help we can from others.

Messrs. Clark, for some years, have been our best friends in conveying to us such help, and now they have increased our obligations by adding to their list of works the valuable volumes now under review. They will be found exceedingly useful to those who study theology after the manner we have described.

We have been reading Dr. Shedd's work with great interest, attention, and advantage, and we do not hesitate to pronounce it the best of the kind we have seen. Of course it is not perfect. The chief fault we find with it respects its arrangement. The learned author cuts up his history into *strips*, and goes over each portion chronologically from beginning to end. Thus, the philosophical influences in the Church from A.D. 1 to 1850 are treated separately. Then we have the history of Trinitarianism and Christology during the whole of the same period. Anthropology, Soteriology, Eschatology, and Symbols, are handled in like manner. One great disadvantage of this method is, that the reader is taken backwards and forwards over lines of thought which run parallel; and so the relation in which one stands to the other is overlooked, and the reader is suffered to lose sight of the powerful influence of opinion on one theological point, over opinion on another, contemporary in the attention it received. The anthropology and the soteriology of Augustine suffer much by being viewed apart, and it is also a serious defect that the main doctrines of Christianity come under review repeatedly without any notice of doctrine respecting Sacraments, which have largely influenced Christian thought ever



since the Nicene age, and, indeed, before. By this means Asceticism and Sacerdotalism, in connection with Sacramentarianism, would have come into notice; whereas, according to the author's plan, they are passed over, though they were leading factors in the processes which formed theological opinion.

Objections may be made, no doubt, to every conceivable method of arrangement; but surely greater advantages than the author has secured, would have followed the grouping together of opinions on theology in general, from age to age, so as to point out the way in which various ideas influenced each other. Moreover, according to this plan, it might have been shown, much more advantageously than is done or could be done by Dr. Shedd with his scheme, what was the *proportion* of respect paid to different subjects at the same time—and also the significant subordination in some cases, or the entire omission in others, of doctrines which ought to have been prominently exhibited. In travelling through such a wide range of country, no wonder some things are not correctly described. Hilary of Poitiers, for example, is mentioned as the most explicit advocate of Creationism in the West—Creationism being defined as the doctrine that God immediately creates a new soul when an individual is born, but not a new body: that the body is generated—not the soul. On turning to Hilary in the place referred to—*Tractatus in Psalm xci.*—we do not find support for this statement. Hilary there speaks of God's constant creative power throughout nature, and, amongst several examples, merely mentions "*quotidie animarum origines, et corporum figuraciones.*"

Over-statements are made with regard to the evangelical views of certain writers. What is said of Conybeare's defence in reply to Tindal conveys to our mind the idea of much more prominence being given to the fact of man's apostasy, and the need of a redemptive plan of mercy, than we have received from the perusal of the book itself. As to Augustine, also, the whole truth is

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not in our opinion conveyed. The author says Augustine is not always "careful to mark the distinction" between justification and sanctification. Not always! We should like to know where he has ever made it. The current of his writings indicates that no clear distinction between them could have existed in his mind. Had Augustine's theology as a whole, instead of one strip, been presented to view, it would have been plain enough that this great and good man, with all his wonderful insight into some parts of truth, entertained views of the method of salvation very different from the Protestant orthodox one.

And we may be allowed to add, that Dr. Shedd attributes a value and importance to precise logical definitions of Christian truth beyond what we think they possess. He writes, at times, not only as if a short and sharply-expressed formula of doctrine could comprise the entire amount of human knowledge on a particular theological subject, but, what is more objectionable, as if the whole truth of God on these subjects could be compressed within the limits of our verbal propositions. We should have liked to see somewhere in the book a clear statement of the imperfections of logic when applied to theology. Dr. Shedd is keen in pointing out flaws in heretical theories, but he does not indicate the inadequacy of orthodox ones. Scientific theology, as the result of the study of the human mind—and so the subject is properly viewed by the author throughout—is, after all, but an approximation to the whole truth, and this should be steadily kept in view in our study of the history of theology. Even when an exhaustive method has been carried on, and as much is concluded as can be grasped by the finite intellect of man, it must not be forgotten that "these are but parts of *His ways*, and how little a portion is known of Him."

We have just touched on these abatements, but we can bestow the strongest expressions of approval on the precision of thought, and the clearness of style—

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invaluable in such a work—preserved from beginning to end. There is nothing to weary the reader. The manner of treatment is attractive, though the subjects are abstruse. The writer is very full on the opinions of Augustine and Anselm, and we invite particular attention to these parts of the volumes. To read the chapters on these theologians will suffice to show what original and profound minds they possessed, and that the contributions they made to theological science surpass in acuteness, depth, and originality those of any other divines, not excepting Luther and Calvin. All our ministers and theological students ought to make themselves well acquainted with what has been done by these two great luminaries of the Church.

Many coincidences of thought in quarters where it might be least looked for are suggested by the perusal of these interesting volumes. For example, let any one who has at hand Dr. Payne's Congregational Lectures on Original Sin,

compare that part which relates to the forfeiture of chartered blessings, with Dr. Shedd's account of Cardinal Bellarmine's Theory of Original Sin. The comparison between the two schemes, their resemblances and their differences, will be found instructive. We would also recommend a comparison of Anselm's view of the Necessity of an Atonement, and Bonaventura's expansion of Anselm's argument—both of which are luminously given by Dr. Shedd—with Mr. Gilbert's Congregational Lectures on the Atonement, and two sermons on that subject, one in Robert Hall's works, the other in Dr. Winter Hamilton's discourses. It will be seen how the Schoolmen anticipated our modern theologians; indeed, it will be evident from an examination of the theology of the Reformers and Puritans which came between,—Owen on the Nature of Justice is a connecting link,—how the influence of the Schoolmen has been transmitted to our own times.

### Money.\*

MR. BINNEY brings to the discussion of his subject a capacious understanding, a clear judgment, and great reasoning power, together with broad human sympathies, and an unswerving fidelity to the great principles and doctrines of Evangelical truth. Topics are discussed a hundred times over every week, but in ninety-nine cases out of a hundred they are left pretty much as they were found—good things are said about them, and just views taken, but nothing that has not been said again and again. Mr. Binney is the hundredth case. Caring but little for traditional views and interpretations, he looks at everything in the light of an independent mind. A gifted seer, he penetrates further than most men, and tells us simply and fearlessly what he sees. When, there-

fore, he announced his purpose of preaching and publishing a short course of sermons on "Money," considerable interest was excited. It was not unnaturally felt that a religious teacher so gifted, ministering in the very heart of this great commercial metropolis, and having daily intercourse with almost every commercial class, would have something to say about money which a very large experience of its uses would have taught, and which he would know how to make peculiar use of.

We are not disappointed in this expectation—the book before us is full of things very wise and very strong, and which few besides Mr. Binney could have done. He wisely concludes that the teachings of the New Testament are not only our highest law concerning money, but that they are so singularly diversified and far-reaching, so full of universal principles and of representative applications of them, that they are

\* "Money; a Popular Exposition in Rough Notes, with Remarks on Stewardship and Systematic Beneficence." By T. Binney. (London: Jackson, Walford, & Hodder.)



abundantly sufficient for the guidance of even our modern commercial life—of a commerce so extended, and of a wealth so enormous, that it seems almost ludicrous to compare them with the conditions of Jewish life amid which the Saviour spoke and the sacred writers lived. It is very wonderful that it should be so. If in anything the principles and precepts of the religious teachers of Palestine might have been expected to prove inadequate, it was surely in their application to a commercial life like ours,—a life of which, humanly speaking, they never dreamed. And yet the New Testament is as applicable and adequate to the commercial life of the city of London, in this nineteenth century, as it was to the bucolic life of Galilee when Christ delivered the Sermon on the Mount, or spake the Parable of the Sower.

In order, therefore, to an adequate doctrine of money, Mr. Binney feels that he only needs limit himself to a collection and exposition of the New Testament teachings concerning it. He first lays down two great principles—viz., that as an entrustment of God's providence, money, being without any intrinsic moral qualities in itself, is capable of being turned to very bad uses; and, that it is capable of being turned to very good uses. Like every other gift and endowment, it is a good thing or a bad one as men use it. Both these principles he illustrates by gathering together all the instances and allusions of the New Testament that are pertinent to each. This part of the work, therefore, consists of critical expositions or pictorial delineations of such passages, with pertinent deductions and applications of the lessons that they teach. As a synopsis of the New Testament doctrine of money, it is complete, and, so far as we know, unique; and we fancy that, like ourselves, the readers of the volume will be surprised to learn how much the New Testament has to say on the subject, and how diversified its teaching is. This part of the book, too, affords scope for the exercise of

Mr. Binney's peculiar powers: in his expositions, not only is there great sagacity and common-sense, but there is the most careful avoidance of all exaggeration. Mr. Binney conscientiously restricts himself to the meanings fairly found in the passage, or fairly deducible from it. The histories and parables and pictures are presented with great skill and beauty. Perhaps the best is that of Judas, of whose character an unconventional, common-sense view is taken. The rich man and Lazarus—the rich man who charged his soul to take his ease because he had much goods laid up for many years—the rich young man who went from Jesus sorrowing—Ananias and Sapphira—Elymas, the sorcerer—Demetrius, the silversmith—Simon Magus—Felix, and others, constitute a rich and instructive gallery of money-portraits. On the other hand, the conscientiousness, wisdom, and delicacy of the Apostle Paul in money matters, especially as illustrated by the collection for the poor saints, are strikingly exhibited.

The concluding chapter on "Systematic Beneficence" is especially worthy the earnest study both of those who, like Mr. Ross and Dr. Cather, would lay down a rigid law, and of those who repudiate all law. Mr. Binney regards the Apostle's directions about "laying by on the first day of the week," simply as a wise suggestion under the circumstances, and as applicable, not to the general finance of the Corinthian Church, but only to the collection for the poor saints. It is, therefore, in no sense to be pressed as a law of giving, binding upon Christian men. It is a simple expediency, which we may or may not approve. Still, as the recommendation of an inspired and experienced apostle, it may be "profitable to direct," and is worthy the thoughtful and prayerful consideration of all stewards of money. Mr. Binney affirms that neither directly nor by implication does the New Testament prescribe any specific assessment, and that no rule for regulating Christian liberality is to be drawn from the Jewish tithe-



system; but that, while proportionate giving is demanded of all Christian men, the determination of this is to be left to each individual conscience. That which may be a fair proportion in one instance may be a very inadequate one in another. It would be a great relief to have this responsibility of individual determination superseded by any rule, however arduous;

but it is precisely the exercise of this individual judgment which is part of the responsibility and manhood of our religious life. We very heartily thank our honoured friend for a volume which will "commend itself to every man's conscience in the sight of God," and which ought greatly to enrich the treasury of the Church.

## Brief Notices of Books.

*A Guide to the Use of the Scripture Promises.* To which is added a Collection of Promises for Particular Occasions; with Remarks on Christian Experience. By JAMES SLYE, Potterspury. (London: Elliot Stock.)

Every effort made to familiarize the Christian with "the exceeding great and precious promises" of the Gospel; to aid him in the ascertainment of their real meaning; and to direct him in their right application, is deserving of the highest praise. On these grounds this unpretending little volume deserves our hearty commendation. It is the result of much thought; and, originating in a season of personal sorrow, comes to us pervaded with a glow of devout feeling, such as is likely to be created when the gracious promises of Infinite Love are contemplated by an oppressed heart in the light of the Cross. He who has borne his griefs thither, and realized the hallowed peace which descends on the spirit, that from that cross hears the promises whispered, is a suitable guide to others who may be desirous to secure that precious possession for themselves. Mr. Slye is a safe, judicious, and sympathising "spiritual director;" whose supreme object is to commend to the reverential notice of all the sure word of promise, "to which we do well to take heed,"

*Precious Blood of Christ.* A Funeral Sermon, preached at Warminster, on the occasion of the Death of the Rev. Joseph Berry. By the Rev. SAMUEL RANSOM. (London: Jackson, Walford, and Hodder.)

Single sermons come to our hand in such numbers that, as a rule, we find it impossible to notice them. We gladly, however, make an exception in the case of the sermon before us, which we have

read with unusual satisfaction, and which we regard as of great value.

The preciousness of the blood of Christ is shown from the fact that the shedding of it was the free or voluntary offering of a righteous person, and not a penalty paid by a malefactor; that it was the blood of the appointed Mediator between God and man, and that it was the blood of a Divine person. Its preciousness is farther illustrated from its amazing efficacy, and from the aggravated guilt and fearful condemnation of those who disregard it.

The whole discourse is remarkably clear and striking, and we think it augurs well for our rising ministry, that a tutor of one of our oldest colleges should be found giving such a distinct and scriptural exhibition of a subject we deem all-important.

*Intuition, or Revelation?* A Discourse delivered at St. Bride's Church, London, on the Anniversary of the Church Missionary Society, 1864. By Rev. A. BOYD, Canon of Gloucester and Incumbent of Paddington. (London: Seeley and Co.)

Theological treatises, rather than missionary sermons, properly speaking, are becoming the fashion at our religious anniversaries. In some respects, we regret this. There is danger lest the grand obligations of Christians to propagate the Gospel should be overlooked, when some long argument, only closing upon missionary work in a few strong sentences, forms the body of the discourse. However, this is a very clear, able, and satisfactory discussion of the theme, is "Intuition or Revelation" sufficient for our final and conclusive instruction? The fruit of much reasoning and much thought is presented in this interesting, instructive, and powerful sermon.



*The Life and Lessons of Our Lord Unfolded and Illustrated.* By the Rev. JOHN CUMMING, D.D. (London: John F. Shaw.)

Dr. Cumming's pen is unwearied, and his style is unchanging—

"Men may come, and men may go,  
But he flows on for ever."

This volume consists of papers on the chief incidents of the life of Christ, historical in their basis, and practical in their application. They are written in an easy, simple, and fluent style. Like a skater on thin ice, the good Doctor floats glibly onwards, unconscious of depths beneath him, and obstructed by no surface difficulties. His pen never trembles in his hand, nor does he stop to put his shoes off his feet. He is, however, always evangelical and practical; and this volume may find a useful place in young people's libraries.

*George Whitefield; a Light rising in Obscurity.* By J. R. ANDREWS. (London: Morgan and Chase.)

This is a compilation from numerous sources, indicated in the Preface. The book consists largely of extracts from Whitefield's journals and letters, and from former biographers, strung together by a few commonplace remarks. But Jay's "Life of Winter," where some traits in the great preacher are vividly depicted, is overlooked. Mr. Andrews makes no attempt at pictorial description, or analysis of character. Whitefield has not been happy in his biographers. A really good Life of him would be worth something.

*Notes on the Scripture Lessons for 1864.* (Sunday School Union.)

These valuable little volumes are too well known to need commendation from us. They render inestimable service to Sunday-school teachers. We need only say that the volume for 1864 is fully equal to any of its predecessors; it completes a series of lessons began in January 1863, comprising the chief facts of the Scripture narrative, so as to present a tolerably consecutive view of the course of the Sacred History.

*God's Way of Holiness.* By HORATIUS BONAR, D.D. (London: Nisbet.)

Plain, faithful, evangelical sermons, in the author's usual style. They exhibit the old-fashioned Puritan theology as opposed to the theology of what is called the New School. The author does not

see the way to modify and supplement the one with what, amidst all its defects and errors, is true and good in the other.

*Sermons for the very Young.* Preached at Walthamstow, by the Rev. D. WILSON, during his ministry as Vicar of that place. (London: Hamilton.)

These Sermons are short enough and plain enough, but they lack altogether that power of illustration without which a book will not fix the attention of children.

*Order and Disorder; or, Charles the Thoughtless.* (Edinburgh: William Oliphant and Co.)

A story of very small pretension, chiefly made up of trifling incidents, designed to teach one useful lesson. It will not prove very exciting to any, but may—and we hope will—be profitable to some of its readers.

*The Alexandra Magazine and English-woman's Journal.* (London: Jackson, Walford, and Hodder.)

We have pleasure in calling the attention of our readers to this monthly periodical, which is carefully edited, and replete with valuable information for the class to whom it is particularly addressed.

*Upliftings of the Soul to its God.* By NAPOLEON ROUSSEL, Pasteur. Translated, with a Preface, by F. CHALMERS, B.D., Beckenham. (London: Nisbet.)

Short meditations, devout and spiritual, and such as might be expected from the pen of an earnest, evangelical, and fervent French divine.

*The Leisure Hour and Sunday at Home.* (London: Religious Tract Society.)

These periodicals came too late for notice last month. We can favourably report their character, and do most earnestly recommend their increased circulation. In the variety of contents, the judgment of selection, the literary merit of the papers, and the taste, skill, and beauty of the pictorial illustrations, these volumes surpass their predecessors, and are not excelled by any of their contemporaries.

The Tract Society has also published a useful volume for religious purposes in Bonar's Handbook to the Promises of Scripture, entitled "Words of Promise." In addition, we have a little work of fiction called "Home in Humble Life."



## Obituary.

### MISS MARY HILLUM.

ON the 20th Sept., died in her own house, where she was born, Miss Mary Hillum, aged 105 years. She had spent that lengthened period almost entirely at home, pursuing the business left by her father, and winning the esteem, which ripened to honour and admiration, of the neighbourhood. "Uprightness and integrity preserved" her, and the Christian profession she adorned through many years, in all sincerity.

Her numerous friends, not a few of whom long resident in the locality, could by her means connect scenes and persons of a past age, and revive incidents of which they had heard, when they themselves were young. She was linked to several generations; and events of historic interest, especially to Nonconformists, to whom she steadily and by choice adhered, would be often referred to in her more confidential talks, and recalled with smiling pleasure.

Of the changes she had seen,—local, social, and religious,—her memory was better than any book, having herself witnessed and shared them. She had never seen a railway, nor at any time

travelled more than twenty miles from home, some fifty years ago.

The "even tenor of her way" went on, full of industry and godly living, completing every day with its own work and duty. Nothing was more remarkable than her diligent industry: she "could not bear to be idle," were amongst her latest words; and nothing more taking about her than the gentle courtesy, which marked the manners of a bygone age. She was, by breeding and habit, "a gentlewoman."

A few days' confinement to her room, less from illness (almost wholly strange to her) than from failing nature, and her lengthened life sighed itself peacefully away. She had long been as the "little child," to whom the gate of heaven unbars freely. (Luke xviii. 17.)

Her intellect was vigorous to the end, and her interest in passing events unabated. Except a dimness of sight and increasing deafness, during the last twelve months, with the "burden" of the aged frame, her powers were unimpaired to the last. Her consciousness remained quick and clear, and "she died as she had lived"—"knowing whom she believed."

## Diary of the Churches.

THE next Half-Yearly Meeting of the Trustees will be held at the Guildhall Coffee House on Wednesday, January 4th, at One o'clock.

Nov. 6.—Portscartha, Cornwall. A building erected for schools, lectures, and meetings was opened, when sermons were preached in the adjoining chapel by the Revs. R. G. Badcock, G. Orme, and T. B. Knight. E. Moore presided at the public meeting. The cost, £116, was defrayed ere the close of the proceedings.

Nov. 7.—Brampton, Cumberland. The Rev. J. Blies was ordained pastor of the above church. The Revs. J. Barker, W. Brewis, J. B. French, and W. A. Wrigley gave addresses.

Nov. 10.—Stourbridge. The chapel in this town was re-opened after extensive repairs and improvements, when the Rev. W. F. Callaway preached. On the

following Sunday the Right Hon. Lord Teynham preached, morning and evening. The expense has been £400, designed to commemorate the semi-jubilee of the pastorate of the Rev. J. Richards.

Nov. 13.—Pole Elm, Worcester. The new chapel was opened for Divine service, when sermons were preached by the Revs. J. Bartlett and C. Y. Potts. The cost has been £700.

—St. John's Wood. Greville-place Church was re-opened, after various additions and improvements, when the Rev. Messrs. Viney, Stott, and G. Smith, D.D., preached. The cost has been £150.

Nov. 15.—Lincolnshire Association. The half-yearly meetings of this Union



took place, S. Morley, Esq. and the Rev. J. H. Wilson attending as the London deputation. The Revs. H. Quick, C. Scott, J. Shaw, E. Metcalf, W. Miller, M.A., Mr. J. Crossley, and Mr. Ruston also engaged in the proceedings.

Nov. 15.—Adelphi Chapel, Hackney. The recognition service of the Rev. A. Averell Ramsey, late of Gloucester, as pastor of the above church, was held. The Revs. Dr. Campbell, H. D. Northrop, B.A., W. Miall, S. Gray, W. Young, B.A., I. V. Mummary, F.R.A.S., D. Katterns, T. E. Thoresby, G. Wilkins, and W. Grigsby assisted on the occasion.

Nov. 16.—Long Ashton, Bristol. The Rev. W. J. Burman, of Cheshunt College, was ordained to the pastorate of the church in this place. The Revs. G. Wood, B.A., J. Glendenning, H. J. Roper, E. J. Hartland, J. Morris, S. Hebditch, J. Cort, B. Jenkyn, and H. Kingdon took part.

Nov. 17.—Horsley-on-Tyne. The ordination of the Rev. W. Alnwick took place. The Revs. G. Stewart, H. T. Robjohns, A. Jack, and A. Reid conducted the service.

Nov. 22.—Liverpool. The Rev. J. Shillito was recognised as pastor of Norwood Chapel, in conjunction with the Rev. J. Kelly. The Revs. J. Parsons, E. Mellor, J. Mann, H. S. Brown, and other gentlemen, took part in the various engagements.

— Newton Abbot, Devon. The Rev. W. Currie was recognised pastor of the church. The Revs. W. Tarbotton, F. F. Thomas, N. Parkyn, C. Wilson, E. Jones, R. W. Carpenter, and H. Cross engaged in the service.

Nov. 23.—Home Missionary Society. An important conference in connection with this Society was held at the Congregational Library. S. Morley, Esq., presided, and about seventy ministers and gentlemen were present. The Revs. J. H. Wilson, R. Hamilton, E. T. Prust, J. Woodwark, G. B. Johnson, J. G. Rogers, E. Jones, T. Mann, and others took part in the discussions.

Nov. 24.—Park Chapel, Camden Town. A large congregation assembled to welcome back their pastor, the Rev. J. C. Harrison, after an absence of ten months through severe indisposition. Mr. Harrison preached again on the following Sunday, when the chapel was crowded to excess.

Nov. 27.—Penryn, Cornwall. A recognition service in connection with the settlement of the Rev. T. B. Knight took

place. The Revs. J. M. Charlton, M.A., P. Fowler, J. P. Allen, M.A., S. T. Allen, G. S. Reaney, and others, took part.

Nov. 29.—Rainsey, Hunts. A new chapel was opened at the hamlet of Mereside, when the Rev. W. Robinson preached. A meeting was afterwards held, the Rev. W. H. Wylie presiding. Addresses were delivered by the Revs. A. Murray, J. Lyon, G. Fowler, T. B. Thomas, and C. P. Tebbutt, Esq. The building will seat 200 at a cost of less than £300.

— Education of Freedmen. A united meeting of Independent and Baptist ministers was held at the Congregational Library to receive a statement from the Rev. Professor Brand, D.D., who is President of a college in Indiana, U.S., for the education of white and coloured students. The Rev. J. Kennedy, M.A., took the chair, and the Revs. J. Curwen, J. Spong, F. Trestrail, and I. V. Mummary spoke on the occasion.

Nov. 30.—Kentish Town. A meeting was held in the new lecture-room recently erected, in connection with the church under the pastorate of the Rev. J. Fleming, at a cost of £1000. The pastor presented a sketch of his eleven years' labour among his people.

Dec. 3.—Royton, Lancashire. The corner stone of a new chapel was laid by H. Lee, Esq. The total cost is estimated at £1,750.

Dec. 6.—Hampshire Congregational Union. A conference connected with this Union was held at Southampton, made special to receive S. Morley, Esq. and the Rev. J. H. Wilson. The Rev. T. Adkins took the chair. The Revs. J. Woodwark, N. Glass, Mr. Mansell, Mr. March, Mr. Morley, Messrs. Spicer, Lancaster, Tice, and others, conducted the conference.

— Surrey Congregational Union. The annual meeting was held at Claylands Chapel, Kennington. The Revs. R. W. Betts, J. Pillans, J. Dothie, J. Frame, J. B. Brown, B.A., P. J. Turquand, J. C. Hussey, G. Rogers, B. Kent, L. H. Byrnes, A. Mackennal, and R. Robinson, with B. Scott, E. Holder, E. Allport, J. Doulton, J. Broomhall, Esqs., and others, took part in the business.

— Wigston Magna. The Rev. G. Hogben was recognised pastor of the church. The Revs. E. G. Cecil, J. Barker, LL.B., R. W. McAll, T. Mays, and J. De Kewer Williams, conducted the engagements.



Dec. 6.—Caistor, Lincolnshire. A meeting was held to celebrate the extinction of a debt which had been on the chapel for twenty-two years. By the vigorous efforts of the pastor, the Rev. R. Kerr, it is now entirely removed. Messrs. Levick, Broadgate, Hanson, and Varlom addressed the meeting.

Dec. 8.—Buchan Congregational Association. A meeting took place at Peterhead for forming an association among the churches. The Rev. R. H. Smith presided. The Revs. A. Galbraith, J. Johnstone, J. Robbie, and Messrs. J. S. Anderson and J. Smith, took part.

Dec. 13.—Gateshead. The Rev. J. Hodgson, late of Lancashire College, was ordained pastor of Zion Chapel. The Revs. H. T. Robjohns, G. Stewart, and A. Reid conducted the service.

— Lower Kennington-lane. The ordination of the Rev. T. Stephenson, late of the Wesleyan College, took place in Carlisle Chapel. The Revs. J. B. Brown, B.A., R. Robinson, H. H. Dobney, H. Allon, and P. J. Turquand conducted the service.

Dec. 18.—Hersham. The chapel in this town was re-opened after having been closed for repairs, &c. A new schoolroom has also been erected in connection with this sanctuary, at a cost of £300.

Dec. 20.—The "Christian Witness" Magazine. At a breakfast meeting held at the Congregational Library, the trustees and managers of the "Christian Witness" Fund presented an address, with £500, to Dr. John Campbell, on his retirement from the editorship of the "Christian Witness" and "Christian Penny" Magazines, a position he has occupied for the last twenty-one years. J. Spicer, Esq., presided, supported by Drs. G. Smith, A. Tidman, R. Ferguson, W. J. Massie, the Revs. T. James, R. Ashton, J. Kennedy, M.A., and W. Tarbotton, &c.

Dec. 21.—Longsight, Manchester. An assembly took place at the Mechanics' Institution, to present a testimonial to the Rev. W. Smith on his re-

signation of the pastorate of the church at Longsight. It consisted of a handsome Bible and a purse of £380. Mr. J. Pindar presided, and the Revs. Professor Newth, A. Thomson, M.A., T. Green, D. Horne, and other gentlemen, addressed the audience.

Dec. 22.—Plaistow. A meeting was held to take leave of the Rev. J. Curwen, who has been pastor over the church here for twenty-one years. A testimonial was presented, consisting of a gold timepiece, silver cruet stand, &c. A silver inkstand was at the same time presented to the Rev. J. W. Coombs, who has been assistant minister with Mr. Curwen. T. Roberts, Esq., presided.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

The Rev. J. Allen, of Edmonton, has accepted an invitation from the church, Southgate.

The Rev. J. E. Jones, of New College, that of Park Chapel, Cheetham-hill-road, Manchester.

The Rev. W. M. Paull, of Totnes, that of the church Abbey Chapel, Romsey.

The Rev. J. R. J. Binns, of Airedale College, that of the church at West Burton.

The Rev. R. Jones that of the church at Llandsloes, Montgomeryshire.

The Rev. J. Andrews, of Kingswood, that of assistant-pastor with the Rev. J. G. Miall, of Bradford.

The Rev. D. Mossop, co-pastor with the Rev. W. W. Legg, B.A., that of the church Ipswich, Queensland, through the Colonial Missionary Society.

The Rev. M. J. Evans, B.A., of Dun-dee, that of the church, Rother-street, Stratford-on-Avon.

### RESIGNATIONS.

The Rev. T. Betty has resigned the pastorate of the church, West Burton, Leyburn.

The Rev. E. Griffiths, that of the church at Tenby.

## CONGREGATIONAL SCHOOL, LEWISHAM.

WE have heard with considerable regret that the Rev. George Rose has been compelled, through enfeebled health, to retire from the secretariat of the above Institution, which he has filled with distinguished efficiency and usefulness during the long period of twenty-eight years.

We understand that, at the solicitation of the Committee, the Rev. Josiah Viney has consented to accept the vacant office. We gladly avail ourselves of this opportunity of expressing our earnest desire for the increased prosperity of an establishment which renders such valuable service to the sons of so many devoted ministers.



THE  
Missionary Magazine  
AND  
CHRONICLE.

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POLYNESIA.

DESPOTIC AND OPPRESSIVE EXERCISE OF FRENCH AUTHORITY IN THE ISLAND  
OF LIFU, LOYALTY GROUP.

THE latest intelligence from Australia fully confirms the narrative given in our last number, by the REV. S. MACFARLANE, of the outrageous measures inflicted by the Governor of New Caledonia on the Protestant missionaries and the defenceless Native Christians of the Island of Lifu.

These proceedings, it must be specially remarked, apply only to those Natives who had received the knowledge of the Gospel from the English Protestant Missionaries, who had made this uninviting island the scene of their self-denying labours. On the contrary, the French Catholic missionaries, and their adherents, were left free in the exercise of their own views and practices, and were, in fact, parties in the violence and oppression exercised on their Protestant countrymen.

This intolerant exercise of military authority includes the entire prohibition of all public instruction and Christian worship in the several native chapels throughout the Island, in which an aggregate of not less than four thousand people were accustomed to assemble; the suppression of the schools, in which two thousand children were instructed; and the authoritative discontinuance of the free-will offerings of the people in the service of religion. English missionaries from other islands, it will also be remembered, were prevented from even landing on Lifu; and the native Christian Evangelists—Samoans and Rarotongans—were put in chains, conveyed as prisoners to a French man-of-war, and sentenced to early banishment from the Island.

The pretext for these unrighteous and cruel deeds was the weakest and shallowest that invention could supply.

The English missionaries were accused of *denationalizing* the native Christians by teaching them the English rather than the French language; whereas there was, probably, not a single native who understood a word of English,



the missionaries having learnt the language of the people in order to give them instruction in the only way in which it was practicable.

The representation that the missionaries had encouraged the islanders to resist the French authority was equally unfounded and ideal, as the Governor of New Caledonia had never claimed any authority in Lifu up to the period when these hostile proceedings were carried out in practice.

We have, however, strong reasons for concluding that these arbitrary measures originated with M. GUILLAIN, the Governor of New Caledonia, without any authority from Paris; and we cherish the sanguine hope that the Emperor and the Government of France will not sanction and perpetuate such monstrous opposition to the social improvement and religious freedom of the native population.

We feel assured also that her Majesty's Government have not been indifferent to the wrongs thus perpetrated upon our countrymen, who have been silenced and threatened with expulsion from the island, should they continue to exercise their mission of mercy to the people whom they have rescued from the degradation of Paganism and the horrors of savage life.

The public press of our country, led by the powerful example of the "Times," has spoken in relation to this outrage in language of remonstrance and condemnation to the oppressor not to be misunderstood, and no less in terms of justice and commendation of the benefits resulting from missionary labour.

It is important to observe, as illustrating the cruelty and injustice of the French proceedings in Lifu:—

1. That the Christian teachers, native and European, employed by the London Missionary Society in the Loyalty Group, commenced their labours at least *ten years before* the assumption of French authority in new Caledonia.

2. That at the commencement of their labours the native population were in the lowest state of degradation and barbarism, and that their present social and religious improvement has been effected by the blessing of God upon the labours of the missionaries.

3. That all acts of trade and commerce on the part of the missionaries are strictly prohibited by the Society they serve, and cannot, therefore, in any degree interfere with the colonial interests of France.

- And 4. That the arbitrary proceedings of the Governor of New Caledonia are totally at variance with the principles of civil and religious freedom established in France and universally carried out in all the colonies of Britain.



## MADAGASCAR.

WE have again to record gratifying evidence of the Divine favour to the several departments of the Mission, of which the extracts given below from the letters of the Rev. WILLIAM ELLIS and the Rev. R. G. HARTLEY afford illustrations.

Amidst the evident progress and advancing strength of Christianity we are glad to state that the Queen and her Government, although patrons of heathenism, yet nevertheless honourably uphold the rights and privileges of the native Christians. We do not wish to intimate that the principles of civil and religious liberty are fully understood by the Government or enjoyed by the Christians in their largest extent; but on the whole the Churches enjoy rest, and, "walking in the fear of the Lord and in the comfort of the Holy Ghost," are multiplied.

We are glad to learn that Mr. PAKENHAM, the English Consul, has returned to the capital; and we trust that the interruption which continues to exist in the commercial and friendly intercourse between France and Madagascar may be shortly adjusted, inasmuch as these powerful alliances with England and France will greatly tend to strengthen the native Government, and to perpetuate the enlightened and liberal principles which it is pledged to maintain.

EXTRACT OF LETTER FROM REV. WILLIAM ELLIS, DATED ANTANANARIVO,  
SEPTEMBER 26TH, 1864.

INCREASE OF CHRISTIAN CHURCHES IN THE CAPITAL, AND ENCOURAGING  
PROSPECTS IN DISTANT PARTS OF THE COUNTRY.

"It is my privilege to be able, amidst some discouragements, to witness the progressive triumphs of the Gospel in this part of Madagascar. No exciting and extensive awakening on the subject of religion takes place—nothing like what are deemed revivals in other countries; but there has long been a steady, quiet, and slightly fluctuating increase of believers to my own Church and Congregation, as well as to others with which I am best acquainted. Besides this, there has been peculiarly encouraging intelligence of the work of the Divine Spirit at Fianarantsoa, in the South, and the extreme limits of Imerina, in the West, as well as evidence of patience and cheerful confidence among the believers at Ambohimanga, in the North.

"The Church at Ambatonakanga numbered ninety communicants when I joined it in 1862. About forty left us soon afterwards, to form the nucleus of the Church at Ankadibevava. A few have also since left to join the recently formed Church at Ampamarinana; but the accession of thirteen, whom we expect to receive to our fellowship to-morrow, will make the present number of our communicants 283. Among eighteen to whom I administered the ordinance of baptism last Lord's-day, was one who had recently arrived from Fianarantsoa, in the South, under circumstances of great interest in connection with the progress of Christianity there. Another was a chief from the extreme west of the province of Ankova, about three days' journey from the capital. This man had long been wishing to associate with the believers,



and will, we trust, return an enlightened Christian and a devoted missionary to his countrymen. The congregation has greatly increased at the temporary church recently opened at Ampamarinana; indeed, it is occasionally well filled, and, we trust, will be the birth-place of many souls."

EXTRACT OF LETTERS FROM REV. R. G. HARTLEY, DATED ANTANANARIVO,  
OCTOBER 24TH, 1864.

#### OPENING OF NEW CHAPEL.

"Although I wrote by the last mail, I write again to inform you that the new chapel on Andohalo is now finished, and was opened on Saturday last. I have before told you how advantageously the chapel is situated. It is in the heart of the city, at the corner of the large open space where all the most important kabarys are held, and where there is the largest daily market. Here there are at all times strangers from different parts of the island, and there can be no doubt that a chapel in this position will be likely to attract many who for many years will not hear the Gospel preached in their own villages. The missionaries are unanimous in the opinion that we ought not to be content without a thoroughly good church on this site. Mr. Ellis has strongly urged its purchase, and contributed largely to it.

#### LIBERALITY OF THE PEOPLE.

"The land was very expensive, but four hundred and sixty dollars have been sufficient to build the best chapel yet opened. The sum required for the purchase of the ground has, however, been made up by the very liberal contributions of those who have interested themselves in the formation of the Church. One of the members has given fifty dollars, another thirty dollars, three or four twenty dollars, and several ten dollars. Much, too, has been given by officers living in the neighbourhood, who are not professed Christians. A subscription list, amounting to upwards of three hundred dollars, is certainly a new and wonderful feature among a people so fond of money as the Malagasy are. It must be remembered, too, that a subscription of a few dollars from a Malagasy officer of middle rank is equal to the whole of his ordinary money expenditure for as many weeks. That four hundred and sixty dollars should have been paid mainly by the contributions of the Malagasy, certainly gives them a claim to assistance from the Society and its friends. The chapel that has been built is only small and temporary, measuring about forty-eight feet by thirty-six; but, as it has all been matted inside—floor, walls, and roof—it looks very clean and comfortable. It is intended that the permanent church of wood should be built around the present one, to hold 1200 people. I fear that no more *money* is to be looked for from the people, though doubtless not a little will be given in labour and materials. It is wonderful that they have done so much. I shall write to some of my friends in England, and trust to get some help from them; but I do not see how a church worthy of the situation is to be built without considerable help from the Society. We must build of wood, as nothing else is allowed as building material within the city; and large wood, such as is needed for such a building, is expensive, and often difficult to meet with. I think, too, that we ought to have the church floored, the



windows—in part at least—glazed, and the wood-work generally well executed. It is also very desirable that a wooden building in the centre of the town should be roofed with tiles or zinc, and not with the rushes usually employed, which very readily ignite in the fires which are so frequent here. I cannot give an estimate of the cost of such a building, but do not think that £500 would be any too much; and this would enable us to erect a church as durable as any building in the city can be, and worthy of the site, and of our position with the people. As the building will be the property of the Society, I do not think that the whole cost, both of purchasing the land and building the Church, should be thrown upon the congregation and the missionary. \* \* \*

#### LARGE CONGREGATIONS.

“I cannot as yet tell what our congregation will be. The Church at Ambohitantely, to which I have ministered since my arrival, has consented to unite in forming the new Church. I have had given to me a list of forty-six members who are seeking dismission from Analakely. There will also be a few from the other Churches. On Sunday the chapel was crowded both morning and afternoon; many, indeed, had to remain outside or go to other churches. There was, too, a larger number of heathen hearers at the doors and windows than I have ever seen at any other place. Many of these stayed for a great part of the service. As this is almost the only way in which we directly reach the *heathen* population, this fact gives hope of special usefulness as a really missionary Church.”

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### CHINA.

#### PEKING.

THE friends of the Society will read the following Report by the Rev. JOSEPH EDKINS, of his labours in the capital of China, with wonder and thankfulness. When it is remembered that only three years since the multitudinous population of PEKING had never heard the joyful sound of salvation from the lips of a Christian missionary, we cannot but regard the facts detailed in this Report as evincing the special power and grace of God in the conversion of upwards of twenty Chinese and Manchus to the faith of Christ. We are especially encouraged by the fact that, from these native converts several have already proved faithful helpers to the truth; and may humbly, but confidently, cherish the hope that even in Peking “the little one will become a thousand.”

It is additionally gratifying to reflect, that the Mission of our Society is but one among the several Institutions, British and American, whose agents in Peking are labouring in love and union for the advancement of the same sacred cause. May the grace of the Holy Spirit be yet more abundantly vouchsafed upon their united labours!



## AUSPICIOUS COMMENCEMENT OF THE MISSION IN PEKING.

“Peking, August 8th, 1864.

“MY DEAR BROTHER,—Since I wrote, giving you an account of the state of the Mission in Peking in January last, there has been a good measure of prosperity granted us. To conduct uninterrupted missionary labour in this great city is a privilege highly to be appreciated. In former years, if the imagination presented itself of public preaching in Peking, it was too romantic to be entertained. But when, at the end of 1860, the allied armies marched up from Takoo, the presence of Protestant missionaries here became possible. We see the action of Providence in the opening of the gates of this city to the messengers of the Gospel. Our devoted friend Dr. Lockhart was early on the ground, and the hospital he established three years ago paved the way admirably for further movements in advance. It was nine months after this auspicious event that, in the summer of 1862, I began public religious instruction within the walls of the hospital. This continued till the summer of 1863, when I commenced some quiet movements in the suburbs. A Tien-tsin convert of unassuming and grave deportment visited many of the outlying portions of the city with copies of the Scriptures. In one journey, near a busy gate in the west part of the Tartar city, he met an old Manchu who knew the Roman Catholic doctrines. He was impressed with what he heard from the Bible distributor, ultimately he became a convert, and has been of great assistance since in the formation of a preaching station in his vicinity. His position as an office-holder in the emperor's household, and his extensive acquaintance with young Manchus, gave him an influence which he has used well, adding to the number of our auditors and the readers of our books. Near the end of last year the Tien-tsin convert *Mau* was able to obtain, first a room in a temple, and then a house, through the assistance of the convert just mentioned, which was the beginning of regular work in the west city; for the building, while used as a dwelling-house, was also intended as a chapel.

## EARLY AND HOPEFUL CONVERTS.

“For a period now extending to between eight and nine months, daily preaching has been carried on in that important part of Peking, without appearance of displeasure or hostility in the behaviour of any one who has witnessed it. In addition to daily instruction imparted to all comers in the afternoons, the preacher, who has proved himself to be very faithful and useful, has held meetings for prayer every evening. I have visited the station on most sabbath days myself, and have uniformly been much gratified with the extent and decorous behaviour of the auditory. Eight persons who have been brought to the knowledge of the truth, principally at this station, have now been baptized. Most of them are young Manchus. Two are employed to write in Manchu and Chinese in public offices. Three belong to the household of Prince *Le*, who distinguished himself by remaining at his post courageously, at the time when our troops were besieging the city. The emperor fled to Jehol, and the princes to the western mountains; but this prince, by staying in his palace, showed something of the bravery of his ancestor, who was named Prince of Corea, for effecting the conquest of that



country in the seventeenth century. Two others are relations of the old man first baptized. The eighth is an old schoolmaster—a Chinese.

“As I mentioned when writing in January, a school has been commenced at our second preaching station, half an English mile from the hospital. The father of one of the scholars has since become a Christian. A Manchu officer residing in the neighbourhood, and a Chinese from Tien-tsin, have also been baptized as the first fruits of this effort. A special agency for women has lately been commenced at the school. Efficient and unexpected aid has been rendered in this department by one who has warmly at heart the cause of Missions. Linked to us only by the desire to see Chinese women converted to Christianity, she has encouraged by her presence the formation of a female class, and shown a deep interest in the individual members of it. There are now about ten regular attendants. They form, with other women, a part of the sabbath congregation, and the conversion of some of them is highly probable. The principal speaker is the mother of the schoolmaster. She, with her two sons, were till recently Mohammedans. Seeing her sons one after the other embrace Christianity, she has herself become favourably disposed to it. One of her sons sits by to prompt her while she teaches. Several of the women come because they have sons in the school—an instance of the beneficial effect of a charitable institution like this in extending the influence of the Gospel among the parents and neighbours.

“From the hospital, now under the care of Dr. Dudgeon, the number of patients who have been baptized during two years is six. One hospital servant has also been received. Among the six a converted Mohammedan was appointed last winter, as already mentioned, to be schoolmaster; and his brother has given up his opposition to Christianity, and also joined the ranks of the Lord's servants. His abilities mark him out as capable of becoming a useful native helper. I have received him, with one of the Manchus, to go through a course of preparatory study as assistant preachers. This converted Mohammedan was, previous to his baptism, attacked on one occasion by a drunken neighbour in front of the chapel, and wounded in the head. When receiving the provocation and injury, he behaved in a Christian-like manner, expressed his pleasure afterwards at suffering for the Gospel's sake (the offender being an avowed enemy to the preaching of the truth), and frankly forgave the wrong, when the wrong-doer confessed his fault.

“Three of the hospital converts have returned to their homes in the country, carrying with them Christian books, and we hear from them occasionally.

“The whole number received here is *twenty*. Three of the Tien-tsin converts are still here, assisting in the work of the Mission.

#### CHARACTER OF THE AGENCY REQUIRED FOR CHINA.

“I have only to speak now of the need of reinforcements. The operations of the Mission are likely to extend. The hospital is near the centre of a population spread over at least seventeen square miles of houses. It will be easy to form new preaching stations as native helpers offer themselves. The existence of this vast field for the Gospel, with its more than a million inhabitants, would be a sufficient argument to urge upon the attention of the Directors. More help is needed for superintending stations and training preachers. But I must say here, in addition, that many of our countrymen



who hold high posts in China are faithless in regard to the grand issue of our operations, unless we work with such appliances as will affect the literary thinking class of the Chinese. In China the native literature and philosophy are paramount in their influence. Our countrymen think that philosophy must be met by philosophy, literary skill by literary skill, and classical lore by classical lore. They think that men of superior minds and scholarly education should be induced to come to China, first, to spend ten years in acquiring a facile command of the native language as spoken and written, and then proceed to compose suitable treatises on Christianity, adapted to instruct and convince the learned classes in the country.

"I do not believe in this theory; but it is held by many whose opinions are worthy of respect. And, besides, we all agree that all talents should be devoted to the service of God. If men of shining abilities and the faculty of adaptation in a rare degree should come here, they would find a sphere highly agreeable and highly important. They would have the opportunity of labouring for Christ's cause in one of the high places of the field. Scholars from all the provinces come here, and the missionary may dispute with them as soon as he has gained the power to do so. High officers of Government find their way to the hospital, and our books find their way into the palace. Representatives of all the adjacent Asiatic nations are found here, speaking their respective languages. Men content to study patiently, and possessing the faculties of acquisition, retention, and expression, loving Divine truth and zealous in its propagation, apt in teaching, and exhibiting power in convincing—if they come here, may run a bright career.

"Missions take their place before all speculations and philosophical theories upon them. We do not come out among the heathen to carry into effect a philosophical theory, but to follow in the footsteps of our Lord, His apostles, and all faithful missionaries, in seeking to bring back a lost world to God. We want no better theory than this. But we do need men of intellectual and moral power to join us in the inviting field now presented in China, and especially in its metropolis.

"Mrs. Edkins joins me in kindest regards.

"I remain, very truly yours,

(Signed)

"JOSEPH EDKINS.

"REV. DR. TIDMAN."

Among the wonders of the Chinese capital, the most wonderful is the "ALTAR TO HEAVEN," described by the REV. JONATHAN LEES in the journal of his first visit to Peking. It is difficult, indeed, to form, from any description, an adequate conception of this spectacle; and when it is remembered that these surprising objects of power and skill were originally dedicated to the services of religion, the whole scene is adapted to awaken both admiration and regret, that a people distinguished by civilization and art should have been the victims of a system of idolatry so splendid, and yet utterly powerless, for the improvement of their hearts or their character.

"After breakfast," writes Mr. Lees, "two or three of our party went to the 'ALTAR TO HEAVEN.' It is impossible to reproduce in language one's



feelings on visiting such a place. To me it is of all others in China the most intensely interesting, not merely on account of the rare artistic taste shown in the design and its execution, but on account of its being the sole remaining memorial of the ancient *Monotheism* of China. As I stood in the slaughter-house, and walked along the long covered way by which the victim was led to the altar, and, above all, as subsequently I stood upon the magnificent south altar, with all its associations, and looked round on the groves and temples, with the blue sky overhead, of which their glittering roofs were intended to remind me, I felt how strong was the impulse to worship, and how grand, defaced and mingled though it be by the accumulating superstitions of ages, is the traditional faith in the 'Supreme Ruler,' of which all these things are symbols.

"I attempt no description either of this or of other Peking 'lions;' one would need to write a book, and a great deal has already been well said. I extract a few lines from Sir John Davis's 'The Chinese,' which is one of the best books for friends at home to read as a popular summary of information on China:—

"'The ALTAR TO HEAVEN' stands in a square inclosure, measuring about three miles in circuit, near the southern wall of the Chinese city. The terrace (the altar itself) consists of three stages, diminishing from 120 to 60 feet in diameter, each stage being surrounded by a marble balustrade, and ascended by steps of the same material. Towards the north-west of the inclosure is the palace of abstinence, where the Emperor fasts for three days preparatory to offering sacrifices to heaven at the winter solstice. On the other side of the great central street leading to the Tartar city, and just over against the 'Altar to Heaven,' stands the 'Altar to Earth.' This square inclosure is about two miles in circuit, and contains the field which is annually ploughed by the Emperor and his great officers, and the produce reserved for sacrifice.'

"I may add, that Sir John cannot have visited the place himself, or he would have spoken of the slaughter-house, with its enormous pans for flaying the bullocks used in sacrifice; of the covered way, most elaborately painted, along which the victim is led in solemn procession to the place of burning; and of the smaller temples, marble and bronze, with their magnificent roofs, in which the tablet to Shang-ti, and those of the Emperors, are placed. The altar is wholly distinct, and at some distance from these. On the great day the tablets are brought out and arranged upon the altar, that of Shang-ti being in the centre, and the Emperor then, surrounded by high officers, in his own name, and as representing the people, worships the Great Supreme. The park, in addition to the avenues already named, contains many fine old trees, and has a fine herd of black cattle reserved for sacrifice, which we saw.

"30th.—We visited the famous *Wan-shen-shan* (hill of a ripe old age), or Water Palace. This is ordinarily called the *Yuen-ming-yuen*; but the truth is, that the true *Yuen-ming-yuen* is several miles distant. The whole, however, may be considered as one—an immense garden, probably fifteen miles round—and the whole was desolated by our troops; but the rest is closed to visitors. Much as I had heard of this place, I was not prepared for such magnificence. Advantage has been taken of site, &c., to form a spot of unrivalled beauty, even in ruin, and it is hard to imagine a scene more lovely than this must have been in its prime. There is one main hill, and this has been literally



sprinkled with temples, grottoes, columns, and statues. It is thickly wooded to the summit, and the many-coloured tiles glitter in the sunbeams like countless gems. On the south side is a lake dotted with little islands, the largest of which has a mimic temple, and is joined to the shore by a beautiful bridge of marble, on the columned balustrade of which are sculptured lions, each different. Close by this bridge, now inclosed in a loose stone wall, which hides it from those who are not forewarned, is the image of a fine cow, of great size and fine workmanship, made of bronze. The hills around are all carefully decorated: on one a pagoda, on another a temple, and so on. Smaller bridges and terraces abound.

"On entering the gateway, two immense bronze lions in front struck us as masterpieces of skill. The minuteness and richness of the work upon them is astonishing. They are, too, of great size.

"Ascending the shoulder of the hill, the first ruin is that of a marble temple to Buddha, which once inclosed a statue seventy feet high. Here and there a bit of richly-carved walling still remains. From this spot, and again as we mount, we catch delightful glimpses of scenery, the hill being terraced on every side. We hastened to the porcelain temple, which has escaped the general ruin. It is a marvellous structure, covered from top to bottom with vari-coloured tiles, each of the larger ones having a little image of Buddha on it—a fac-simile of the larger idol inside. There were fifteen or sixteen hundred of them. This temple crowns the hill.

"Right in front, and covering a large part of the southern part of the hill, is a terrace at least 200 feet in height. In ascending, we first come to a sort of platform on which *has* stood another shrine—in ruins now—and a double staircase. The stones in the wall are beautifully laid, and the effect from below is wonderful.

"Turning a little to the west, we again mounted to an elegant marble temple, which is in front of another marvel—a copper temple. All is metal, most exquisitely wrought—walls, windows, doors, and roof. The way in which the wood-work, &c., is imitated is as surprising as the idea is unique. Its value must be enormous. Further on I came to the ruins of a little marble shrine, and then wandered *through* the hill, which is here hollowed out ingeniously into winding chambers, so that one hardly knows how much is artificial and how much in its natural condition.

"Rejoining the party, we found the remains of a yet larger building on the low ground, huge copper gods lying broken on their faces, and two rows of smaller ones on either side, yet erect."

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## INDIA.

### CALCUTTA.

#### CONVERSION AND BAPTISM OF A BRAHMIN YOUTH.

OUR Brethren at Calcutta have been again encouraged in their labours by the conversion of a young Hindoo Brahmin named NIRUNJUN CHATTERJEE, brought to the knowledge of the Saviour, and the public profession of the



Gospel, under all the difficulties and trials [with which such a profession is invariably attended. The course of Christian education pursued in the Institution at BHOWANIPORE has been greatly honoured, by the blessing of God upon many of its pupils; and from among the intelligent youth who have been brought to the knowledge of the true God, and the enjoyment of salvation, within its walls, several are now faithfully engaged in making known the Gospel to their countrymen. And when we form a just estimate of the sacrifice of property, rank, and social endearments which they make, and the obloquy and cruel persecution to which they willingly submit, we can well understand the life and power in which their character, as well as their ministry, stands invested before their countrymen.

“Bhowanipore, Calcutta,

“September 21st, 1864.

“MY DEAR SIR,—I had the privilege, six weeks ago, of baptizing another young Brahmin. Though such baptisms are becoming so frequent as to have no interest for their rarity, still, each case has some interesting peculiarities. As you are glad to receive, from time to time, accounts of young converts in our Mission, I am pleased to be able to send you a copy of the statement read in Union Chapel, previous to the rite being administered; and I will add that my satisfaction in sending the account is increased by the fact that the last six weeks have confirmed us in our confidence in his intelligence and sincerity.

“NIRUNJUN CHATTERJEE, son of Anondo Chunder Chatterjee, was born at Shorshund, Behala, in the Bengalee year 1255, *i.e.*, sixteen years ago. He is of a high-caste family; hence his maternal grandfather had thirty-six wives, and his maternal great-grandfather had one hundred and sixty. He was married to thirteen of them in one night, and at his death eleven perished on the funeral pile.

“Nirunjun went to the Government-aided Anglo-Vernacular School at Shalkea, near Howrah, in 1857, where he read for about three years. Afterwards he read in the Mohish-tollah Government-aided School for about a year; and after that in the London Mission School at Behala for about two years. He left school in November, 1863, and entered the accountant's office of the East Indian railway at Howrah.

“After reading for about four or five months in the Behala School, he became convinced that there was something good in Christianity. By reading the Bible and the Evidences of Christianity, both at school and at home, he felt the truth, and in March, 1863, came to Bhowanipore, and said that he wished to be baptized. The missionary whom he saw advised him to wait, promising to give him instruction, and in due time to baptize him. His father, on hearing that he had expressed a wish to be baptized, rebuked him severely, took away his Christian books, and for some weeks kept him from school, and from all intercourse with Christians; and though he permitted him to go to school again for a few months, fearing lest he should become a Christian he took him away, and sent him to the railway office at Howrah.



“Nirunjun visited Bhowanipore at intervals; but, owing to the difficulty of doing so, his visits were not frequent. Still he continued his visits, though often much chided by his father. Some short time ago he had a dream, in which he thought a strange-looking person came to him and rebuked him for his lack of sense, saying, “Why do you delay to be baptized? Go to Christ at once, lest you should not be saved, but go to hell.” The dream was so vivid that he immediately awoke and looked about, thinking that it was somebody speaking to him. It left his mind very uneasy. After some days of anxious reflection on the events of the last two or three years, he determined to be baptized with as little delay as possible. He renewed his intercourse with his Christian friends, and on Thursday last came for baptism. Since Thursday his father, brother, and friends have talked much with him. On Friday he was sorely tried for three hours. If he obeyed Christ, he must disobey his father—if he obeyed his father he must disobey Christ. He chose to obey Christ. Has he not done right? Christ said, “Think not that I came to send peace on earth: I came not to send peace but a sword. For I came to set a man at variance against his father,” &c.

“Nirunjun Chatterjee threw away his “pata” (Brahminical thread), a week ago, and is here now to be baptized, and thus to profess Christ before all men.”

“He stated to the congregation his renunciation of Hindooism, and his faith in the Lord Jesus Christ. You will, I am sure, join in the hope that he may ever prove faithful to the Saviour, and a blessing to his countrymen.

“With kind regards to yourself and the Directors,

“I am, my dear Sir,

“Yours ever faithfully,

(Signed) JAMES E. PAYNE.

“REV. DR. TIDMAN.”



## THE LATE DESTRUCTIVE CYCLONE AT CALCUTTA.

IN continuation of the Rev. J. E. PAYNE's narrative, published in our last number, of the fearful mortality and wide-spread desolation occasioned by the storm-wave that recently swept over the capital and the outlying district, we now subjoin some further particulars of the calamity, furnished by Mr. Payne, but from which it will also be seen that the people of India have, in token of their sympathy for the sufferers, promptly raised for their relief the munificent sum of £20,000. While we mourn over the prevalence of natural and moral evil, it is a profitable exercise to note how, as in the present instance, great calamities not unfrequently give occasion for the exhibition of extraordinary acts of self-sacrifice and active beneficence.

“Bhowanipore, Calcutta, 3rd November, 1864.

“MY DEAR SIR,—A fortnight ago I sent you some brief notes on the desolation wrought by the storm-wave in the late cyclone, and I told you of the efforts being made to afford relief to the sufferers. The subscriptions



have already amounted to about £20,000—a sum sufficient to meet the distress so far as it is possible to relieve it by benevolent effort. Since I wrote to you a second Relief Expedition was sent down the river Hooghly to the Bay of Bengal. I had the privilege of being a member of it. We had a Government river-steamer to supply the people on the banks of the Hooghly, and a steam-tug was sent after us, in which we went to the bay. This second expedition extended much farther than the first, and all that I said about the loss of life and the destruction of property might be repeated and intensified as to extent and degree. Wherever the wave dashed over the embankment and rolled across the country from five to ten miles inland, the tale of destruction is short but terrible. The houses have all been swept away, and all their materials carried for miles by the wave. Considerably more than half—I consider three-fourths—of the people have perished. The survivors have all been saved by clinging to floating roofs or to the tops of trees. The cattle and boats are nearly all destroyed. The people's clothes have either been washed away or torn to pieces, as they lashed themselves to trees with them. The food has been all injured, so that half-rotten rice is the only article of subsistence they have.

“This state of absolute destitution is true in reference to many thousands of survivors, whilst they mourn over perhaps forty thousand dead relatives and neighbours. A third expedition will start five days hence, with as much food and clothing as the steamer can take, and I have been asked to assist in it. The Government is making arrangements to establish public works in the distressed parts: that done, all urgent need will be supplied, and the necessity for giving food and clothing will be considerably lessened. There is a suggestion to send materials for houses to the parts most thoroughly swept. If it be acted on, probably ten thousand houses will be built, and the cost of each will interest you. To build a house with one room, fifteen feet long, ten wide, and fifteen high, the estimate is £1 8s. 3d.

“On hearing of this great calamity, probably the benevolent in England will wish to send subscriptions to aid in relieving the distress. Should such be the case, let me assure you that not a penny need be sent from England, as the prompt and generous benevolence in India is abundantly sufficient.

“With kind regards to yourself and the Directors,

“Believe me, yours truly,

(Signed)

“JAS. E. PAYNE.

“REV. DR. TIDMAN.”

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## TRAVANCORE.

### CHRISTIAN LIBERALITY OF NATIVE CONVERTS.

THE REV. JAMES DUTHIE, Superintendent of the Institution at Nagercoil for training Native Evangelists, having succeeded to the temporary charge of the neighbouring district of JAMES TOWN, in the room of the Rev. J. F. GANNAWAY, at present in this country, has furnished an account of a recent visit he paid to the district. From this statement it appears that, in



proof of their attachment to the ordinances of the Gospel, the people, out of their very scanty resources, and over and above their subscriptions for other purposes, have raised towards the erection of a new and central church the liberal contribution of £210 sterling—a sum truly wonderful when it is considered that the congregations in Travancore are almost exclusively drawn from the lower castes, and have barely the means of providing the necessities of life.

“Nagercoil, November 2nd, 1864.

“MY DEAR DR. TIDMAN,—Yesterday we held the Annual Missionary Meeting at the head station, James Town. A large concourse of people assembled. The speeches made by the native agents were among the best of the kind I have heard, and the contributions amounted to 240 rupees (£24). There is at present no church or chapel at the head station, which is a great drawback to the holding of general meetings; so we had to erect a large temporary shed for the purpose. The necessity of having a large central church at this station has long been felt, and after the arrival of Mr. Gannaway it was resolved that the work should be commenced without further delay. There were no funds in hand available for the purpose; but the people came forward with a ready and willing mind, and pledged themselves to give to the good work according to their ability. Since assuming charge of the district, I have made particular inquiry into this matter, and I find that the promise then given has been very faithfully kept. According to a statement prepared, and which was read yesterday at the meeting, it appears that the people, over and above what they have contributed for other purposes (which in two and a half years amounts to about 2800 rupees (£280), have during this period raised for this single object, by monthly and weekly subscriptions, varying in amount from one-eighth of a penny to threepence or fourpence, the *astonishingly* large sum of 2100 rupees (£210). Through their very eager desire to see this object accomplished, I believe the people have in many instances *exceeded* the limit of their ability.

“The building commenced by Mr. Gannaway, and now in process of erection, is designed to accommodate some 1500 or 2000 people. The walls have reached a height of about ten feet, and, when finished, it will be one of the finest churches in our Travancore Mission. The zeal of the people has, I fear, somewhat abated of late, or, rather, their zeal is as great as ever, but I believe the undertaking is felt to be of a magnitude quite beyond their unassisted endeavours to complete. I am not able to say how much will still be needed to finish the work, but I believe it cannot possibly be under £250 or £300. I do not know whether any appeal inserted in the “Chronicle” would be approved of at present; but I believe, if ever there was a case *deserving* help and encouragement from English Christians, this is one. The people themselves have done more *in the time* for such an object than has yet been done in any part of the Indian Mission-field; certainly, no such amount as £210 has ever before been raised in *our* Mission, nor in any other with which I am acquainted, by people all of whom are very poor. The work is evidently too much for themselves alone; the *speedy* completion of the building is very necessary, and, in a case such as this, I do not doubt



there are many friends who would render a little help were the matter brought to their notice.

“Believe me, my dear Dr. Tidman,

“Very faithfully yours,

(Signed)

“J. DUTHIE.

“REV. A. TIDMAN, D.D.”

### DEATH OF DR. WILLIAM WELLS.

To the mournful list of promising missionaries called to their rest in the spring-time of life, we have to add the name of one who, had he lived, would in all probability have achieved a high position on the roll of distinguished men who have devoted their time and talents to the cause of Christian philanthropy. Dr. Wells, whose sudden and very unexpected removal we deplore, was a young man of superior cultivation and acquirements, and had prosecuted his studies for the medical profession with singular ardour and success. But no prospects of advancement in his native country could alter his settled purpose of devoting the noblest energies of life to the service of Christ among the heathen. Having been appointed, in the capacity of a *medical missionary*, to the Society's Station at Hankow, in the north of China, Dr. W. sailed for Shanghai, *en route* for his destination, in the ship “Antipodes,” on the 13th July ult., being then, apparently, in the enjoyment of excellent health; but, in the mysterious providence of God, he was taken suddenly ill on the voyage, and fell calmly asleep in Jesus on Saturday, the 15th October.

The particulars of this affecting event are given in the following extract of a letter from the captain of the “Antipodes,” addressed to the father of our lamented young friend:—

“Straits of Sunda, 21st October, 1864.

“Mr. Wells.

“DEAR SIR,—“I am very sorry to have the painful duty of informing you of the short illness and sudden death of your dear son, Dr. Wm. Wells; he departed this life at 8 A.M. on Saturday, October 15th. On the Friday evening he was sitting at the table with us all reading, and seemed in much better spirits than usual; he retired to his room about half-past 8 or 9 o'clock, wishing us all good night. The next morning I went to see him, and saw immediately that he was fast approaching his end. I called the chief officer into the room, and asked your son a few questions as to his being prepared to die. He seemed to think he was not going to die, up to the last. He, however, said—‘If it should be God's will to take him away, he was quite prepared to go.’ I asked him if I should acquaint you with his dying prospect. He said that you were well aware of that fact. He died peacefully, without a groan; his soul went to that Saviour whom he had so truly loved and served. He endeared himself to me, and to all on board, by his many amiable qualities, and his loss is very deeply regretted. It



must be a great consolation to you, and all his friends, to know that he was ready. I do not know the cause of your son's death, but I am of opinion that it was disease of the heart, as he complained to me, the morning before he died, of a slight pain in the left breast. The last words he spoke were to express his thanks to me and to the chief officer, for our kindness and attention . . . .

"I remain, dear Sir,

"Yours very respectfully,

"HENRY COLES."

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### DEATH OF THE REV. SAMUEL P. ELLIOTT.

It is with deep regret we have to announce that another young missionary, the son of the late Rev. WM. ELLIOTT, himself being distinguished among the labourers for Christ in South Africa, has, in the inscrutable providence of God, been suddenly removed from the land of the living, and under circumstances peculiarly affecting. Our young friend, who was born and educated in the Cape Colony, became at an early period of life a member of the Church under the pastoral care of the Rev. WM. THOMPSON, at Cape Town, and, by his exemplary conduct and disinterested labours in the cause of the Gospel, won the esteem and affection of his pastor and other friends. Less than a year ago Mr. Elliott, with the cordial sanction of the Directors, was ordained to the missionary office, and appointed to the charge of the station at DYSSELSDORP, to which the general oversight of another at HOPE TOWN had recently been added. In these important spheres of Christian effort our young friend laboured with singular devotedness and perseverance until arrested by the messenger of death. He was called to his rest and reward on the morning of the 5th November, after a short attack of illness—supposed to be diphtheria; and what renders the visitation the more afflictive, particularly to his mourning widow, is that two of his children were carried off by the same complaint and buried by the side of their father.

The following particulars are furnished by the Rev. William Thompson:—

"It is my mournful duty to convey to you tidings of the death of our devoted young brother the Rev. S. P. Elliott, who less than a year ago was ordained over the native Church at Dysselsdorp. The Rev. B. E. Anderson wrote me on the 5th November as follows:—'I scarcely know what to say;—my dear brother Elliott is no more; he died this morning of white sore throat, and was ill only four days. What a mysterious act in God's providence—a man in the bloom of life, in the midst of a useful and happy career in the service of his Master, still extending his labours of love, and planning for further usefulness, to be cut off as it were in a moment. But we will bow in submission to the will of God. Poor Mrs. Elliott, I deeply feel for her. Again, when I think of my late dear brother's charge, and the work he has left behind him, the thought is overwhelming to my mind. Do write and come to my assistance.'



“The following extract from a letter of Mr. Atkinson to myself, dated the 14th inst., will be read with a melancholy interest. ‘What a heavy and unlooked-for stroke! What a calamity for his poor widow, followed too, as it has been, by the death of her two dear children. One, the youngest, was buried in the same grave with her father; and Jessie, the second, was taken ill last Tuesday, and died on Saturday afternoon about three o’clock. Yesterday we went to Dysselsdorp, and interred her remains by the side of her father and sister. It was very sad to see the desolate dwelling, the empty study, and the vacant desk in the chapel. Only eleven months had passed since I was there at the ordination. All was then joy and hope: now gloom and sorrow. You will not wonder that I felt it deeply. I gave an address at the chapel, but it was with difficulty that I could control my feelings. Mr. Anderson prayed at the grave. The people sang a hymn on our way to it, and the school children another at the grave. It was solemn and sweet. Our dear friend Mrs. Elliott has borne up under it all most wonderfully. It is really surprising to see her so calm and composed.’

“I have known,” adds Mr. Thompson, “our dear brother Elliott from boyhood; and that, too, intimately. Soon after connecting himself with the Church under my pastoral care, he laboured very diligently in the Barrack Street Schoolroom, where his ministrations among the coloured people were very acceptable, and I believe not without fruit. He made great sacrifices of convenience and strength to attend to this labour of love. When he relinquished secular pursuits and entered on direct missionary labour at Dysselsdorp, his zeal and devotedness were most marked. The death of the Rev. T. S. Hood left Hope Dale without a minister, and our young brother added this to his already sufficiently arduous charge. He had secured a site for a new chapel at Hope Dale, and was making arrangements for a bazar to be held on the day on which the foundation-stone should be laid. In a letter to myself, under date 8th October, referring to an alteration in his plans, he wrote:—‘You will think me very changeable in this matter, but I am not; I am merely studying the interests of my Church.’ His energy and well-directed zeal will appear in another extract from the same letter:—‘Our Port Elizabeth meeting was a very pleasant and profitable one, and I am very thankful I went. Kolbe will be able to give you, *vivâ voce*, an account of all that took place. I collected upwards of £40 for Hope Dale at Port Elizabeth . . . When I purchase timber in Cape Town, may I draw on the London Missionary Society on account of the £50 grant? Pray let me know, as I wish to purchase at once.’ Might not our devoted young brother, in the spirit of the ‘man after God’s own heart,’ have said—‘As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building: but God said unto me, Thou shalt not build an house for my name.’ And yet, although his ministerial career had not extended over three years, there is good reason to believe that our departed friend had been the instrument of building some living stones into the spiritual temple of our God. May we not then say, ‘Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.’”



*(From the importance and urgency of the object, we are induced to repeat the following Appeal.)*

APPEAL OF THE DIRECTORS  
TO THE FRIENDS OF THE SOCIETY, AND ESPECIALLY TO THE  
JUVENILE CLASSES, FOR FUNDS FOR THE  
PURCHASE AND OUTFIT OF A NEW MISSIONARY SHIP.

THE intelligence conveyed in our number for November last, of the wreck of the "John Williams" off Danger Island, in the South Pacific Ocean, has been confirmed, with all the attendant circumstances then given, by the arrival of Captain Williams in this country. We are thankful that the Captain's personal assurance confirms the report formerly made of the merciful rescue both of the passengers and the crew, their kind reception by the natives of Danger Island, and their prosperous voyage homeward.

The necessity of providing a missionary ship to succeed the "John Williams" is a conviction which has been strengthened by the experience of twenty years, during which that messenger of mercy ploughed the southern sea, and carried the tidings of heavenly love to the cruel and degraded savages by which its numerous islands are peopled. No substitute for a *missionary* ship can be found; that is, no hired vessel, navigated by an ordinary body of seamen, could in like degree insure the comfort of the missionaries, the confidence of the natives, and the advancement of the missions.

The Directors have therefore felt constrained promptly to apply to all friends of the Society, and especially to the young, whose zeal and liberality have never failed, to be up and doing, that another "John Williams" may be sent forth from our shore, as early in the ensuing spring as may be found practicable.

The friends of the Society, and especially the children, both of Polynesia and Australia, have already set an example to the children of Britain. The first offering for the new ship was made by the native youth of Danger Island, while the missionaries and passengers were refugees among them, and Mrs. Williams was intrusted with their contributions, amounting to £3 5s., to place in the hands of Dr. Tidman. The children of Samoa, and the native Christians also, began to collect funds as soon as they heard of the calamity which had befallen their old and much loved vessel; and the Christian youth throughout the several Colonies of Australia have for many weeks past been zealously engaged in the same labour of love.

In making these gratifying statements to our young friends, we have no misgiving as to the renewal of their generous efforts on the present occasion. Already numerous and urgent applications have been made at the Mission House by the superintendents of Sunday schools, and the friends and guardians



of our youth generally, for intelligence and other means for obtaining contributions. Many thousand collecting-cards, books, &c., have been sent forth; and we doubt not that, by the close of the present month, we shall have to announce such progress as will give assurance of early and entire success.

It is impossible at the present time to state the cost of the future "John Williams," but certainly not less a sum than *Five Thousand Pounds*, exclusive of the amount for which the lost vessel was insured, will be required to provide a new ship with an adequate outfit.

### ARRIVAL OF MISSIONARIES.

Rev. W. E. Cousins, from Madagascar, December 10th.

Rev. S. R. Ashbury, from Mirzapore, East Indies, December 10th.

Rev. James Sewell and Mrs. S., from Bangalore, and Rev. J. F. Gannaway and Mrs. G., from Travancore, East Indies, December 19th.

### ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following:—

For Madagascar Mission:—To the Ladies of Horton Lane Chapel, Missionary Working Society, Bradford, for a Parcel of work, &c.; To the Ladies of the Victoria Street Congregational Missionary Working Society, Derby, for a Parcel of clothing, &c.; To Mrs. Millsom, Southport, for a Box of Useful articles.

For Rev. R. Moffat, Kuruman:—To Mrs. Marshall, Louth, for a Box of clothing and useful articles.

For Rev. R. B. Taylor, Cradock:—To Friends at Hanover Chapel, Peckham, and at Counter Hill, New Cross, for a Box of clothing and useful articles; To the Beccles Missionary Working Society, per Mrs. Flowers, for a Box of useful articles.

For Rev. W. Hillyer, Jamaica:—To the Myddleton Road Juvenile Missionary Society, Dalston, for a Parcel of clothing.

For Rev. A. Lindo, Jamaica:—To the Blackheath Ladies' Missionary Association, for a Case of useful articles, value £25.

For Mission at Almora:—To the Ladies' Working Society, Kensington, per Mrs. Newton, for a Case of work, value £66.

For Zenana Mission, Calcutta, per Miss Mullens:—To the Ladies of Carr's Lane Missionary Working Society, Birmingham, for a Case of useful and ornamental articles.

For Mrs. Corbold, Madras:—To the Missionary Working Society, Downing Street, Cam-

bridge, for a Box of clothing and fancy articles.

For Rev. W. E. Morris, Tirupoor:—To friends at Horbury Chapel, per Mrs. Robinson:—For a Box of useful articles, value £40; To Isaac Wilkinson, Esq., Egham, for a Box of clothing and useful articles; To the Haverstock Chapel Juvenile Association, per Miss Hartland, for a Box of clothing and useful articles.

For Rev. G. O. Newport, Pareychaley:—To the Working Society, Redland Park Chapel, Bristol, for a Parcel of clothing; To Friends at Cheshunt, per Mrs. Hill, for a Parcel of clothing.

For Mrs. Porter, Cuddapah:—To Friends at Cheshunt, per Mrs. Hill, for a Parcel of clothing.

For Rev. J. Bradbury, Berhampore:—To Miss Cotes, Barnsbury Park, for a Box of clothing and useful articles.

To J. Nunneley, Esq., Burton-on-Trent, and to Mr. S. C. Walker, Leeds, for Boxes of Books; To Mr. F. Jones, Sheffield; To Mrs. F. Smith, Thurlow Road, Hampstead; To Miss Wren, Ilfracombe; and to Mrs. Bell, Reedness, near Goole, for volumes and numbers of the "Evangelical" and other Magazines, &c.

The Rev. J. L. Green, Tahaa, gratefully acknowledges two Boxes of wearing apparel, value £10, from C. H. Fysh, Esq., Melbourne.



## MISSIONARY CONTRIBUTIONS.

From 18th November to 17th December, 1864.

S. W. .... 5 0 0	Sunday School Children.	Penrith.	Mr. C. Hull ..... 1 0 0
J. Cuthbertson, Esq. 10 0 0	Frank and Alice	Rev. William Brewis.	Mrs. Raine ..... 1 0 0
Moravian Missionary Association, for Ship ..... 20 0 0	Eustace ..... 0 11 4	Collections ..... 8 0 0	Mr. J. B. Robinson ..... 0 10 0
W. J. Hare, Esq., per Mr. E. Hough, for Madagascar ... 0 10 0	Annie Eliza Moore ..... 0 12 8	Sabbath School ..... 5 0 0	Mr. Connal ..... 0 10 0
	Maurice Dimmock ..... 0 5 11	Missionary Basket ..... 5 10 0	Mr. R. Henderson ..... 0 10 0
	Joseph Fleet ..... 0 5 11	Temple Sowerby, Collection ..... 1 12 6	Mr. J. B. Robinson ..... 0 10 0
	William Newman ..... 0 7 10	Subscriptions & Donations.	Mr. W. B. Robinson ..... 0 10 0
	Emily Griffin ..... 0 8 10	Rev. W. Brewis. .... 1 1 0	Mrs. Manlove ..... 0 10 0
	Louisa Simmons ..... 0 6 4	Mr. Bell ..... 1 0 0	Mrs. Hurst ..... 0 10 0
	Lucy Hedges ..... 0 1 11	Mrs. Edmondson, Beckes ..... 1 0 0	Miss Howden ..... 0 10 0
	Emma Allen ..... 0 4 9	A Friend ..... 0 10 0	Miss Tucker ..... 0 10 0
	Emeline Robinson ..... 0 3 1	Mr. J. Graham ..... 0 5 0	Mr. W. Burkitt ..... 0 10 0
	Ruth Faulkner ..... 0 3 0	Rev. G. O. Hodgson, Barton Vicarage ..... 1 1 0	Mr. Morley ..... 0 2 6
	No Name ..... 0 2 0	Mr. T. Hodgson ..... 1 0 0	Mr. Lings ..... 0 3 6
	Elizabeth White ..... 0 2 2	Miss Holmes ..... 1 0 0	Collections ..... 12 16 4
	Sunday School Box ..... 0 4 7	Ditto, for China ..... 1 0 0	Ladies' Association Sabbath School Boxes ..... 8 12 0
	26l. 6s. 7d.	Sir George Musgrave, Bart., Edenhall ..... 2 0 0	Holy Moor. Meetings ..... 1 19 8
	CAMBRIDGESHIRE.	Mr. Wauchope, Dacre Lodge, for the Poor Christians in Madagascar ..... 2 0 0	Young Men's Class Collection School Box ..... 3 4 0
	Fordham.	Missionary Boxes.	Exs. 35s.; 40l. 7s. 4d.
	Per Mrs. Smith.	Misses Brewis ..... 2 7 10	Derby. J. Denston, Esq., Treasurer. Victoria Street Chapel. Rev. W. Crosbie, M.A.
	Mrs. J. Fyson, Subscription ..... 0 5 0	Mrs. Bardgett ..... 0 15 2	Miss Brentnall, Secretary. Collected by Miss Denston.
	Miss Ellen Bland ..... 0 2 6	Miss A. Barton ..... 0 3 0	Mr. Joshua Denston ..... 5 0 0
	Mr. Smith ..... 1 0 0	Miss Mary Beattie, Master Frank Graham ..... 0 5 8	Mr. John Denston ..... 2 10 0
	A Friend ..... 0 10 0	Miss Margaret Irving ..... 0 1 11	Miss Denston ..... 2 10 0
	Produce of a Piece of Land ..... 0 15 0	Miss Susannah Irving ..... 0 2 5	Mrs. Kirtley ..... 0 10 0
	Mrs. Cullen's Box ..... 0 10 6	Miss Fanny Johnstone ..... 0 3 1	Mr. Bottomley ..... 0 10 0
	Small Subscriptions ..... 0 3 8	Miss Harriet Kirkbride ..... 0 12 4	Mrs. Harkness ..... 0 10 0
	3l. 6s. 8d.	Mrs. Moffat ..... 0 8 0	Sums under 10s. .... 0 10 0
	CUMBERLAND.	Miss Monkhouse ..... 0 3 0	Collected by Miss Brentnall.
	Auxiliary Society.	Mrs. E. Nicholson ..... 0 9 0	Mr. Brentnall ..... 1 0 0
	Per W. Wilson, Esq.	Miss Page ..... 0 8 8	Sums under 10s. .... 2 4 0
	Alston.	Mrs. Rennie ..... 0 4 1	Collected by Miss Pick.
	Rev. J. Harker.	Miss Robinson ..... 2 5 4	Mrs. Sparkes ..... 0 10 0
	Public Meeting ..... 2 10 0	Miss A. Robinson ..... 2 8 8	Sums under 10s. .... 0 14 0
	Sabbath Collections ..... 3 17 9	Mrs. Scott ..... 0 15 0	Collected by Mrs. Bryer.
	Sabbath Scholars and Teachers ..... 3 1 0	Mrs. Wm. Scott ..... 1 16 0	Mr. Bryer ..... 1 0 0
	Collected by Ladies ..... 3 3 0	Miss Jane Wilson ..... 0 8 6	Mr. Spalton, Bow-bridge ..... 0 10 0
	Collection at Garrigull ..... 0 16 10	Miss Wishart ..... 0 15 2	Sums under 10s. .... 1 4 0
	EX. 10s. 9d.; 12l. 18s. 10d.	Miss C. Workman ..... 0 8 0	Collected by Miss Kirkland.
	Carlisle.	Es. 30s. 11d.; 44l. 15s. 0d.	Rev. W. Crosbie ..... 0 10 0
	Charlotte Street Church.	DERBYSHIRE.	Mrs. Harkness ..... 0 10 0
	Rev. W. A. Wrigley.	Per Rev. H. Ollard, F.S.A.	Sums under 10s. .... 2 1 0
	Sunday Collection ..... 5 12 7	Bakewell.	Collected by Mrs. E. S. Adair.
	Juvenile Missionary Meeting ..... 1 0 9	Per Mr. J. Thomas.	Mrs. E. S. Adair ..... 0 10 0
	Mr. R. Norman ..... 1 0 0	Contributions, 1862 and 1863 ..... 3 0 0	Sums under 10s. .... 3 15 10
	Mr. W. Maxwell (A.) ..... 1 0 0	Collections ..... 1 5 6	Collected by Misses Kirtley.
	Boxes.	4l. 5s. 6d.	Mrs. Hedley ..... 0 10 0
	Beecher Cowin ..... 0 0 3	Middleton and Youlgrave.	Mrs. Taylor ..... 0 10 0
	Andrew Creighton ..... 0 5 0	Rev. G. Luckett.	Sums under 10s. .... 1 5 0
	Dinah Hamilton ..... 0 13 2	Missionary Sermons 3 2 8	Collected by Miss Gamble.
	Robert Wrigley ..... 0 4 0	Ditto Meeting ..... 1 0 6	Mr. Gamble ..... 1 0 0
	Exs. 12s.; 9l. 10s. 3d.	Exs. 3s.; 4l. 0s. 2d.	Mrs. Gascoyne ..... 0 10 0
	Lowther Street.	Repton and Barrow.	Mr. Prince ..... 0 10 0
	Rev. J. B. French.	Rev. W. D. Ingham.	Sums under 10s. .... 0 15 0
	Subscriptions.	Repton Collection ..... 3 4 10	Collected by Miss H. Ward.
	Messrs. P. Dixon & Sons ..... 5 0 0	Children's Missionary Boxes ..... 1 16 4	Sums under 10s. .... 4 1 0
	T. H. Hodgson, Esq. ..... 1 1 0	Barrow Collection ..... 1 18 8	Collected by Miss Owen.
	John Nanson, Esq. ..... 2 2 0	Subscription, Mr. T. Bates ..... 0 10 0	Mr. Owen ..... 1 0 0
	Missionary Sermons 4 9 0	Missionary Boxes.	Mrs. Owen ..... 0 10 0
	Missionary Boxes.	R. Sale, Esq. .... 1 0 0	Sums under 10s. .... 1 3 0
	George and Margaret Ann Mason ..... 1 5 11	Miss Cocks ..... 1 0 0	Collected by Miss Alton.
	Miss Armstrong ..... 0 10 3	9l. 9s. 10d.	Mrs. Alton ..... 0 10 0
	John and Robert Walters ..... 0 8 0	Chesterfield.	Sums under 10s. .... 1 10 10
	Fanny Dennis ..... 0 7 9	Rev. R. W. Selbie.	Collected by Miss Abell.
	Mrs. Bulmore ..... 0 7 7	Mr. C. Tucker, Treasurer.	Mr. Pike ..... 1 0 0
	John Blaylock, Hewson Street ..... 0 5 6	Mr. Carrington ..... 3 0 0	Mr. B. Smith ..... 1 0 0
	Master Short ..... 0 3 7	Mr. Manlove ..... 2 0 0	Sums under 10s. .... 6 9 4
	John Greenop ..... 0 3 0	Mr. C. Tucker ..... 1 0 0	Victoria Street Sabbath Schools 26 15
	M. A. Walker, Hewson Street ..... 0 1 6		
	Young Men's Class, Sunday School ..... 0 2 10		
	Ditto, Infant Class ..... 0 5 0		
	For Maré Boarding School.		
	John Corrie, Esq. .... 1 1 0		
	Mrs. Corrie ..... 1 1 0		
	A. Corrie, Esq. .... 1 1 0		
	Missionary Meeting ..... 3 0 8		
	Exs. 10s.; 22l. 0s. 7d.		



Regent Street Sabbath School, less 4s. for Boys' Mission School .....		1 7 1	<b>DURHAM.</b> <i>Sunderland.</i> Fawcett Street Chapel. Missionary Sermons 19 6 4 United Public Meeting ..... 11 11 8 United Communion Service ..... 3 19 5 Exs. 9s. 6d.; 31s. 15s. 6d.		<b>Zion Chapel.</b> Rev. C. Bird. Prayer Meeting..... 6 3 0 20s. 18s.----- <i>Sheerness.</i> Mr. J. Morgan..... 1 0 0		<i>Spilsby.</i> Rev. W. R. Waugh. Collections ..... 4 11 0 Mr. J. Stainton ..... 1 0 0 Mrs. G. Harrison ..... 1 0 0 Mr. J. Searby ..... 0 10 0 Miss Searby ..... 0 5 0 Boxes ..... 0 9 0 Exs. 6s.; 7s. 9s.	
Messrs. J. and J. and Miss Denton, for ditto .....		5 0 0	<b>ESSEX.</b> <i>Ongar.</i> Collection ..... 7 0 6 118 6 11		<b>LANCASHIRE.</b> <i>Bolton.</i> Duke's Alley Chapel. Rev. W. Robertson. Collections in Chapel and School..... 14 0 7 Mr. W. A. Ferguson's Class in Sunday School ... 2 1 0 John Higginbottom, Esq. .... 5 0 0 Thomas and James Gregson, Esqs. .... 5 0 0 The Misses Cron ..... 3 3 0 Mr. J. Nicholson ..... 1 0 0 Mr. Henry Lever ..... 1 0 0 31s. 4s. 7d.		<i>Welton.</i> Collection ..... 2 19 2 Boxes ..... 0 17 2 Missionary Hen ..... 1 6 8 5s. 3s.	
Missionary Sermons Value of a Box of Articles sent by the Ladies' Missionary Working Society to Madagascar .....		8 17 4	<b>GLOUCESTERSHIRE.</b> <i>Painswick.</i> Rev. T. Davies, M.A., Ph.D. Missionary Boxes. Miss Pearce ..... 1 15 5 Miss Jane Skinner ..... 1 1 4 Miss Horlick ..... 0 12 7 Miss Hurdock ..... 0 12 4 Miss Gardner ..... 0 10 6 Miss Dance ..... 0 6 0 Collection ..... 2 1 4 6s. 19s.		<i>Stamford.</i> Star Lane Chapel. Rev. B. O. Bendall. Contributions ..... 28 18 8 For Madagascar Chapel ..... 0 16 0 26s. 14s. 8d.			
London Road Chapel. Rev. H. Ollard, F.S.A. Mr. H. Goodale, Secretary. Collected by— Miss Allport..... 10 9 10 Mrs. Corbin ..... 5 7 2 Miss Sale ..... 4 5 2 Miss Bewick ..... 3 3 0 Miss E. Webster ..... 0 14 0 Miss S. Footitt ..... 1 15 6 Sunday Schools and Boxes ..... 7 3 1 Collections after Sermons..... 14 15 6 Sacramental Collection, for the Widows and Orphans' Fund .....		4 4 0	<b>ULVERSTONE.</b> Robert Hannay, Esq. .... (D.) 100 0 0		<b>NORFOLK.</b> <i>Dereham and Elmham.</i> Rev. R. G. Williams. Collected ..... 3 0 0			
Public Meeting ..... 14 3 8 Collected after an Address to the Children of both Schools ..... 5 2 0 Lectures after Lecture by the Rev. Wm. Fairbrother ..... 2 17 0		191 7 4	<i>Wigan.</i> Hope Chapel. For Widows' Fund 2 6 8 Missionary Boxes. Mrs. Margaret Hilton Marsden..... 0 2 3 Misses Wilson..... 0 2 0 Sarah Marsden ..... 0 2 1 Miss Preston ..... 0 7 4 Master Chaster ..... 0 14 3 Miss Atherton..... 0 3 4 Misses Leach ..... 0 11 2 Misses Graham ..... 0 10 4 Miss McKerron ..... 0 19 1 Misses Kinnier ..... 0 5 6 Masters Leach ..... 0 1 3 Misses Scott..... 0 12 10 Exs. 5d.; 6s. 18s. 1d.		<i>Northrepps Hall.</i> The Dowager Lady Buxton ..... 50 0 0 For the New Missionary Ship ..... 30 0 0 For Widows' Fund 20 0 0 190s.			
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<b>Doddridge Chapel.</b> Rev. T. Arnold. Acknowledged last month, but the name of Rev. E. T. Prust was inadvertently given as the Minister. 53 5 10	<b>Henley-on-Thames.</b> Per J. Maynard, Esq. Boys' Sunday School, share for Native Teacher at Pary-chale, under Rev. G. O. Newport, by Mr. Fuller..... 0 0 0 Collected by Miss White, for two Orphans at Nager-coil, Emily Rowland & Mariabella Howard..... 6 0 0 12l.	<b>Wolverhampton.</b> Snow Hill Congregational Church. Sunday School Children's Subscriptions..... 10 0 2 Sunday Collections. 17 2 0 Public Meeting..... 0 0 8 Exs. 42s. 6d.; 34l. vs. 10d.	<b>Chippenhams.</b> Rev. B. S. Hart, M.A. Rev. E. S. Hart, M.A. 1 1 0 Mrs. B. S. Hart, a Friend..... 1 1 0 Rev. B. Rees..... 1 1 0 Wm. Rawlings, Esq. 1 1 0 W. H. Rixson, Esq. 1 0 0 Mr. Wm. Stephens.. 1 10 0 Mr. T. Mills..... 0 10 0 Do. Goatsacre Chapel Mr. Joseph Freeth.. 0 10 0 Mrs. Bracher..... 0 10 0 Missionary Sermons 0 4 9 Public Meeting..... 5 5 7 Sunday School Box 2 13 0
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Collections.....	4 1 0					Annual Sermon, by Rev. Jas. Parsons.....	7 4 10
<i>Elland.</i>							
Collections.....	3 10 0						



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# THE EVANGELICAL MAGAZINE

AND  
MISSIONARY CHRONICLE.

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FEBRUARY, 1865.

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## Recollections of the Rev. Thomas Palmer Bull, Newport Pagnell, Bucks.

BY THE REV. CHARLES GILBERT.

THE religious public are much indebted to the Rev. Josiah Bull, A.M., the present pastor of the Congregational church in this town, for the valuable Memorials he has recently published of his grandfather, the Rev. W. Bull. This eminent man, whose memory had almost faded from the minds of the present generation, is vividly recalled by this beautiful narrative of the facts of his life, especially in his close friendship with those three remarkable men—the poet Cowper, the philanthropist Thornton, and the celebrated John Newton. Few biographers have had so interesting a theme, and none could have discharged their duty with greater faithfulness or delicacy.

At the death of the Rev. William Bull in 1814, the Rev. Thomas Palmer Bull became the sole pastor of the church, and the sole tutor of the College; in both which capacities he had for some years previously been associated with his father. The writer became a student in the Newport Institution, January 1818. In this capacity it was his privilege to reside in the family of this excellent man for upwards of four years, and during this time to be favoured with his instructions and example. Though so long a period has now elapsed since the day when he commenced his College course, he still retains a most distinct remembrance of all its circumstances,—his journey from London, by the old Northampton coach, as the only passenger; the severity of the weather, snow covering the whole country; and his first introduction to the College family, when assembled at dinner. Though the whole of that domestic circle have long been removed by death, it is a pleasing thought that one only of the students dishonoured his profession, which he did by adopting Socinian views. The writer had not been long in



the Institution before he fully participated in the respect and affection which all the students cherished for the person and character of their tutor. Indeed, he still feels an influence emanating from his holy example and spirit.

Mr. Bull was in person of middle stature ; his manners and bearing were those of a gentleman. In his general intercourse he was unobtrusive and somewhat reserved. When surrounded by his friends, he always took a deep interest and sometimes a prominent part in conversation, contributing much information from his stores of knowledge. He was, in some respects, very unlike his excellent father ; for he was not subject to depression of spirits. There was not the most remote approach to eccentricity of manners ; nor did he smoke.

As a Christian, he held the essential truths of the Gospel. These were at once the basis of his hope and the subject of his ministry. I do not recollect to have heard him refer to his personal religious experience ; but his religious principles shone out remarkably in his life and character. In all his relationships,—whether of husband, father, or master,—he was eminently guided by the law of Christ. His disposition was singularly amiable, and his temper was remarkable for its placidity. I am not aware that, during the whole of my four years' daily intercourse with him, I ever saw him ruffled by irritability. There was not the slightest approach to gloom in his religion. He fully enjoyed the blessings of life by which he was surrounded, and appeared always in possession of a calm and quiet cheerfulness. He was a sincere lover of good men. Members of all denominations were welcomed to his home. Clergymen were sometimes amongst his guests. I still retain a distinct recollection of the celebrated Legh Richmond, and his exposition and prayers in the College family, during his friendly visits to my tutor.

Mr. Bull took a lively interest in everything calculated to promote the welfare of society. Works of public utility, and the election of suitable representatives in Parliament, were objects of deep interest to him. But especially was his zeal apparent in promoting the prosperity of institutions for the advancement of the triumphs of the Gospel. He was a man of devout spirit, one indication of which was, that he kept up the practice of his excellent father, by spending a short time in prayer when he commenced his morning ride, or set out on a journey.

As a pastor of the church at Newport Pagnell, it was our privilege, as students, to witness in him a constant illustration of the nature and importance of the ministerial work. I have reason to believe that he systematically attended to pastoral visitation, and I am assured that on such occasions he never destroyed the effects of his pulpit labours by his pastoral visits. Not that there was the slightest approach to priestly importance in such visits ; but he appeared the same good man in his parlour conversation as he did in his pulpit addresses.



The church at Newport Pagnell was remarkable for its uninterrupted peace, and also for its harmonious and active labours in all useful works. This, however, awakens no surprise in those who are acquainted with the wisdom, piety, and prudence of its pastor.

As a preacher he was much engaged. His ordinary weekly services at Newport were three sermons on the Sabbath, with a lecture and prayer-meeting during the week ; besides which he took his turn with the students in preaching in the five surrounding villages. In addition to these engagements, he was not unfrequently called to take part in the ordination of his students, and in other public services. He formed the outline of his discourses with great facility, and they were remarkable for the manner in which they embodied the truths contained in the various texts on which he treated ; and as he was a purely textual preacher, his ministry was distinguished by considerable variety. These outlines, with a few ideas or passages of Scripture under each head, lay in his Bible. The enlargement depended upon previous private thought, or the suggestions of the moment. Had he devoted more time to his pulpit preparations, there is no doubt but he would have taken a much higher place as a preacher than he did, from his remarkably sound judgment and large mental resources. Such varied engagements as we have now described, united with his collegiate duties, left, however, but little time for the preparation of his sermons. But though his discourses were not distinguished either by rhetorical gifts or a finished style, yet, when surrounded by his numerous congregations on the Sabbath-day, his brief expositions of the chapters read were valuable aids to biblical studies, and his pulpit addresses were often very effective. His morning discourses were often full of important thought. His afternoon sermons were more simple, and suited to the large congregations chiefly gathered from the surrounding villages. His evening addresses were usually founded on historical portions of the Old Testament. Occasionally his discourses rose to an impressiveness which rendered them very powerful, especially when, as was sometimes the case, they were delivered with great earnestness and accompanied with tears, as when he specially exhorted his hearers to be reconciled to God, or was engaged in unfolding the terrors or glories of a future world. There is one service of this description which has left a very vivid impression.

While the writer was a student at Newport Pagnell, the Rev. Thomas Toller, of Kettering, died suddenly, on the Monday after preaching to his numerous congregation on the Sabbath-day. His son, Mr. Thomas Toller, was chosen as his successor, and my tutor was selected to deliver the charge on the occasion of his ordination. This service was remarkable for its solemnity. The spacious and venerable meeting-house was filled with a large congregation. The pulpit was covered with black. Mr. Bull selected as the subject of his charge, Mark xiii. 33 : "Take ye



heed, watch and pray." These various pastoral duties were explained, and affectionately urged upon the attention of the young minister, by the sudden removal of his distinguished parent from this world to his account. The discourse was so appropriate to these affecting circumstances, and delivered with so much solemnity and feeling, as to render it very impressive. He closed his observations on prayer as a ministerial duty, by quoting the words of Cowper with great power :—

“ When one that holds communion with the skies,  
Has filled his urn where those pure waters rise,  
And once more mingles with us meaner things,  
'Tis e'en as though an angel shook his wings;  
Immortal fragrance fills the circuit wide,  
That tells us whence his treasures are supplied.”

The tears of the preacher, combined with the apostolic simplicity and earnestness of his address, united with the solemn excitement of the large assembly, presented a very unusual scene.

After what I have said of Mr. Bull's labours as a pastor, it is a matter of surprise that he should be able to append to them the elaborate duties of a *tutor*, especially as he was the sole instructor in this school of the prophets, which usually numbered about eight students. It will, however, afford some idea of the laborious life of my beloved friend in this department alone, when I state that his instructions to the students extended to the Greek and Latin classics, the Hebrew Scriptures, and mathematics; that he delivered lectures on pastoral duties, Church history, theology, and natural philosophy, illustrated by experiments. In addition to these topics, he taught us shorthand, directed our reading, and corrected the plans of our sermons, &c. &c. Such an outline of his duties is easily recorded; but no one able to form a judgment can question the varied learning and great labour required to superintend the studies of a number of theological students on such a variety of important topics. Order and system, however, were the great secret of his successful prosecution of these labours. In all these efforts for our benefit, we felt that our tutor was influenced by the kindness of a sincere friend, who felt the deepest concern for our welfare.

At this period Mr. Hackett, one of the students, was very suddenly removed by death. He assembled with the students for tea on the Saturday afternoon, previously to their departure to preach to various congregations on the following Sabbath. On arriving at Buckingham, where he was appointed to preach, Mr. Hackett retired to rest, and in the course of the night was attacked by internal inflammation, and died after a very short illness. His remains were brought back to Newport on the following Tuesday for interment. After they were committed to the burial-ground of the meeting-house, Mr. Bull improved the circumstance by a most appropriate discourse, founded on 1 Kings viii. 18, 19 :



"And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house."

This affecting providence produced a most salutary influence upon the minds of the students ; and perhaps, through the agency of the death of this estimable young man, greater results were produced than would ever have been effected by his life.

Another circumstance also occurred of a very interesting character. Mr. Parker, one of the students, was appointed to preach on a week-day evening at North Crawley, one of the villages in the neighbourhood of Newport. On his return, after conducting the service, while passing through a long and solitary lane leading from the village, he was followed by a man, who demanded his watch and money. With this demand he complied. The next day a young man was taken up on suspicion of having committed the robbery, and sent to Aylesbury Jail to take his trial. When the case came before the grand jury, Mr. Parker declined to swear that he was the man who robbed him, though he entertained but little doubt of the fact. He was therefore acquitted. A few days after, when dinner was ended, Mr. Bull laid a watch upon the table, and inquired whether any one owned it. Mr. Parker at once recognised it as his property. Of course, we were all deeply interested to ascertain the secret of its restoration. Mr. Bull then informed us that Mr. Parker owed the restoration of his watch to religion ; and stated, that a good woman, a member of his church at Newport, who lived at North Crawley, had a son of a very abandoned character. When she heard of the robbery, fearing he was guilty, she searched his clothes, and found the watch in one of his pockets. In order to prevent her son suffering what, in those days, would probably have been capital punishment, she hid the watch under a hayrick ; and on his acquittal she brought it to her pastor, and told him all the circumstances. It appeared that the young man had been that night at the chapel, and seeing Mr. Parker take out his watch, was tempted to possess himself of it.

It was the happiness of Mr. Bull to be united in marriage to a lady who was in all respects adapted to the important position which she was called by her marriage to occupy. Her lady-like spirit and deportment rendered her the ornament of her family and the circle of her friends. By her taste and love of order, her home was a pattern to those around ; while her prudence rendered her eminently qualified to move through the various and delicate engagements to which a minister's wife is specially called. Her kindness of heart endeared her to the humblest of the flock, and prompted her to act with the consideration and kindness of a mother to the students. In addition to these valuable qualities, she was a devout woman, which imparted a gracious influence



to all her duties. She was never absent, when health permitted, even on cold, dark winter mornings, from the early Sabbath morning prayer-meeting, which commenced at seven o'clock. The health of this excellent woman after the lapse of years began to decline, and by medical advice she went to Cheltenham, with the hope of benefit, where, after some time, she closed her valuable life. During her stay there, one Sabbath morning, when her husband and three sons returned from celebrating the Lord's Supper, the dying saint exclaimed, "My joy is full!"

When visiting Mr. Bull after her death, he informed me that he had found her diary, which she had kept from the period of her marriage, and particularly referred to one of the entries which it contained. Being anxious for the conversion of one of her sons, she had concluded to set apart a certain time for special prayer on his behalf; and within a few months from that time, Mr. Bull informed me that Dr. Bull, the excellent physician, who had been the subject of his mother's prayers, became a member of the church assembling in the Weigh-house Chapel, London. The Rev. Josiah Bull, another of her sons, on the recent occasion of celebrating the centenary at Newport, also made the following statement:—"It is due to the memory of one of the most devout and true-hearted and unselfish of women, that I here record my conviction, that under God I am indebted to a beloved and sainted mother for my earliest impressions of religion." Ye mothers, take encouragement from these interesting facts, to seek your children's spiritual welfare. Mr. Bull survived his excellent lady many years, and his son and successor, on the same occasion when he referred to his invaluable mother, as just quoted, also spoke of his revered father, in the following language:—"In 1850, when my father had been pastor fifty years, a jubilee service was held, and a second time in various ways expressions of the strongest attachment were given to his person and ministry. Though he was seventy-eight years of age, he still retained to a great degree his bodily and mental vigour: his eye had hardly then waxed dim, or his natural force abated; but the inevitable accompaniments of age appeared at last, and in March 1859, at the advanced age of eighty-six, he quietly sank to rest. I need not surely say much here of one so beloved and so well known: of his vigorous intellect, his varied knowledge, his most genial temper, his large benevolence, his public spirit, of his unostentatious piety, and his great and varied usefulness. By all who knew him he was alike beloved and respected. He accomplished in his own quiet way a great work, if, indeed, greatness is to be measured by the nature, the amount, and the manner of fulfilling life's sacred trust. He served his generation according to the will of God, and fell on sleep. How he went in and out amongst us, how holy and just and unblamable was his course, is known to many. Peace be to the memory of the best of fathers!"



The writer of this imperfect sketch cannot bring it to a close without recording that he regards it as one of the greatest mercies of his life, that he was allowed, so closely and so long, to contemplate a morality so unblemished, a faith so simple, a spirit so influenced by the meekness of Christ, and a life in all respects so devoted to the highest interests of man, and the glory of our common Lord, as that of his beloved and revered friend and tutor.

BLYTH HILL, FOREST HILL,  
*December 8th, 1864.*

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## Bible Words and Phrases.

BY REV. F. S. WILLIAMS.

ON a recent occasion we noticed some interesting peculiarities of our Authorized Version of the Holy Scriptures ; and we saw a difference of meaning between some words or phrases employed by the translators and those in familiar use among ourselves. It must, indeed, be allowed that our colloquial and secular languages cannot supply the sole determining powers in the formation of a sacred literature. All writers on religion have to deal more or less with a special subject, and must have a phraseology that is, at least in part, distinctive. Hence it is probable that from a very early period in the history of our literature there was a profane and a sacred dialect : the one embodying its truths in language native, idiomatic, and permanent ; the other employing phraseology composite, variable, and colloquial. The diction of the Bible is even now perhaps “scarcely further removed from the current phraseology of life and of books than it was two hundred years since. The subsequent movement of the English speech,” says Marsh, “has not been in a right line of recession from the Scriptural dialect. It has been rather a curve of revolution around it. Were it not carrying the metaphor too far, I would say it is an elliptical curve, and that the speech of England has now been brought by it much nearer to that great solar centre, that focus of genial warmth and cheerful light, than it was a century ago, when hundreds of words in its vocabulary, now as familiar as the alphabet, were complained of as strange and obsolete.”

It is estimated by Booker\* that, besides peculiarities of phraseology, there are some 388 words or senses of words in the received version, the Apocrypha, and the Book of Common Prayer, which are alleged to be obsolete. About 288 belong to the Bible, and among the remainder are many words which are generally understood, and are sometimes in colloquial use. We have thus 250 words left, which have received a modified meaning or become obsolete during the 250 years that have

\* Scripture and Prayer-book Glossary.



transpired since the version was translated—a word a year. Many of these are, however, of familiar etymology or composition, and, though disused, are intelligible; but probably all are well deserving of examination. We propose to glance at a few more of them now.

When our Saxon fathers sought a name which should most fitly portray the Almighty, they found one than which none can be more fitting. “There is beauty,” says Bosworth, “in the name appropriated by the Saxon nations to the Deity, unequalled except by His most venerated Hebrew appellation, *Jehovah* or *Jah*,—the Existence, Subsistence, He who exists of Himself, absolutely and independently. In Anglo-Saxon, *God* signifies both God and good. The Saxons called Him God, which is literally *the Good*; the same word thus signifying the Deity and His most endearing quality.” It is not certain which of the two terms is employed in the word gospel. Bosworth thinks that it is compounded of *God* and *spell*; but if so, the author of the *Ormulum* would scarcely have spoken of preaching “God’s gospel.” This word is the equivalent of the Greek term *evangelion*, which means *good news*. Chaucer speaks of “St. Matthew, the *gospeller*;” and this name was given in derision to the followers of Wicklif. Dr. Hook furnishes a modern application of it to the priest who reads the Gospel at the Communion Service. The opposite of good-spell was *lath-spell*, which meant bad news; *leas-spell* was used for false news, and *leasing* for falsehood. Hence the expressions: “How long will ye love vanity, and seek after leasing?”\* and, “Thou shalt destroy them that speak leasing.”†

In the early use of the printing-press some difficulties arose which have left their trace on our Bibles even to the present day,—difficulties, however, at which the modern printer would smile. On the Continent the early printers were generally men of learning, while the followers of Caxton were for nearly two centuries handicraftsmen. Hence not only did they betray great ignorance in orthography, but they did not hesitate sometimes to conform the spelling of the words to the length of the lines or the space that could be spared for them. The double forms *toward* and *towards*, as found in King James’s Bible, are thus to be accounted for; and so also is the use or omission of the final *s*, in other words of that period. We find that Balaam “set his face *toward* the wilderness,”‡ and the apostle Paul reminds Philemon that he had heard of the love and faith “which thou hast *toward* the Lord Jesus, and *toward* all saints;” § while Milton says:

“The currents drive  
Towards the retreating sea their furious tide.”

In the Authorized Version, and in other ancient writings, the two parts

\* Psalm iv. 2.

‡ Numbers xxiv. 1.

† Psalm v. 6.

§ Philemon 5.



of this word are sometimes separated: "Such trust have we through Christ to God-ward." \*

There is one little word in constant use among us which occurs only once in the whole of the Authorized Version, and concerning which there has been much interesting discussion. We refer to the pronoun *its*, which is found only in Leviticus xxv. 5: "That which groweth of *its* own accord in thy harvest thou shalt not reap." This word is commonly described as a neuter pronoun, though it is frequently applied to animals and even to persons, as "It is I," "It was they," "It was you." Instead of the possessive form, however, we have in our version *his*, and *her*, and *thereof*. Thus: "The fruit tree yielding fruit after *his* kind;" † "If the salt have lost *his* savour;" ‡ "The tree of life which yielded *her* fruit every month;" § "Of beaten work made he the candlestick; *his* shaft, and *his* branch, *his* bowls, *his* knops, and *his* flowers, were of the same." ||

The introduction of the word *its* into English is undoubtedly modern. But when the necessity arose for the more precise expression of ideas, *it* came to be used as a possessive without an inflexion or a preposition. The first English Bible in which this form was employed is one that was printed during the Commonwealth; though it is also found in a spurious edition, supposed to have been printed in Amsterdam in 1653. ¶ The early editions of the Authorized Version read thus: "Of *it* own accord." "This idiom," says Marsh, "was not unknown to our dramatists, though, like other provincial forms of speech, generally used by them when they affected a familiar or a bantering style." Thus Ben Jonson says, "It shall fright all *it* friends with borrowing letters;" and Shakespeare speaks of "the innocent milk in *it* most innocent mouth;" and, "Go to *it* grandam, child, and *it* grandam will give it a plum." The using of *it* for *its* is still practised in some parts of the Midland or Northern Counties. Dr. Guest notices that it has sometimes a plural signification. Thus: "Take to you handfuls of ashes of the furnace, and let Moses sprinkle *it* toward the heaven." \*\* Gradually, however, *its* came to be introduced, though it is not found even as late as Elizabeth, and it occurs very seldom in Shakespeare, and rarely in Milton. The latter says—

"The mind is *its* own place, and in itself  
Can make a heaven of hell, a hell of heaven." ††

But when the *its* had once established its place in literature, the

\* 2 Cor. iii. 4.

† Gen. i. 11.

‡ Matt. v. 13.

§ Rev. xxii. 2.

|| Exodus xxxvii. 17.

¶ The genuine edition contains such gross errors as—"Neither yield ye your members as instruments of *righteousness*" (Rom. vi. 13), and "the *unrighteous* shall inherit the kingdom of God" (1 Cor. vi. 9).

\*\* Exodus ix. 8. †† Paradise Lost, Book I., 254. See also Book IV., 831.



recency of the introduction seems to have been soon forgotten. Only within forty or fifty years of the time at which Dryden wrote, the *his* had been abandoned; yet, in "one of his fault-finding moods with the great men of the preceding generation," he takes Ben Jonson to task for general inaccuracy of diction; and among other counts of this indictment he quotes this line from *Catiline*:—

"Though heaven should speak with all *his* wrath at once;"

and proceeds, "*Heaven* is ill syntax with *his*." It is interesting also to notice that when Chatterton professed to have discovered the poems of the monk Rowley, who was said to have lived in the fifteenth century, the presence of the word *its* in such lines as

"Life and all its goods I scorn,"

was alleged as decisive against the poems having been produced in the age to which they were ascribed.

In the Book of Psalms we find the following sentence:—"The *lines* are fallen unto me in pleasant places."\* We also read, "Their *line* has gone out through all the earth."† These terms are evidently employed in a sense different from that which now obtains among us; but their special application may be readily discovered. The Latin word *linea*, a linen thread, reminds us of the line with which any object may be measured, the outlines of any form be ascertained, or a line of conduct be supposed to be indicated. Thus, too, the lines of demarcation or boundary might come to be spoken of as the land itself, as we speak of "the *coasts* of Egypt,"‡ and the *coasts* of Bethlehem,§ and the "*borders* of Zabulon and Nephthalim,"|| and "the Lord being magnified from the *border* of Israel;"¶ where the boundaries of the land are taken for the land itself. Thus in Milton we read:—

"Eden stretched her line  
From Auran eastward to the royal towers  
Of great Selucia."

"Thy land," said the prophet Amos, "shall be divided by line;"\*\* the outlines are also used for the country itself, and thus the lines may be "fallen in pleasant places." We may add that the word *lineage*—in the expression, "the house and lineage of David" ††—is from the same source.

In one of the parables of our Lord, He speaks of the dresser of a vineyard coming and seeking fruit, and finding none; upon which he is represented as exclaiming: "Cut it down; why cumbereth it the ground?" ‡‡ A student of the original would, however, see that the

\* Psalm xvi. 6.

§ Matt. ii. 16.

\*\* Amos vii. 17.

† Psalm xix. 4.

|| Matt. iv. 13.

†† Luke ii. 4.

‡ Exodus x. 19.

¶ Malachi i. 5.

‡‡ Luke xiii. 7.



verb *to cumber* but feebly conveys the thought of the Greek word, which implies not merely the presence of that which is valueless, but of that which is vexatious, mischievous, injurious. Yet no charge of feebleness can here be laid against the translators; for the word *cumber* formerly meant much more than now. Thus we read in Spenser, that “a *cumbrous* cloud of gnats do him molest;” and we have the idea of confused, obstructing mingling of forces in the lines of Milton:—

“Swift to their several quarters hasted then  
The *cumbrous* elements—earth, flood, air, fire.”

It was in this sense that Shakespeare employs the term:—

“Domestic fury and fierce civil strife  
Shall *cumber* all the parts of Italy.”

There is another word in Scriptural and colloquial use that deserves notice. It appears in various forms, but the relation of those forms is not at first sight obvious. To “*utter* the memory of goodness;”\* to speak of “*utter* destruction;”† a sound being heard “even to the *outer* court;”‡ to be brought “forth into the *utter* court;”§ to “*utterly* overthrow”|| the idols of the heathen; to pay “the *uttermost* farthing;”¶ for a candle not to “*go out*,”\*\* and to teach “*out of* the law of Moses, and *out of* the prophets:”†† these are but diversified forms of the same root. *Out* is from the Anglo-Saxon word *ut*; *utter* was the comparative of *out*, and the superlative is *uttermost*: to utter words is to speak them out, and to utter false or base coin is to send it forth into circulation. Formerly the word was also employed to describe the sale of any commodity:—

“Such mortal drugs I have; but Mantua’s law  
Is death to any he that utters them.”

In the expression, “received I forty stripes *save* one,”‡‡ some lexicographers regard the word *save*, when used in the sense of except, as a verb in the imperative mood, and others as a preposition. “It has been the fashion,” says Garnett, “since the appearance of the ‘*Diversions of Purley*,’ to call *save*, *except*, and similar expressions, verbs in the imperative mood. We hesitate not to say they cannot be verbs, imperative or indicative, because they have no subject.”

Again. We find the expression “much people” employed in the received version, though not among ourselves. The justification of its use by the translators is, however, obvious. In old English the word *people* was usually employed in the singular form only, to signify a nation as a unit; and if the writer wished to speak of more than one

\* Psalm cxlv. 7.      † 1 Kings xx. 42.      ‡ Ezek. x. 5.  
§ Ezek. xlii. 1.      || Exodus xxiii. 24.      ¶ Matt. v. 26.  
\*\* Prov. xxxi. 18.      †† Acts xxviii. 23.      ‡‡ 2 Cor. xi. 24.



such community he employed the plural form, as M. Kossuth, in our own day, discusses "the solidarity of the *peoples*." Thus the sacred writers are represented as saying: "Thou must prophesy again before many *peoples*, and nations, and tongues, and kings."\* "The waters which thou sawest, are *peoples* and multitudes,"† &c. And these are the only cases in which the plural form is employed in our Scriptures. If, therefore, the writers spoke of a multitude of *people* in the singular, they could not employ the word *many*, which is essentially plural, and they preferred the then correct grammatical form "much people." In the book of the prophet Isaiah we find the word *people* employed with a singular verb: "My people *doth* not consider."‡ It must, however, be allowed, that in the use of the "much people," the translators were leaning rather on the usage of the preceding century than on their own. This, however, was but in harmony with the conditions they had previously prescribed for themselves: "We never thought," they say, "from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one, but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark."

Here, for the present, we must pause. We stay only to remark, that in the magnificent undertaking of the translators some imperfections were inevitable. Yet a careful comparison of the original Scriptures with the Authorized Version, will tend to deepen our admiration of the abilities of those eminent workmen, and our gratitude to God for their labours. There are many self-appointed critics who, knowing little either of the original Scriptures or of the history of their own tongue, will flippantly condemn the work of our translators. Let them grow modest as they ponder the remark of Dr. Trench: "Certainly, for myself, in many places where I once thought our translators had been wanting in precision of rendering, I now perceive that, *according to the English of their own day*, their version is exempt from the faintest shadow of blame."

## Concentration.

BY THE REV. J. HILES HITCHENS, F.R.S.L.

TODD tells us, in his "Student's Guide," that he once met a young man who lamented his entire inability to fasten his mind on any subject of thought. "It rolls off like a barrel from a pin," said he. There are multitudes who may similarly complain,—who, in relation to the things unseen and eternal, as well as those seen and temporal, are fickle and unsettled,—reeds shaken with the wind. Like a waif on the ocean's

\* Rev. x. 11.

† Rev. xvii. 15.

‡ Isaiah i. 3.



billows, they are tossed to and fro, and carried whither the current most strongly runs. With a power to choose a high and noble object, to twine the best affections around it, and cause the energies of the soul to converge in it, they are without a definite purpose. Their gaze is fastened on no goal; their heart is engrossed with no master-passion; their powers are centralized in nothing.

There is another class of men,—those whose attention is riveted, and whose souls are occupied; but the objects which are enshrined in their hearts are wholly unworthy of such a dominant position. They are resolved to amass wealth, and bright visions of emblazoned banners and extensive retinues are portrayed by their imagination. Or they are determined on deeds of glory, and are aiming by honourable contest to force a passage to the loftiest summit of fame. Or they are intent upon a familiarity with science, and the heart pertinaciously applies itself to the cultivation of taste; they court the society of earth's sages, and thirst to be renowned for brilliant discoveries. With such persons, the soul is concentrated on something earth-begotten and transitory. Every thought, every purpose, bends thitherward. And, alas! many men of this class will discover, when it is too late, that their spirits are pointing in the wrong direction, and that their lives are being moulded, ay marred, by subordination to a passion which is ignoble and insignificant. When Edmund Burke first sought the support of the electors of Bristol, his political opponent in the field suddenly expired. The unexpected removal of his rival led the orator to remark, "What shadows we are, and what shadows we pursue!" Would that all who heed the world's faithless promises, and hasten after the world's phantom pleasures, felt thus!

To the naturally yearning and unsettled heart, the only object worthy of concentrated affection and energy is *Christ*. He is the ark to the weary bird; the fountain to the parched pilgrim; the home to the wayward and hungry prodigal. He merits our strongest love, our truest confidence, our noblest praises, and our most zealous services. His name should be woven into the warp and woof of our daily life. He should be our standard of greatness. And as we easily determine what were the intentions of the artist by gazing on his *chef-d'œuvre*, so men should have no difficulty in deciding that Jesus is our model. Belonging not to the multitude whose affections are not engrossed, nor to those whose energies are wrongly directed, it should be manifest that we are numbered with the favoured disciples who make Christ the "first and the last,"—the all and in all of their hearts. The Apostle of the Gentiles is an eminent type of what we should be. From the happy hour of his conversion to the termination of his career, he unswervingly served his Lord. His motto was, "For me to live is Christ." He wanted no more powerful motive to action than the love of Christ which was regnant in his heart-temple. He waited not for the beck of



man, and watched not for the creature's smile. Trampling on worldly laurels, frowning on earth's allurements, forgetful of hell's menaces, he intrepidly witnessed and worked for the glory of Jesus. Every unhallowed desire, and all unworthy motives, were consumed by the constraining love he cherished for Christ. The mean, cowardly, and time-serving purposes which multitudes favour, in his presence shared the fate of the fruits of Egyptian sorcery before the rod of Aaron. Paul's spirit triumphed over outward and opposing circumstances. Having achieved conquests and won trophies, he went forth, with heroic soul, to pass, by a martyr's death, into the presence of Him whom he loved. Why did his piety rise to an altitude so sunny? Why did his character assume proportions so colossal and Christ-like? Why was he permitted to accomplish deeds so noble, and bequeath to the Church words of truth so thoughtful, so tender? Because his body was subjugated to his soul, and his soul wholly consecrated to the Eternal; because he had a single purpose, the fulfilment of which was his meat and his drink; because, in a word, his heart was concentrated on the Divine example. "*One thing I do*" is the formula which unravels the mystery of his successful career.

It is this concentration of soul on the highest and holiest of objects which is needed now. We have heard much of late of the inefficiency of Christian labourers and the inefficacy of Christian toil. We are told that the followers of the Lord are too frequently like Samson when shorn of his locks; and that they who profess to be "the salt of the earth" are surely losing some of the savour. The *Daily Telegraph*, in a recent ably-written "leader," remarks—"The great want is not more clergy, nor more churches, nor even extended organization of any kind; but *vitality* in the Church itself." And mournful complaints have lately issued from the different sections of the Church of Christ. If there be less life and less power among the disciples of the Redeemer than formerly, the reason lies here,—there is less steady gazing on, and imitation of, the Lord Jesus. Something earth-born divides the hearts which should be *united* to fear His name. To call attention to the importance of concentration, and stimulate to its cultivation, form the object of this paper.

Let us make nature and art our teachers for a moment. In childhood we often amused ourselves by bringing some of the solar rays into a focus, and thereby kindling a fire. Day by day, since then, we have witnessed the giant power of steam when condensed, causing the crowded train to whirl by with wondrous speed, and the laden ship to plough the trackless waters. We have seen the rain fall in tiny drops, and, diffused over a wide area, it passes to the ocean in a thousand streams; but we dare not say what would be the sad result, if in one mighty body it rolled to its destination. The light, the air, the water, would acquire



a wondrous power if compressed. It is the same with the mind of man. Distraction is feebleness—concentration is force. If the student's attention be divided, he will fail to understand thoroughly, and to remember permanently, the subject of study; but if he chain down his thoughts to the matter in hand, and resolve to confine himself to the one question till he have mastered it, he will discover that the power of abstraction becomes daily more attainable, and thinking on delicate and difficult subjects less laborious. Buxton once wrote—"The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination—a purpose once fixed, and then death or victory! That quality will do anything that can be done in the world; and no talents, no circumstances, no opportunities, will make a two-legged creature a *man* without it." Particularly true in relation to the spiritual is that which we have just advanced. It is by giving the heart, without any reservation, to Christ,—by devoting to Him every power and passion,—that we are to grow strong in the Lord. It is thus we are to leave the state of infancy in grace, and rise to the stature of men. It is thus we are to face, without fear, all our spiritual foes, and rise at last to a position of immortal dignity in the realms of blessedness. As with matter and mind, so with the soul,—by concentration we acquire strength.

Thus, also, we *ensure success in our labours for Christ*. A man of elevated mind and decided will, who stood like a giant mountain among the masses, was once asked, "How is it that you do so much?" He replied, 'Why, I do but *one thing* at a time, and try to finish it once for all.' What reasonable man places confidence in the curative power of certain quack medicines advertised to remove *all* diseases? Who reposes faith in a man professing to be a universal genius? We have known some men who, instead of aspiring to proficiency in one calling, and raising themselves socially thereby, diffused their energies over many engagements. They strove to combine some learned profession with business; threw themselves into political movements; filled civic offices; occupied a foremost place in social efforts; indulged in speculation; served in the directory of public companies; in the worse sense, they became all things to all men, and the result was, that they very quickly gained an unenviable notoriety in the *Gazette*. Such a consequence we expected, and, though not a prophet nor the son of a prophet, yet we might have foretold it. For who has not heard the old adage: "He who can do *anything* is fit for *nothing*?" On the other hand, we have witnessed the triumphant effects of concentrated energy again and again. We have seen youths bred in squalid wretchedness, encompassed by poverty and pain, exposed to varied trials and temptations, denied ordinary comforts, and made to endure the evil example and open opposition of home,



adopt a definite purpose, resolve to attain the end desired, and march forth toward it with successful tread. They have surmounted all hindrances, have outstripped the men who were lapped in luxury and favoured with creature influence, and have become in time the leaders of the people. The banner they bore up the Alpine heights, the shield they carried into the life-battle, was inscribed with the Pauline motto—"This one thing I do."

It is manifest, then, how we should think and act in relation to things spiritual. The Redeemer strikingly asserts, "No man can serve two masters;" "*One* is your Master, even Christ;" "Ye cannot serve God and mammon." Repeatedly do the Scriptures describe religion as "the one thing needful." The service of Christ must take the first place in our thoughts. Like Joseph's sheaf, all else must stand around religious duty as handmaids, and make obeisance to it. Jesus must occupy the regal seat in our hearts, and every purpose and pursuit sit at His feet. Is it surprising that we so frequently fail in our conflicts with the Arch-tempter? Is it any marvel that, like Bunyan's Pilgrim, we are sometimes under the dominion of Giant Despair, and bound hand and foot in Doubting Castle? No wonder that we shrink from bearing the cross for Jesus, and are dumb when we should speak His praise; that we have toiled all night, as fishers of men, and caught nothing; that we have piped and mourned to the children sitting in the world's market-place, and they neither danced nor lamented! We have discharged our momentous duty in a half-hearted manner. The ruling purpose of the soul has not been to know Christ—to exhibit Christ—to honour Christ. We have sung with sweet and fervent voice:—

"Let all my powers within me join  
In work and worship so divine;"

and commenced, at once, with a *divided* spirit. God be merciful unto us! A minister of the Gospel once wrote: "I am but one, but I am *one*. I cannot do much, but I can do something, and all I can do I ought to do, and by God's grace will do." Can you, reader, endorse those words? However sensible of your insufficiency, can you say, "*But I am one?*" Let us rest assured that, if we desire success in matters pertaining to God and His Church, the heart must be a *unity*. A block of granite hurled against a fortification would effect what ten times its weight of sand could not. An unbroken line of soldiers, fighting as one man, will achieve a victory, when ten times their number separately engaged in warfare will be discomfited.

It must not be forgotten, that *this concentration of the soul will yield happiness*. The heart of man is constantly searching for some object in which the affections may centralize, and by which the entire faculties may be called to combined action. The cry of the soul is:—



“ Give me but  
 Something whereunto I may bind myself ;  
 Something to love, to rest upon, to clasp  
 Affection's tendrils round.”

Hostility, disunion, conflict, dissatisfaction, and restlessness prevail in the breast, to the exclusion of solid comfort. The spirit is like a ship, carried about with every tide, until anchored to the immovable rock ; or like a rod of steel oscillating with every movement, until brought under the influence of magnetic attraction ; or like an infant separated from its parent, un comforted till it be nestled in the mother's bosom, and made sensible of her soft, warm, winning caresses. But when the man can bow his knee, and cry in all sincerity, “ O Lord our God, other lords beside Thee have had dominion over us ; but by Thee only will we make mention of thy name ! ”—when he can affirm with the Psalmist, “ O God, my heart is fixed ! ”—then the lawless emotions are allayed, conscience approves the object of choice, the powers of the soul coalesce and operate in concord, and peace serenely broods within the consecrated temple. Depending no more on earthly circumstances or surroundings for joy,—having within inexhaustible resources—a well-spring of perennial bliss,—the heart will smile at all the changes in life's panorama of dissolving views. It will be able to look from the conflicts and crushing cares of earth, to Him who manages these mean affairs, and find an abiding fulness in Him, that shall beget hope develop faith, and enkindle gladness. The Father of mercies keeps that man in perfect peace whose mind is stayed on Him. All things, within and without, become the germs of gratification. Intellectual pleasures assume a fairer garb ; social comforts exhibit brighter charms ; home delights are intensified ; the pleasures of the senses are under heavenly control, and may be enjoyed with a tranquil conscience. No source of happiness, unforbidden to all, is sealed to the lover of Jesus. He may enjoy God in everything, and enjoy everything in God.

Is the reader of this paper a Christian, thirsting for spiritual strength, success in hallowed toil, or happiness amid the vicissitudes of life ? Then let him henceforth make the dominant purpose of his heart this,—to love, live to, and labour for Christ, and he shall speedily realize his desires. Or, is the reader one who has never yielded his heart to Jesus, but says, “ Oh that I knew where I might find Him ? ” Then let him draw near to the throne of exhaustless grace ; let him feel for the Crucified One, with the prophet's words ringing in his ears : “ Ye shall seek me, *and find me*, when ye shall search for me with *all your heart*.”

*Peckham Rye.*



## Pressensé's Journey in the Holy Land.\*

ON the 1st of March, 1864, M. de Pressensé left France, with three companions, for a visit to the Holy Land, with the important object of qualifying himself for the completion of a work on the Life of Jesus, in which he is now engaged, and the publication of which we trust to hail ere long. He has given us, however, in the meantime, as the immediate result of his travels, a little book of a lighter character, but one which will be read by many with much interest and gratification. It consists mainly of his diary during the three months of his absence, and it enables us, in a sense, to make the journey in his company. It is written in a fresh and spirited manner—graphic descriptions being interspersed with earnest spiritual reflections, such as the sacred scenes which he visited were so eminently adapted to call forth. There is no pretence of discovery, or even of minute examination. He does but give us sketches—drawings in outline of the principal places through which he passed—with the impressions which they made on his own mind, and which the very description of them should, in a measure, awaken in the minds of his readers. We will hear his own words concerning the nature and results of the expedition:—"I have not made the most insignificant scientific discovery—at the very most I have but verified those of my predecessors—but this land of the Gospel has given me new intuitions of the glorious past; it has seemed to me that that past existed anew, and that on the soil which I was treading He who fills our past, our present, our eternity, lived now as in ancient days, in all the reality of His divine humanity,—disengaging Himself alike from the chilling fogs of metaphysics and from the golden mists of legend, and revealing Himself to me, so as He was seen by St. Peter and St. John, by Mary of Bethany, and by the woman who touched His garment, or the sinner who wept at His feet. I have travelled, not in space only, but also in time—that is to say, in history. Never for an instant have I been able to separate the places which I explored from the memories which they awakened within me, and which gave them their chief interest in my eyes."

These remarks are taken from M. de Pressensé's preface, but they are fully carried out in the narrative of daily journeyings and daily impressions, written at the very time of their occurrence. We can only now extract a few passages from this diary, and the first shall regard the arrival at Jerusalem:—"The gloom of the landscape increased as we neared the city. A true rampart of desolation surrounds it. It is nothing but a hilly and stony desert. Suddenly the Mount of Olives broke on

\* "Le Pays de l'Évangile. Notes d'un Voyage en Orient." Par EDMOND DE PRESSENSÉ. (Not yet translated into English.)



our view; then the holy city itself. What is felt at such a moment as this others have well expressed. I can in no way describe it. This hour, so long expected, so ardently desired, the crown of so many other hours, answering to all that is most sublime in life, comes upon one like an unlooked-for event. These, then, are the hills that we have so often imagined. This is the spot where Heaven has stooped to earth; where the Son of God has struggled, suffered, conquered. What can we say? We can only adore and bless Him who has given us this great day in our short sad life!"

On the Thursday before Easter the author was still in Jerusalem. "On that day," he says, "I preached in the Arabian chapel before some fifty auditors. I felt it to be a very great privilege to speak 'the wonderful works of God' in my own tongue in this holy city. I am the first French pastor who has visited it and preached."

He next describes the Garden of Gethsemane:—"Now shut in by vulgar walls, yet preserving a grave and solemn beauty, thanks to some old olive-trees that extend over it their sombre branches. The slopes that lead from the Mount of Olives to Kedron are covered with Jewish tombs. Amid the uniformity of this field of death three principal monuments may be distinguished, two of which contain chambers cut in the rock, and approached through columned porches. These are said to be the tombs of St. James and of Zacharias. The third monument tradition calls the sepulchre of Absalom."

There is a graphic description of a visit to the Jews' quarter of the city, "where they come every Friday to weep at the foot of the wall over their lost glory. The scene is truly pathetic, though it is of course enacted with much of formalism. The long-robed Jews kiss those walls which they hold so sacred, and read in a voice mingled with groans the sublime Lamentations of Jeremiah. The women, dressed in white, shed tears over the inspired pages. A beautiful and poetic liturgy has been composed for this national mourning." On Good Friday M. de Pressensé visited the Chapel of Calvary, in which, at the hour commemorative of the Saviour's death, the Gospel is preached in seven different languages. "The German discourse," he says, "from Dr. Hamberger, an eminent priest of the school of Döllinger, was full of spirituality and earnestness. I would not have suppressed a single word of it; it went straight to my heart. I cannot speak equally well of the French sermon, which was as poor in substance as in style, including the necessary tirade against the new 'Life of Jesus,' and the coolness with which the orator asserted that his testimony was of incomparable value, coming as he did from a highly civilized country such as France." To the sermons followed the representation of the Passion, "the accessories of which were striking and picturesque, but the representation itself revolting to the taste as to the heart, lacking even the theatrical effect intended, and constituting



a puerile profanity, which would have been ludicrous had it not been so sad. In this rite we find carried to its extreme point the miserable error which belongs to all worship that pretends to reproduce evangelical facts, and in any measure re-enact them before our eyes. For my own part, I am happy that the great division of the Christian Church to which I belong, lays no claim to an inch of the ground that contains the Holy Sepulchre, and is not therefore tempted to seek among the dead for Him who is living. I say this with no feeling of superiority, for I sympathise with every expression of true piety, even though it be mingled with superstitions which I condemn; and I know very well that the angels take into their golden censers many an ignorant prayer which a proud orthodoxy would reckon to be of no account at all."

On leaving Judæa, the author makes some general remarks on the condition of the country, and among these are the following comments, made with the force of intense conviction, on the frightful evils of Mahometanism:—"The Greek and Latin Churches seem adapted rather for those who are Christians by birth than by conversion; indeed, conversion is a very difficult thing in a Mahometan city. The greatest obstacle to it is always found in that detestable mixture of Christian and Jewish traditions with the impostures of the Koran, which is the distinguishing feature of Islamism. Speak of Jesus to an intelligent Mussulman, and he will tell you that he reveres Him, and gives Him a place in his worship. This purple patch, sewn in as it were among the rags of a fanatical and sensual religion, serves to preserve it. Terrible revolutions would be needed to destroy the religion; but if such revolutions do not take place, it will speedily lead these beautiful lands to moral and physical death, to the extinction of every kind of life. Ruin and the desert are the fatal consequences of Mahometanism. No scimitar is required to ravage the country; the mosque and the harem will well accomplish such a result." In another part of the book is the following remark in a similar strain:—"With Mahometanism history stops; it places its iron hand on the most glowing heart and freezes its life. Humanity has known no greater curse than this odious parody of Monotheism."

The travellers spent a Sabbath-day at the ancient Sychem, and witnessed there the Samaritan worship, which was celebrated in a low vaulted chamber, a great veil concealing from all eyes the famous MS. of the Pentateuch, which constitutes their glory, the only portion of the Scriptures in which they believe. "They showed us this MS.," says the writer, "one of the oldest existing, though later than the Hebrew text, according to the opinion of competent judges. It has been proved that the copyists of this MS. have substituted for particularly difficult texts explanatory words or paraphrases. It appears that the text of the Decalogue has been altered, the tenth commandment being replaced by these words—



'Thou shalt build a temple to the Lord upon Gerizim.' There are only 135 Samaritans now left." On reaching the Lake of Tiberias, M. de Pressensé makes the following observation:—"Here flourished the famous rabbinical schools that produced the Talmud. Measure, then, the distance between the Talmud and the Gospel, between the most involved scholasticism and the book of the poor man and the child, and remembering that the one and the other had their origin in Galilee, it will be impossible to maintain the theory of climate in the interpretation of great religious movements."

We must here end our extracts from this pleasant little book, though we might gladly have added others from the descriptions of various cities in Asia Minor and in Greece, which the author visited on his way back to France. He reached that country on one of the last days of May, and rejoiced to return to his friends and to his work. His narrative concludes with a reflection on the oneness of humanity in all countries of the world. In the glowing East, as in the pale West, it is still the same in its essential nature, in its perils in the present and its prospects in the future.

### A Pontifical Christmas Box.

YES, we received it, and acknowledge the boon—with all becoming gratitude. When the Sovereign Pontiff condescends to speak, Europe listens,—not, indeed, as once she did, with trembling apprehension lest the bolts of the ecclesiastical Jupiter should strike some offending throne, and plunge a nation in sorrow, but with the absolute certainty that something will be said of which ordinary mortals would not have thought, and in a style to which none but the head of Catholic Christendom has the slightest pretension. The circular epistle—"Encyclical"—however, with which the Bishop of Rome favoured mankind in the last week of 1864, far exceeds, in dogmatic arrogance and sectarian bitterness, the expectation even of those who know best what Rome *can* do in this particular direction. Every one has been taken by surprise. The season which specially reminds the world of peace and good will, and draws out the warm charities of the heart, was selected by the man who professes to be the Vicar of the gracious Redeemer, to pour upon the startled ear of Europe a torrent of in-

vectives against civil and religious liberty, science, common sense, and everything else which the friends of humanity prize as worth living for. In the sublime art of cursing, Rome is famous, but in this instance she has outdone herself, and left us wondering at the enormous anachronism of priestly malediction hissing through the air in the latter half of the nineteenth century, which would have been in keeping with the pretensions of this shameless impostor three hundred years ago. It is something astounding to read the paragraphs of this "apostolic" epistle at the present day, and to assure ourselves that we are not exhuming the ecclesiastical rubbish of the dark ages, when the man with the tiara and keys put his foot on the necks of emperors, and held ghostly sway over a large portion of mankind. Neither the admonitions of old age that he must soon be gathered to his fathers, nor the loss of territory, nor the threatened removal of the imperial protectorate in 1866, nor the fact that the public sentiment of civilized nations is dead against the blasphemous assumption of popish infallibility, has had the effect



of humbling the official pride of the Pope of Rome. Still, he attempts to thunder, though he knows well that there is no longer any lead in the volleys that issue from the Vatican. He apes maledictions which have lost the power of blanching the cheek or striking terror into the heart; for though the wild beast that used to make the forest echo with its roar has not changed its nature, its teeth have been broken, and its fangs extracted, much to the joy of the public on which it preyed.

As our readers have all, probably, perused this extraordinary document, we shall not load the Magazine by quotation from the Letter itself. Its flowers of speech would be no ornament to these pages. Nevertheless, we may just note that, after an enormous flourish of trumpets, this precious apostolical epistle enumerates, by way of appendix, eighty propositions containing, the principal "modern errors" which are to be annihilated by the authority of the Church. Many of these so-called errors are among the first principles of Protestantism—its vital axioms—as, for example :—

#### Section II.—MODERATE RATIONALISM.

10. As the philosopher is one thing and philosophy is another, it is the right and duty of the former to submit himself to the authority of which he shall have recognised the truth; but philosophy neither can nor ought to submit to authority. (Letter to Archbishop Frisiny, "Gravissimas," Dec. 11, 1862; to the same, "Tuas libenter," Dec. 21, 1863.)

12. The decrees of the Apostolic See, and of the Roman congregations, fetter the free progress of science. (Id., *ibid.*)

13. The method and principles by which the old scholastic doctors cultivated theology are no longer suitable to the demands of this age and the progress of science. (Id. "Tuas libenter," Dec. 21, 1863.)

#### Section III.—INDIFFERENTISM—TOLERATION.

15. Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason. (Apost.

Let. "Multiplies inter," June 10, 1851; All. "Maxima," June 9, 1862.)

16. Men who have embraced any religion may find and obtain eternal salvation. (Encyc. "Qui pluribus," Nov. 9, 1846; All. "Ubi primum," Dec. 17, 1847; Encyc. "Singulari quâdam," March 17, 1856.)

17. At least the eternal salvation may be hoped for all who have never been in the true Church of Christ. (All. "Singulari quâdam," Dec. 9, 1854; Encyc. "Quanto conficiamur mœrore," August 17, 1863.)

18. Protestantism is nothing more than another form of the same true religion in which it is possible to be equally pleasing to God as in the Catholic Church. (Encyc. "Nescitis et vobiscum," Dec. 8, 1849.)

#### Section V.—ERRORS RESPECTING THE CHURCH AND HER RIGHTS.

19. The Church is not a true, perfect, and entirely free association; she does not rest upon the peculiar and perpetual rights conferred upon her by her Divine Founder, but it appertains to the civil power to define what are the rights and limits within which the Church may exercise authority. (All. "Singulari quâdam," Dec. 9, 1854; "Multis gravibus," Dec. 17, 1860; "Maxima quidem," June, 1862.)

23. The Church has not the power of availing herself of force, or any direct or indirect temporal power. (Let. Apost. "Ad Apostolicas," Aug. 22, 1851.)

25. In addition to the authority inherent in the episcopate, further temporal power is granted to it by the civil power, either expressly or tacitly; but on that account also revocable by the civil power, whenever it pleases. (Let. Apost. "Ad Apostolicas," Aug. 22, 1851.)

26. The Church has not the natural and legitimate right of acquisition and possession. ("Nunquam," Dec. 18, 1856; Encyc. "Incredibili," Sept. 17, 1863.)

27. The ministers of the church and the Roman pontiff ought to be absolutely excluded from all charge and dominion over temporal affairs. (Alloc. "Maxima quidem," June 9, 1862.)



30. The immunity of the church and of ecclesiastical persons derives its origin from civil law. (Let. Apost. "Multiplices inter," June 10, 1851.)

31. Ecclesiastical jurisdiction for temporal lawsuits, whether civil or criminal, of the clergy should be abolished, even without the consent and against the desire of the Holy See. (All. "Acerbissimum," Sept. 27, 1852; Id. "Nunquam fore," Dec. 15, 1856.)

Section VI.—ERRORS OF CIVIL SOCIETY,  
AS MUCH IN THEMSELVES AS CON-  
SIDERED IN THEIR RELATIONS TO THE  
CHURCH.

43. The lay power has the authority to destroy, declare, and render null solemn conventions or concordats, relating to the use of rights appertaining to ecclesiastical immunity, without the consent of the priesthood, and even against its will. (Alls. "In consistoriali," Nov. 1, 1850; "Multis gravibusque," Dec. 17, 1860.)

44. The civil authority may interfere in matters regarding religion, morality, and spiritual government, whence it has control over the instructions for the guidance of consciences, issued, conformably with their mission, by the pastors of the church. Further, it possesses full power in the matter of administering the Divine sacraments and the necessary arrangements for their reception. (Alls. "In consistoriali," Nov. 1, 1858; "Maxima quidem," June 9, 1862.)

45. The entire direction of public schools in which the youth of Christian States are educated, save an exception in the case of episcopal seminaries, may and must appertain to the civil power, and belong to it so far that no other authority shall be recognised as having any right to interfere in the discipline of the schools, the arrangement of the studies, the taking of degrees, or the choice and approval of the teachers. (Alls. "In consistoriali," Nov. 1, 1850; "Quibus luctuosissimis," Sept. 5, 1851.)

47. The most advantageous conditions of civil society require that popular schools, open without distinction to all

children of the people, and public establishments destined to teach young people letters and good discipline, and to impart to them education, should be freed from all ecclesiastical authority and interference, and should be fully subjected to the civil and political power for the teaching of matters and opinions common to the times. (Let. to Archbishop Friburg, "Quum non sine," July 14, 1864.)

55. The Church must be separated from the State, and the State from the Church. (All. "Acerbissimum," Sept. 27, 1862.)

Section VII.—ERRORS IN NATURAL  
AND CHRISTIAN MORALS.

62. The principle of non-intervention must be proclaimed and observed. (All. "Novos et ante," Sept. 27, 1860.)

63. It is allowable to withdraw from obedience to legitimate princes, and to rise in insurrection against them. (Enc. "Qui pluribus," Nov. 9, 1846; All. "Quisque vestrum," Oct. 4, 1847; Enc. "Noscitis et nobiscum," Dec. 8, 1849; Let. Apost. "Cum catholica," March 25, 1860.)

Section VIII.—ERRORS AS TO CHRISTIAN  
MARRIAGE.

67. By the law of nature the marriage tie is not indissoluble, and in many cases divorce, properly so called, may be pronounced by the civil authority. (Id. *ibid.*; All. "Acerbissimum," Sept. 27, 1852.)

74. Matrimonial or nuptial causes belong by their nature to civil jurisdiction. (Let. Apost., August 22, 1851; All. "Acerbissimum," Sept. 27, 1852.)

N.B. Two other errors are still current upon the abolition of the celibacy of priests, and the preference due to the state of marriage over that of virginity. These have been refuted, the first in Encyc. "Qui pluribus," Nov. 9, 1846; the second in Let. Apost. "Multiplices inter," June 10, 1851.

Section IX.—ERRORS REGARDING THE  
CIVIL POWER OF THE SOVEREIGN  
PONTIFF.

75. The children of the Christian and



Catholic Church are not agreed upon the compatibility of the temporal with the spiritual power. (Let. Apost., Aug. 22, 1852.)

76. The cessation of the temporal power upon which the Apostolic See is based would contribute to the happiness and liberty of the Church. (All. "Quibus quantisque," April 20, 1849.)

#### Section X. — ERRORS REFERRING TO MODERN LIBERALISM.

77. In the present day it is no longer necessary that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship. (All. "Nemo vestrum," July 26, 1855.)

78. Whence it has been wisely provided by the law, in some countries called Catholic, that immigrants shall enjoy the free exercise of their own worship. (All. "Acerbissimum," Sept. 27, 1852.)

79. But it is false that the civil liberty of every mode of worship, and the full power given to all of overtly and publicly displaying their opinions and thoughts, conduce more easily to corrupt the morals and minds of the people and to the pro-

pagation of the evil of indifference. (All. "Nunquam fore," Dec. 15, 1856.)

80. The Roman Pontiff can and ought to reconcile himself to and agree with progress, liberalism, and modern civilization. (All. "Jamdudum cernimus," March 18, 1861.)

All that is necessary to say in regard to these "errors" may be summed up in a few words. If Rome had power equal to its will, Protestantism—with the innumerable blessings, domestic, social, civil and religious, which, through the great mercy of God, it has bestowed upon mankind—would be crushed out of existence, and the world would revert to the dismal state of slavery from which the glorious Reformation delivered it. Let Protestantism prize the Rock on which it rests, and spare neither time, toil, nor treasure in diffusing its life-giving verities to the ends of the earth, that Popery may not again cast its pestilential shadow over the homes and hearts of men. Let us meet its impudent pretensions with the charter of heaven, and hurl in the face of its curses our glorious "Thus saith the Lord!"

## Hints to Those who Read "the Word of God."

THOSE who have not given the subject of words careful thought are not readily able to appreciate their full value, nor to derive from them all the treasures they bear. Much more important are they than most are accustomed to suppose. They perform, too, a more extensive work than we generally imagine. As the vehicle of our ideas, the means by which mind holds converse with mind, the signs of our wishes and wants, our joys and our sorrows, they are very wonderful. By them the dead, as it were, live with us and speak to us. The thoughts of buried generations are preserved to us. Not only has death swept away all who have lived in the past, but death has often come in terrible forms of destruction, in flame, flood, and war,

destroying not only man but his works; and what an awful blank would the past be but for "words" which survive all this wreck and ruin.

But the most important consideration to man, in connection with words, is the fact that by them we have made known and preserved to us the mind of God. His thoughts, and his thoughts towards us and about us, are conveyed to our minds, and transmitted to our descendants through words.

If we consider Creation, in all its diversified forms of beauty and power, as expressive, in part, of God's will—the first Bible to man in his unfallen state, we cannot but see how transcendently superior is the second Revelation—the Revelation made through the medium of



words. Surely, if any should be attentive readers, it should be the *interested* readers of the Bible—those who having felt its power look to it as their guide to heaven, and their support and comfort while journeying thither.

Great issues depend on rightly understanding the mind of God, and this depends on rightly understanding the words through which the Infinite Mind communicates his thoughts and wishes to the finite mind. What a medium, then, do words become, of communication between God and the human soul.

We make known our wants and cares to heaven through words, and, although He who is the hearer of prayer can interpret the meaning of a tear or sigh, yet He has bid us speak to Him in words, whilst He has graciously condescended to speak to us in the same.

How carefully then should the Christian study the "words" of the Inspired Book, and with pains-taking seek to obtain their true meaning. The Bible should be read with a kind of *microscopic* eye. The desultory and careless reader loses treasures he might possess, passes by beauties he might see, and misses the light he might otherwise secure. How often are many of its utterances unfelt, and their full and pointed meaning unrealized from the want of the discriminating eye. Many of the sayings of our Lord—many of the injunctions of the apostles—fail to impart the comfort and strength to the Christian they are calculated and intended to do, because their full meaning is not discerned, and their full meaning has not been discerned because the "words" have not been accurately noticed and thoughtfully pondered.

The letters of the apostles are wonderful, not only in respect to their matter, but also to their style. True it is that never man spoke as Christ did, and never men wrote as the apostles did. How minute and specific are they in detail respecting Christian duties, and the inculcation of the Christian spirit. We should read them with the anxious attention which we give to the perusal

of an epistle from a beloved friend. We are careful, and desirous then of "making out," as we call it, every word, though we may ascertain the sense without doing this. We wish to know all he says and *how* he says it. In this manner should we read the inspired epistles, and they would then present to us attractions, and unfold to us beauties of which we may have been entirely ignorant. Often the stress of meaning in a verse is on a little word. How forcible is the word "double-minded" as used by James, when he says that a mind *halved* is unstable in all his ways; and that such a mind praying can receive *nothing*. How forcible is the little word "all" so frequently used by the apostles: "Giving thanks to God *always* for *all* things." "Praying always with *ALL* prayer,"—social prayer, private prayer, ejaculatory prayer. Again, Paul affirms that in *whatsoever* state he was he had *learned* to be content. What a fact does this become when the two words "*whatsoever*" and "*learned*" are duly considered. Perhaps it took the apostle some time before he well learned this lesson. We probably could learn it more easily if the "*whatsoever*" were not in the conditions.

The apostles bid us "rejoice in the Lord," whilst they declare that they did themselves "joy in God through Jesus Christ." We deem it much to be *happy* in God, yet the latter is a lower state of feeling than the former. Happiness has more the meaning of fortunate. The man who recovers a debt which he considered as lost, meets with a "good-hap." Joy, on the other hand, refers wholly to the mind, and conveys the idea of springing up—the feelings awakened into active and harmonious play.

We are told to be "*careful* for nothing," which seems somewhat like an impossibility, but we must remember that we are not told to have a care for nothing, but not to be *care-full*: let not the mind be so full of cares that a consoling truth cannot obtain a lodgment with them.

We could adduce a multitude of instances where careful attention to



certain words is of manifest importance to the elucidation of the truth. In making these remarks we have supposed the reader of the Bible to be a praying one. Who teaches like God? And who can so teach revealed truth as to sanctify and save, but the Spirit of God? He who dictated the truth to the sacred writers best knows how to explain its meaning to the understanding, and to impress it on the heart. Yet is there given to us something to do, else may we not expect the light from above. The treasure is put into earthen vessels, and

is conveyed to us through earthly channels. The eye must be educated to read rightly, and the mind to concentrate its powers on what is read. In what inspired men wrote "the heart was with the hand;" and, as we read their writings, may our heart be with our eye. "Let the words of Christ dwell in you richly." These words will try us another day. O to have them more, as they may be, rills of comfort, rays of light, towers of strength, and friendly guides through earth to heaven!

*Lichfield.*

W. B.

## Rewards and Punishments.

I WAS very much struck by a remark in one of the works of the late Archbishop Whately to this effect:—Strictly speaking, we can deserve no reward for any conduct, the reverse of which would have merited punishment; and we can deserve no punishment for any conduct, the reverse of which would have merited reward. To me this thought was new, and I imagine that it would be so to many others; and yet, when we reflect upon it, it is perfectly true. It is surely very customary to connect together rewards and punishments as if they were set one against another. Thus a certain course of conduct will be praiseworthy, and will be crowned by a well-merited reward. The opposite course will receive a no less merited punishment. Now, if the act be simply your duty—neither more nor less—its performance merits no reward, though the neglect of it would have deserved punishment. There is here no question of reward. Do the thing and you have but done your duty,—neglect it, and you have failed in your duty and must be punished. On the other hand, if the act be something beyond your duty, you deserve a reward if you perform it, while you may neglect it without fear of incurring punishment. In this case there is no question of punishment. You either do the thing and are deservedly rewarded, or you fail to do it and neither receive nor deserve

punishment. Hence we see that the two ideas do not stand in the same strict relation to one another which we may have supposed them to hold.

Let us now apply this view to the promises and threatenings of the Bible. It is certain that here (at least according to the interpretation of the majority of theologians) rewards and punishments are set one against another. Do this and be rewarded; do the opposite and be punished. Such is, to some extent at least, the language of Scripture. The simple fact then, by which this language may be explained, is this, that the rewards are all of grace. There are indeed certain predictions of the natural result of actions, to which cases our remark does not apply. Here we may say—Pursue a certain line of conduct, and you will suffer the evil consequences of your actions—the one will follow the other, as effect follows cause: pursue an opposite course, and the good results will no less certainly ensue. We often speak, even in cases such as these, of being rewarded or punished for our actions, but the words do not strictly apply. The rewards and punishments of the Bible however are certainly not of this class. Yet they are, as we have said, set one against the other. Do the one thing and be rewarded; do the contrary and be punished. Now, we are quite sure that no punishment will be inflicted



on man in fulfilment of the threatenings of Scripture that is not well deserved. The reward, then, which should have been received for an opposite line of conduct would not, could not have been, strictly speaking, merited, but would have been the free gift of Divine grace.

We are very far from attempting to prove the character of Divine rewards by what we have been saying. The fact itself is certain already, both from the statements of the Bible and from the witness of our own conscience: "The wages of sin is death, but the gift of God is eternal life." We have only endeavoured to point out the correspondence between natural and revealed truth in the matter. First, God says in His word, sin shall receive deserved punishment: goodness, or abstinence from sin, shall receive a reward of grace—a free gift. Next, the voice of conscience answers to

this announcement, confesses it to be just—We deserve punishment for our sins; we could never have deserved reward for not committing them. And then our thought corresponds with our conscience, and says, Most true it is that what we deserve punishment for doing we could not have deserved reward for not doing. But half of our subject has dropped from us. We began by saying not only what does not, but also what does deserve reward. When, however, we apply the question to human conduct (at any rate in its relation to God), there is no room for any word about deserved reward. We know but too well that no man will ever be able to say more, but rather less,—far less than is expressed in those words which our Lord suggested—"We are unprofitable servants; we have done that which was our duty to do."

### Extract.

#### I GO A-FISHING.

THE evening is closing. Then Peter says to his companions, "I go a-fishing." "We also go with you," was the reply; and no sooner said than done. Until they received further instructions, they resume their former simple occupation. And why should they not willingly take to their nets again, if such be their Lord's will? The Christian life of faith is here represented to us as one of *cheerful contentment with our earthly lot and calling*. Whatever be the honest business and work in which we are engaged, we prosecute it with cheerful spirit and energy. For, in the first place, we shall, whilst performing it, regard it as but for a season, from the consciousness of our far higher destiny. But then it will be performed in the name of the Lord Jesus, who assigns to every man his post, and measures out to each his field of labour—who can be served just as well by the day-labourer as by the discharge of any other duty—and whose name can be praised and glorified in the most cir-

cumscribed sphere. Furthermore, duty, where incumbent, is to be performed without desiring fame or acknowledgment; for how does all honour with which the world could reward us fade before that which we already possess, "whose names are written in heaven!" And lastly, we work at it without grief or anxiety, as if the Apostle's encouraging declaration were still heard by us, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Listen to what transpires in the houses and cottages around you. Oh, what ill-humour, discontent, sighing, murmuring, and complaining is there everywhere! What is the cause of all this? Simply because people have missed the Gospel source of joy and peace. It is not the outward situation in which any one is placed; no, unbelief is the first and most efficient cause of all the misery in the world, and the real, inward, cancerous affection which preys upon the whole human race.—*Krummacher*.



## Lessons for the Young.

### WHAT IS LIFE?

A LITTLE girls at by a table one day thinking very gravely. On the table was a cage, and in the cage a dead canary bird. After some time her mother came into the room, and seeing how thoughtful the child appeared, she said to her, "What are you thinking about, Mary?"

"O mamma!" answered little Mary, "I am thinking about this bird that is dead. Yesterday it was fluttering about and singing so merrily, and to-day it is dead. What is the difference, mamma, between being alive and being dead? What is life?"

And the child raised her wondering eyes to her mother's face, as she asked the question which sages and philosophers, as well as simple people, have been asking ever since the world began.

Now Mary's mother could not answer this great and hard question, and she told her little girl that she could not. "But," she said, "I will tell you a little about life, Mary. Do you know how many different kinds of life there are in this world?"

"No, mamma," said Mary; "I should think there is only one."

"Well, then, listen to me," replied her mother. "When a plant looks very beautiful, and gets higher and higher, and spreads out wider and wider, and sweet flowers come out upon it, do we not say that it is alive? And yet it is not such a life as yours. It is the lowest kind of life, and is shown by growing. This, then, is called vegetable life, and growing is its sign. Then the next kind of life is such as dogs and horses have. It is called animal life; and, perhaps, you can tell me how it shows itself?"

"Why, mamma," said Mary, "a dog runs about if he is alive, but if he is dead he lies still."

"Yes," replied the mother, "moving is one sign of animal life; but even if the dog were lying, still he might yet be alive: how would you know?"

"He would be breathing, mamma," said Mary.

"Yes," answered her mother; "these, are the two signs of animal life, breathing and moving. Do you think you have this kind of life?"

"Oh, no, mamma," said Mary, "not the life of a dog."

"But you breathe and move, Mary," replied her mamma; "so you have animal life, though, of course, not exactly the life of a dog. Then, as we get higher up in creation we find more kinds of life together—the plant has one kind of life, and so has the dog. The child has more than one: he has animal life, and he has also a second kind of life to which I must give a long hard name. It is intellectual life, and is shown by thinking. You have a soul as well as a body, and while your body breathes and moves your soul thinks. Perhaps you would suppose, Mary, that two kinds of life were enough for the little child. But, no; there is a third that he is designed to have, and this is called spiritual life, and its sign is loving. All little children have not this last and best kind of life, but all may have it. Its great sign is loving God; but loving one another is also a proof of having spiritual life: and, my child, life is a glorious thing, and the more of it we can have the better, and Jesus Christ says, in a beautiful verse which you will find in the tenth chapter of the Gospel of John, 'I am come that they might have life, and that they might have it more abundantly.' And in another chapter of the same gospel He says, 'I am the Life.' All our life comes from Him, and He is willing to give us abundant life, and to go on giving it to us for ever. Spiritual life never ends, but Jesus Christ will give more and more of it, and make it richer and more blessed through all eternity. He gives all life. He makes the plant grow. He makes the animal breathe and move. He makes man think and love. Now, as I told you before, what life is I cannot say, nor can any



one else in the world. I have only been telling you the different kinds of life, and the way in which they are shown, and I hope you will remember what these are. But about life itself you may think and think as much as you like. It is a great and a glorious subject; you will never get to the end of it. Life is all around us. The air, and the earth, and the sea are full of life. We believe that other worlds besides ours are filled with life, and we are quite sure that in heaven there is life—happy and perfect life. All that can be found out concerning life you must try to learn; but just that one question which you asked me, what it is, that cannot be answered. We can only think of it and wonder, because life is so full of mystery, and rejoice because it is such a glorious as well as such a wonderful thing to live.”

#### WHAT THE SINGERS DO FOR US.

I was filled with discontent one fine spring morning because I had a task to do which kept me to the house. A dull and uninteresting piece of work it was, and, as I sat by the window to do it, I could feel the fresh air blowing in upon me, and see the sun shining in all its brightness. I knew that the young leaves were opening and the buds appearing on the trees—that the brooks were sparkling and singing as they flowed—that all nature was rejoicing in the youth that had come back to it after the old age of autumn and the death of winter, and I longed to be roaming abroad, climbing the hills or losing myself in the woods, watching the shadows and feeling the sunshine, and listening to the voice of the waters. And in my heart, and sometimes with my lips, I complained bitterly that I was obliged to do my work indoors instead of making holiday abroad. But suddenly amid my murmuring a sweet sound fell on my ear—a thrush came and perched on a branch just above my window, and sang his sweet song. And straight to my heart went that song; the joy of spring came to me with those clear notes, and my complaining was rebuked. I felt no

longer that I was shut out from all the gladness around me, for the bird had come to bring me my share of that gladness. The thrush sang his song and left me; but scarcely a moment had passed when my ear caught the notes of a nightingale that was singing not far from my window. And now the tears of penitence came to my eyes to think that I had ever complained of my lot. The birds had come to cheer me, and I was cheered indeed. I went on with my task, but my heart went away on the song of the birds to see the beauty and feel the joy of earth. And still another bird came near to my window, and this was a lark, singing on his way up to the sky. I had gathered cheerfulness from the other songs. I had seemed to share in the gladness of earth while I listened to them; but I learned a still better lesson from the song of the lark. I seemed to go up with him to heaven. I thought of the better joy, the more perfect gladness that is there; and from my full heart there burst forth a song of praise and thanksgiving that should mount up likewise to the skies.

And now that that day and that time have passed, and I only remember the sadness and the comfort, I will remind myself that while dreary hours and wearisome tasks are scattered over our life, we have singers, too, who can cheer us better than any birds. The gift of poetry is given by God to some men, and how richly and powerfully do they brighten our life! They sing to us at our monotonous labour; they tell of Nature's beauties to the weary dweller in cities whose eyes but seldom rest on fields, and woods, and rivers. They sing of bright youth, with its pleasures and its hopes, till the dull plodder, whose very soul seems stifled by his toil, awakes and wonders, and feels that his heart has not quite grown old. They sing of love and of all home affections, arresting for a time, at least, the selfishness and coldness that would creep over those who dwell alone, and have no one near to love them. Best of all, as the song of the lark bore me up with him in spirit, so do some of our



singers lift our thoughts and our hearts to heaven. They sing of what is spiritual and divine—of things higher than the world, longer than this mortal life, more precious than earthly treasures, better, far better, than aught that belongs only to the present. And from the dreary tasks of our life, from its

heavy cares or its dull vacuity, the spirit is lifted up, the once weary one is comforted, and compelled to sing himself for very gladness of spirit!

All honour, then, to every true poet. Let him sing to us all he can, and we will listen to his songs with thankfulness and joy.

## Poetry.

### "HOME! LIGHT! HOME!"

" . . . . 'Good-by!' The words had hardly fallen from his lips when an expression of intense joy kindled in his face, his eye beamed with rapture, and his eager hand pointed to the glory on which he was entering; he uttered an exclamation of delight, '*Light! Home! Light!*'"—See *Mémorial of a Ragged School Boy* in "*Precious Gems for the Saviour's Diadem.*"

"Home! Light! Home!" The light of a cloudless day,  
It breaks o'er the city whose builder is God, and never shall fade away;  
No sun, nor moon, nor stars, o'er the mansion of rest may reign,  
For the Lamb is the light of that golden land, the light is the Lamb once slain.

"Light! Light! Home!" With the Friend that can never change!  
'Midst the boundless stores of a Saviour's love, unfettered and free to range.  
He waits with Him there on high, who watched for Him here before,  
And the tide of praise that knoweth no ebb swells sweet on the stormless shore.

"Home! Light! Home!" A home 'mid the ransomed band,  
Drinking of fountains that never fail, led by a Saviour's hand.  
Never to hunger nor thirst, never to faint nor fear;  
Only to live in the light of His smile that guided his footsteps here.

"Light! Home! Light!" The combat on earth is done;  
The labourer wrought for a few short hours, and home to his rest is gone.  
A robe like the driven snow, a place in the glory fair!  
Oh! who would not follow the freed young soul that basks in the brightness there?

"Home! Light! Home!" Light in the shadow of death;  
Light in the soul from the "Light of the World," light on the path beneath.  
A light that for sinners shall shine, as he shouts in his triumph, "Come!"  
He tells of the light of the Lamb once slain, and points to his glorious home.

Light! Lord! Light! Thou callest alone to bless!  
Oh! shed on the spirits held captive by sin the sun of Thy righteousness.  
Give light to our waiting souls some gleams of Thy glory to see,  
And help us to trust in the Faithful and True, for our strength and our rest are with Thee!

"Home! Light! Home!" Do *you* look to a Father's home?  
Do *you* point to the light that has gladdened *your* path, and cry to the wanderer,  
"Come?"  
Do *you* dwell on a Saviour's truth? Do *you* yearn o'er the blind man's night?  
Go! seek ye the souls that are sinking in death, and tell them of home and light!



## “The Hidden Wisdom of Christ.”\*

THIS very remarkable book, by a son of the great Bunsen—who inherits much of the learning, speculative habits, honesty, courage, and religious feeling of his father—is by far too extensive in its range of discussion, and its elaborateness of detail, for anything approaching to adequate criticism in a popular periodical like ours. Almost every question of ancient history, chronology, philosophy, and religion, is opened up within the compass of these pages. The canon of Scripture—its inspiration and authority, the relation of the Apocryphal to the acknowledged books, and the real doctrines of the Gospel of Christ, are the main and most prominent topics handled by the erudite author. His conclusions, we are sorry to say, are quite at variance with those which we, in common with almost all Christians, hold to be orthodox. Mr. Bunsen is aware of this, and, in manifestation of his independence, dedicates his work to “the memory of the champions of truth in all ages.” While we utterly differ from him in his peculiar opinions, and consider them inconsistent with the acknowledgment of the authority of the Bible as a revelation from God, we must do the writer the justice of saying, that his manner and bearing throughout are most honest, gentlemanly, and courteous. He never reviles or ridicules orthodoxy; indeed, though Mr. Bunsen differs so much from most people, he rarely assumes an antagonistic attitude, but generally proceeds on his way calmly and smoothly, expressing his own views, without noticing the orthodox faith, whose foundations he is sapping from the beginning of the first volume to the end of the second. It must be remembered, that the author is a German, and, like so many of his countrymen, he seems as though he could adopt views which plain English people

will pronounce destructive of faith in the Divine character of Christianity, without giving up his own reverence for the Scriptures, and his faith in God’s revelation of himself through Jesus Christ.

We can do little more than give an abstract of what the author, with so much patience and learning, has undertaken to teach; just premising that, though some of his doctrines are familiar enough to all students of theological history, his system, taken as a whole, has a considerable air of novelty. We must confine ourselves to the barest skeleton outline. The Mosaic Adam is no other than Zoroaster, and mystical meanings lie covered under the narrative of our first parents and their fall. Cain and Abel are allegorical representatives of Aryan tribes, agricultural and pastoral, who separated from each other. Abraham is a disciple of the Persian lawgiver, and imbued with the wisdom hidden in his teachings. Moses is also one of the first great prophets of the same religion. He delivers a written and a verbal law: the latter, entrusted to tradition, is the grand exponent of the former. Committed to a chosen few, these faithful guardians of the precious secret transmit it from age to age, and “it is gradually proclaimed to the people from the days of Josias to the days of Daniel and of Christ.” Judaism is reformed during the Babylonish captivity; the Apocryphal tradition in the last pre-Christian period is fully acknowledged and recorded in writing by the Jews in Egypt. The “Book of Ecclesiasticus” and the “Book of Wisdom” are the chief depositories of the hidden lore. That lore consists mainly in the doctrine of “the Divine Spirit, Wisdom, or Word, issuing from the mysterious person of God, as the first-born among all creatures, for the purpose of being poured on all flesh.” “The Holy Spirit, Wisdom, or Word, is the organ of sanctification and of immortality—the atoning Mediator between fallen man on earth and his

\* “The Hidden Wisdom of Christ, and the Key of Knowledge; or, History of the Apocrypha.” By ERNEST DE BUNSEN. In Two Vols. London: Longman.)



Creator in heaven." This doctrine is developed by the Jews into the conception of the Divine Word, as a created "second God, confined to heaven with the Father, as the Divine pattern of creation, whilst distinguished from the Divine Spirit, which continued to be regarded as the atoning Mediator between God and man."

The religion of Jesus Christ is a development of this hidden wisdom. He has two methods of teaching: one for the multitude, another for His disciples. The twelve apostles, for the most part, enter but little into the hidden wisdom. Peter, perhaps, is in advance; but John, the beloved disciple, best understands his Master. Two Messiahs had been revealed after the captivity. The Book of Enoch dwells on the translated Son of Man, and His expected spiritual return. Up to the commencement of the Christian era *there is no trace of an eternally existing personal Son of God,—that is, of an absolutely supernatural Messiah.* Jesus proclaims himself Son of Man,—that is, Son of the living God, the Incarnate Word, the heavenly and not the terrestrial Messiah. He is "the Messianic sower, who promised that, after His resurrection, He would pray the Father to send another advocate of the selfsame spirit of truth." The Gospel is revealed to Paul more fully than to the other apostles, except John. Paul reveals the hidden wisdom, and Mr. Bunsen attempts to show a resemblance between the teaching of Paul and the contents of "Ecclesiasticus" and "Wisdom," by giving evangelical glosses to passages in these books, and by rationalizing the doctrines of the Pauline epistles. The Apocrypha is made to mean a great deal more than most Christians can discover, and the Epistles of Paul a great deal less than most believe. The Epistle to the Hebrews, the Epistle of Barnabas, the Epistle of Clement, the Shepherd of Hermas, the Ignatian Epistles, and Polycarp's Epistle and the writings of Justin Martyr and Marcion, to whom Mr. Bunsen ascribes the "Epistle to Diognetus,"—all exhibit, in different degrees of clearness and purity, the doctrines of the hidden

wisdom. The "Clementine Recognitions" contain, possibly, the substance, if not the form, of Peter's teaching. The Gospel after Matthew contains "those sayings of Christ, which, under existing circumstances, were alone permitted to be recorded by the apostle Matthew, with the consent of his fellow-apostles, and for the use of the Hebrews in Palestine." It may not have received its present form till after the first century. The Gospel after Luke, which represents the Pauline view of Christ's history, and on which is engrafted much hidden wisdom, is no doubt identical with the Gospel written by Luke, the disciple of Paul. The Gospel after Mark is a conciliatory attempt to avoid everything offensive to either the followers of Paul, or those of the less enlightened of the twelve. In its present form, it was probably not composed before the third century. "The Acts" is composed of some of the most ancient and genuine records of the activity of the first disciples, "though these records may have been strung together at a comparatively late period." In point of doctrine, it shows little of the hidden wisdom, and "only such of Paul's discourses are recorded as contain nothing which militates against the narrower Gospel principles promulgated by James and the other apostles at Jerusalem." The Gospel of John is the last written of the three Gospels, and, though substantially the production of the apostle, was not published till after the middle of the second century. It is the fullest and grandest of all, and contains those teachings of the hidden wisdom by Jesus which the rest of the Evangelists had passed over. The question, why did Matthew pass over what is recorded by John, Mr. Bunsen considers that he answers by his long dissertation on the origin, progress, and preservation of the hidden wisdom from Zoroaster to Christ; but how a history of that accounts for the difference between the first and the last Gospel, we are at a loss to see.

With regard to the identity of Adam and Zoroaster we must say one word. Let any body turn to the article on



Zoroaster, in Smith's Dictionary of Biography, and there he will find the results of modern investigation on the subject. In that article we are told that it is idle to attempt an approximation to the age of Zoroaster; that agreement about him is impossible; that Greek and Roman writers supposed that there were several persons of this name, who lived at widely different times, and in widely different countries; that it is hopeless to construct any theory about him, and that it may even be questioned whether such a person ever existed. Yet, in the face of all this, without any notice of these enormous difficulties, Mr. Bunsen makes loose statements about Zoroaster as the contemporary or forerunner of Abraham, and notices the Yasna as containing, according to the opinions of all interpreters of the Avesta, the writings of Zoroaster himself, "who had received Divine revelation." Mr. Bunsen adduces scarcely anything in the way of evidence, and nothing in addition to what was known before, but throughout quietly assumes the truth of his positions. The Zoroaster of whom so little is known is treated as an unquestionably great reformer, while Cain and Abel are mere myths, and the Adam of the Genesis Paradise no better. It sorely tries our patience to find learned men so credulous in one direction, and so sceptical in another.

Mr. Bunsen does not believe in the narrative of the miraculous conception. He speaks of Mary as perhaps a Gentile, and makes an effort to establish irreconcilable discrepancies between the accounts of the Nativity. He refers to the resurrection of Christ; but how far he adopts the common historical view of the narratives of that and other miracles, we cannot say. The Ascension is not noticed, as far as we can find. The second coming of Christ is a spiritual coming. The orthodox doctrine of the Atonement of the Redeemer is set aside. So also is the proper Divinity of Christ. The distinction between the Son and the Holy Ghost is dropped. Justification by faith is personal righteousness through the grace of

God. But we must terminate this brief and imperfect description.

How, after all this, a man can maintain, as Mr. Bunsen does, the inspiration of Scripture in any legitimate sense, will be to most readers surprising; and how anything like evangelical faith can remain, after having passed through this rationalizing alembic, will be equally astonishing; yet Mr. Bunsen evidently regards himself as cleaving to evangelical truth. Some things which the writer says, if they came from an infidel, would be regarded as consistent and intelligible; but how such things can be maintained, while infidelity is disavowed and opposed, is a great puzzle. It may be that our intellect is at fault, that we are very obtuse; yet we cannot help thinking that many more able thinkers will be as much perplexed as ourselves in making a consistent theory out of Mr. Bunsen's lucubrations. The whole drift of the book is to break down the distinctions of the Church, in all ages, between Canonical writings as authoritative and the Apocryphal as not so. The "Hidden Wisdom" gives the impression that some of the Apocryphal are the best of the two. "Ecclesiasticus" and the "Book of Wisdom" are made to appear as if they were far more spiritual than most parts of the Old Testament. And Christian apocryphal books are represented as though they had the advantage over certain canonical ones, —Mark and Acts, for example. This can never square with the idea of an *authoritative revelation* conveyed in Holy Scripture, as distinguished from all other kinds of literature, which is with us, and most English Christians, a fundamental position. Besides, according to Mr. Bunsen, Zoroaster and the writers of the Apocryphal Books of Ecclesiasticus and Wisdom, were the great original teachers of truth, in whose wake Christ and his best apostles did but follow. Indeed, we are told, "What is essentially new in Christianity is the application to an historical individual, of the more perfect knowledge about heavenly things, and the perfect manifestation of such gnosis by the life and death of a man." We should be ashamed of ourselves as



Christians, and should doubt our faith in the Lamb of God as our only hope, and in that redemption through His blood which brings the forgiveness of all sins, if the calmness of the critic did not forsake us in looking at such a monstrous idea as this, so utterly destructive of what we hold to be dearest in the Book of God. This is to blot out what is distinctive in Christianity. If we believed with Mr. Bunsen, we should call our Gospel not the Gospel of Jesus, but the Gospel of Zoroaster.

According to our view of Christianity, while we attach great importance to what Jesus personally taught, we attach still more to what He did and suffered. He Himself was the Gospel—the substance and subject of the good news which He inspired His holy apostles to proclaim and illustrate. A different view of Christianity is given by Mr. Bunsen.

The attempt he makes to show that the teachings of Jesus, Paul, and John are developments of the hidden wisdom in certain Persian and Hebrew documents, is most extravagant. We do not deny the value and excellence of many things in the latter, but we do most earnestly maintain that the chief doctrines of the Gospel are not anticipated there. And, as the main line of Mr. Bunsen's argument breaks down again and again, so are many of the subsidiary positions indefensible. For example, the Gospel after Luke is said to describe, with "increased force and bitterness, the hardness, hypocrisy, and selfishness of the Jewish rulers, and the consequent blindness of the Jews, whilst He favours the Gentiles." Yet Matthew, as well as Luke, contains the parable of the wicked husbandmen, and uses in it stronger terms than the other; whilst the most tremendous denunciations against Scribes and Pharisees are reported by Matthew, and not by Luke; and again, Matthew inserts the universal commission, "Baptize all nations." Because, however, this is contrary to Mr. Bunsen's theory, he coolly says the words in Matthew are an interpolation. And further to support the notion of a legatistic view of Christianity in Matthew, "the marriage garment"

in the parable of the king's son is interpreted as meaning the law! The late date of the publication of John's Gospel is maintained, in spite of earlier quotations from it, and the son ignores the father's discovery thus alluded to in the preface to *Hippolytus*: "We have quotations from the Gospel of St. John by Basilides, who flourished in the beginning of the reign of Hadrian, or about the year 117, furnishing a conclusive answer to the unfortunate hypothesis of Strauss, and the whole school of Tubingen, that the fourth Gospel was written about the year 165 or 178." If the Gospel of John was not published till the last half of the second century, how is it that it escaped interpolations and additions of that kind of material which is so common in the apocryphal Gospels? The same questions may be asked with regard to the other Gospels assigned to a late period. How is it we find in them none of the absurd stories such as abound in the Gospels of the Infancy? One powerful argument in support of the Canonical books has ever been the immense gulf in point of thought, wisdom, and expression between them and the Apocryphal ones. And, moreover, how conclusive is the proof of the peculiar inspiration of the New Testament, derived from the enormous difference which strikes almost every student as he passes from the Canonical books to the writings of the Apostolic Fathers. Of this difference Mr. Bunsen says nothing, at which we should be much surprised in a German critic, were it not that we know well what effect a favourite theory has on a man's perceptions.

It will prove a long, tedious, but not otherwise a very difficult affair to gather together and confute what is false and pernicious in these two volumes. We hope that every one who meddles with the work will do it in the same candid and courteous spirit as its author has shown. In the meantime, we would recommend the student carefully to compare Westcott's "Introduction to the New Testament," and his book on the Canon, with Bunsen's "Hidden Wisdom of Christ."



### “Melodia Divina.”\*

WE are sorry that we can bestow no praise upon this book. It is a retrogression of full fifty years; a collection of all the worst tunes in Walker, Rippon, and the old Surrey Chapel music: without exception, a selection of the most unmitigated rubbish it has ever been our lot to look into. In Walker's Tune-book, there were good tunes interspersed among the bad. There is scarcely one good tune in this costly volume. If—which is certainly not the case—it were, as the title-page says, a collection of “the most popular Psalm and Hymn Tunes,” we can only say that this would be cause for very great humiliation. Its tune-writers are such as Avison, Milgrave, Moreton, Leach, and T. Clarke. None of our modern tune-writers—Wesley, Gauntlett, Havergal, Goss, &c. has a place in it. Its tunes are, “Calcutta,” “Cranbrook,” “Monmouth,” “Hampshire,” “Refuge,” “Cardiff,” “Lydia,” “Devizes,” “Justification,” “Ebenezer New,” “Magdalen,” “Nehemiah,” “New York,” “Piety,” “Denmark,” “Poland,” “Negro's Hymn of Glory,” “Creation,” “Arabia,” “Helmsley,” “Alarm,” “Denbigh,” “Tymperly's Farewell,” &c. Such tunes as “French,” “Winchester,” “Ely,” “Tallis,” “Windsor,” “St. Mary,” “Kettering,” “Kiel,” &c., which, we suppose, are not popular tunes to the editor's little world—for he tells

\* “Melodia Divina.” Comprising the most Popular Psalm and Hymn Tunes, many Original Compositions, Adaptations from Handel, Haydn, Mozart, Beethoven, Mendelssohn, &c. Edited, and Adapted to appropriate Words, by JOSEPH HART; the Arrangement for Voice and Pianoforte or Harmonium by JOHN FAWCETT. New Edition. (Published for the Proprietor, by John Shepherd.)

us that “no tune deservedly popular is omitted”—have no place here, although used by almost every other congregation in the kingdom. The editor, we presume, is a Wesleyan; but instead of following the good example of later Wesleyan compilers, such as Mr. Dodson, of Manchester, whose admirable selection is before us, he has scraped together all the worthless tunes sung at the beginning of the century, and that linger now only in villages and less intelligent congregations. He is apparently an old man, which may, perhaps, account for the strange reproductions of the sins of his youth. Like the old Bourbons, he has apparently learnt nothing and forgotten nothing. Scarcely any use is made of old Church psalmody. Of Luther's grand chorals, now so largely included in all selections, only one—“Luther's Hymn”—appears; the only other mention of his name being the ignorant attribution to him of the Old Hundredth, which he probably never saw. The fine old English Psalter tunes are apparently unknown to the editor. Modern psalmody, except Mr. Fawcett's own compositions, of which there are more than a hundred, are wholly ignored.

The adaptations from Handel, Mozart, &c., are of a very vicious character. One tune is manufactured out of the Benedictus in Mozart's Twelfth Mass; another out of one of Mendelssohn's Four-part Songs, &c. In short, the book more cleverly avoids everything good, and includes everything that is bad, than any book that we have seen. If it were not so costly, we would recommend our readers to get it as a simple curiosity. We feel it to be an imperative duty thus to denounce such a desecration of God's praise.

### Brief Notices of Books.

*Life and Ministry of the late Rev. Thomas Northcote Toller.* By THOMAS COLEMAN. (London: Snow.)

We greatly admire Mr. Toller's sermons, and judge, not only from the eulogium

of Robert Hall, but from opinions expressed by severer judges, who knew the Independent minister of Kettering, that he must have been a very extraordinary preacher. Mr. Coleman has studied Mr. Toller's system of shorthand, and has



deciphered many of his MS. discourses. These form the principal materials of the present volume. We sympathise with him in reverence for his long since departed pastor, and applaud his desire to increase our knowledge of one so eminent; but we must say we should have greatly preferred his book, if he had simply published some of Mr. Toller's sermons as he found them, with a few introductory remarks. The imaginary conversations and details respecting departed worthies at Kettering, which he has introduced, do not add to the value of the work.

*Meditations on the Essence of Christianity, and on the Religious Questions of the Day.* By M. GUIZOT. Translated from the French, under the superintendence of the Author. (London: Murray.)

This is one of a series of theological works preparing for publication by the great French statesman. The essays treat the Gospel from a philosophical point of view, and are very luminous and eloquent. They embrace so wide a range of view as to be of necessity superficial; but they are thoroughly orthodox and devout, and it is a rare refreshment, in these days of controversy and rebuke, to find such a man as Guizot firmly standing by the faith of his Protestant fathers. He calmly upholds the Inspiration of the Scriptures, the Divinity of Jesus, and the Redemption which comes through Him. The book is eminently suited for cultivated minds, and we think it likely to do great good, if placed in the hands of thoughtful men of the world. It is far more suited to them than many of our most popular religious publications.

*Three Months' Residence at Nablus, and an Account of the Modern Samaritans.* By Rev. JOHN MILLS, F. R. G. S., M. R. A. S. (London: Murray.)

This is a book of sterling merit, and is a most valuable addition to our literature of the Holy Land. The Samaritans, "the oldest and smallest sect in the world," are also amongst the most interesting; and here they are described in a careful but lively manner. No book contains such a full account of them as this. The author gives much valuable information respecting the neighbourhood and town of Nablus, the inhabitants and their domestic life, their social condition, and the nature of their language. Their

religious usages are largely illustrated, and the account of the Passover ought to be read in connection with Dean Stanley's description. There are some remarkable discrepancies, which one would think can be accounted for, by supposing that the Samaritans vary their customs; but if so, that is a fact which ought to be ascertained. The difference between white and blue dresses is not very important; but when Dr. Stanley describes the Passover as slain at *sunset*, and Mr. Mills mentions it as occurring at *mid-day*, we are greatly surprised, and long for further explanation. We have not met with so interesting a book on the East for some time, and would earnestly commend it to all our friends.

*The Graver Thoughts of a Country Parson.* By the Author of "The Recreations of a Country Parson." Second Series. (London: Longman and Co.)

Mr. Boyd is in danger of overwriting himself. There is, no doubt, a singular charm in his style, admirably adapted for effect in pulpit addresses. But the extreme attenuation of his thoughts, and the reiteration of the same sentiments in similar words, after a while wearies the reader. This volume of sermons presents the writer's usual characteristics, but the *mannerism* is so great, that we confess we prefer reading again the first series, which on the whole surpasses the second, to the perusal of the latter, which adds very little to our knowledge of truth, or our acquaintance with the author's mind. Those who have not read the first series will no doubt be greatly struck with this volume.

*The Congregational Year-Book, 1865.* (London: Jackson, Walford and Hodder.)

We think that the indefatigable and pains-taking editor has laid all our churches under deep obligation to him for the vast amount of interesting and important matter he has here brought together. We are not a little surprised and delighted with the extent and general accuracy of the information supplied, and we cannot doubt that as the value of the book increases year by year, so will its circulation.

*The Baptist Handbook, 1865.* (London: J. Heaton and Son.)

We can at once perceive that considerable care and trouble have been bestowed



upon this work. Although the information furnished is not nearly so extensive or varied as that contained in the *Congregational Year-Book*, yet in some par-

ticulars the denominational statistics are fuller, and our Baptist brethren may congratulate themselves on the steady improvement in their *Handbook*.

## Obituary.

MRS. BARLING.

In the year 1828 a lengthened notice appeared in this Magazine of the life of a Mr. Barling, for many years an active member of the Independent Church in St. Nicholas-street, Weymouth. His widow, after thirty-six years of lonely pilgrimage, was on the 17th of October last summoned to follow him to the heavenly Canaan. Mrs. Barling was for seventy years a member of the same church as her husband, a term of membership in connexion with the same church to which but very few have been permitted to attain, while still fewer perhaps have preserved so unsullied a character and exerted so hallowed an influence in the circle in which they moved. There is no record of Mrs. Barling's admission into the church, the oldest entry being the copy of a covenant into which the minister and members entered in 1798, together with the names of the parties signing it. One of these is Edith Harvey, the subject of this brief memoir. The principal feature of this covenant is an engagement on the part of the members to be mutually watchful over their spiritual interests, and to refrain from evil-speaking. In the spirit of this covenant, Mrs. Barling seems to have walked during the long period of her membership.

Her life was not one of very varied incident. The exact period or manner of her conversion is not known. She has been heard to refer to the fact of her having passed through a time of much inward conflict and doubt, which was at length brought to an end by hearing the words—"It is finished." They were as a sudden ray of heavenly light which immediately dispelled the gloom of her soul. Her married life, extending from 1805 to 1828, was one of peculiar happiness. Her husband was a man who, like many of the old Puritans, threw his whole soul into religion, but took a sombre view of life. Mrs. Barling was not less earnest, but was of a more cheerful disposition. Both were remarkable for their gifts in prayer, gifts which they were careful to cultivate by constant exercise. Both too were very active in their efforts to bring the young people of the congregation to immediate decision. In this work Mrs. B. continued

to take delight long after she was left a widow, and when many and heavy trials weighed upon her spirit. These trials she bore with exemplary patience. The writer knew her only during the last three or four years of her life. It was frequently a matter of no small surprise as well as delight to him to notice the activity of her mind, and to listen to the thoughtful and by no means commonplace observations she would often make on passages of Scripture. And although she lived to the rare age of eighty-nine, yet her mental faculties remained almost unimpaired to the last. It was in the spring of this year that her children saw that the great change was not far distant. Her bodily weakness and difficulty of breathing became rapidly more distressing. For a short time a cloud rested on her spirit. Doubts harassed her soul. Then came again that feeling of security in Christ, which had been her stay through so many years. At the very last there was occasionally a degree of unconsciousness. The writer saw her for the last time the day before her departure. She was longing to be released. She was ready to depart. "I love the Lord," she said, making a great effort to repeat the words, "because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." On the following morning she was heard to say, "I know whom I have believed," but weakness prevented her from finishing the verse. Her last effort of speech was made in trying to utter the names of her children. About half an hour afterwards her happy spirit was released without a struggle. Death had lost its sting. The king of terrors was transformed for her into an angel of light. So passed away one of whom it is not flattery but sober truth to say, she was one of earth's worthies. She had no extended fame, but her family cherish the fondest recollections of her warm affection, earnest prayer, and consistent example; while the church, of which for seventy years she was a member, reveres her memory as one of its brightest ornaments. May God in His mercy raise up many such persons of fervent and intelligent piety! They are greatly needed in these pleasure-loving days.

R. S. A.



## The New Year's Week of Prayer.

THE Evangelical Alliance has again held its week of universal prayer. We have no opportunity of knowing yet how extensively it has been observed this year, or what results have followed; but judging from the accounts of past years given in the reports of the Society nothing can be more encouraging and hopeful to all who believe in God's promises—in the power of united prayer.

There were many meetings held in different parts of London, but the principal were those of Freemason's Hall. The audiences were unusually large. The first meeting was on Monday morning, January 2. In the absence of the appointed chairman, Lord Calthorpe, the Hon. W. Ashley presided, and the Hon. and Rev. B. W. Noel delivered the address. On Tuesday morning Joseph Tritton, Esq., presided, and the Rev. Capel Molyneux gave the address. On Wednesday Captain Miller presided, and the Rev. W. L. Thornton gave an address on the special subject for the day. In the evening Thomas Chambers, Esq., presided, and the Rev. Donald Fraser addressed the meeting. On Thursday morning John Corderoy, Esq., presided, and the Rev. Dr. Hamilton spoke on Sunday schools, &c. In the evening Lord Radstock presided, and the Rev. Dr. Knox gave information on the "Fruits of the Revival in Ireland." On Friday morning the chair was occupied by Sir Morton Peto, Bart., M.P., and the Rev. Archibald Macmillan gave the address "On the Sanctification of the Sabbath," &c. In the evening a large audience assembled to receive information on Syria and the East from the Rev. Dr. Bliss, of Beyrout. The chair was taken by Colonel Walker. On Saturday Robert Baxter, Esq., presided, and the Rev. William Pennefather gave an address on the subject, "The Christian Church."

## Our Letter Box.

SYDNEY, November 22, 1864.

DEAR SIR,—I doubt not that the following extract from the *Sydney Morning Herald* will be a matter of interest and gratification to many of your readers:—

"The fourteenth annual meeting of the Congregational Missionary Society for New South Wales was held in Pitt-street Church, Sydney, on the 31st of October, 1864. The Rev. John Graham presided. The trustees of Pitt-street Church, Sydney (Rev. John Graham's), have purchased the two adjoining properties of Mr. Kite, of Bathurst, for £3,500. This will give an additional frontage of 55 feet, 25 of which are to be devoted to the widening of the church. The purchase money is to be paid on the 1st of January, and two-thirds of it is already promised. The church when so enlarged will be 95 by 70 feet inside, and will accommodate 2,000 persons."

Yours truly,

JOHN FAIRFAX.

## Diary of the Churches.

### TRUSTEES' MEETING.

The half-yearly meeting of the trustees of the EVANGELICAL MAGAZINE was held at the Guildhall Coffee House, on Wednesday, January 4th. The Rev. S. B. Bergne presided. The Revs. J. Stoughton, Dr. Tidman, T. Binney, H. Allon, J. Kennedy, T. James, S. Thodey, H. J. Gamble, A. M. Henderson, W. P. Lyon, J. Fleming, W. M. Statham, R. Brindley, I. V. Mummery, and others were present. The Rev. E. Mannering offered prayer.

Seventy-five grants were voted to widows, amounting to £614.

The Treasurer stated that nearly £200 had been received from sacramental collections, in consequence of which the Trustees had the gratification of adding ten additional names to their list of Grantees.



Dec. 20.—Stanley, Liverpool. The foundation stone of a new chapel was laid. It is designed to accommodate 750 persons, at a cost of £3,700. C. R. Hall, Esq., laid the stone, and the Revs. E. Mellor, M.A., J. Kelly, G. Lord, and other gentlemen, took part in the engagements.

Dec. 21.—Puckeridge and Braughin. A testimonial of a purse of sovereigns was presented to the Rev. W. Murray, by the members of his church and congregation.

Dec. 22.—Gosport. The members of the church here presented to their pastor, the Rev. W. T. Matson, a gold watch and chain. B. Garrett, Esq., presided.

Dec. 23.—The Congregational Institute, Nottingham. At the close of the ordinary business of the Committee, Mr. Sidebottom, the chairman, stated that a few friends were desirous of expressing their sense of the great services rendered to the Institute by their secretary, the Rev. H. Ollard. Accordingly he presented to Mr. Ollard a purse of £40, and a marble timepiece.

Dec. 29.—Faringdon. Services were held to celebrate the extinction of the debt, a part of which had been incurred for the purpose of adding the rent of a house to the minister's income. A public meeting was held, and a sermon preached by the Rev. J. Whiting.

Dec. 30.—Tenby. The Rev. E. Griffiths, ere his departure for Australia, was presented with a purse of sovereigns. J. Craven, Esq., presided.

Jan. 1.—Battersea. Lammas Hall was opened for a series of special Sunday afternoon and evening services, with the view to the formation of a Congregational church, Congregationalism being wholly unrepresented. The Revs. W. A. Essery and W. H. Smith preached.

Jan. 3.—Knottingley. The old chapel, which is used for schools and lectures, was re-opened, after having been partly rebuilt. The pastor, the Rev. W. Sanders, took the chair, and the Revs. T. Willis, H. Sanders, and H. Parrish gave addresses.

Jan. 7.—Totness. A meeting was held in the Lecture Hall of the Mechanics' Institute, on the occasion of a presentation of books from the working men and women to the Rev. W. M. Paull. A sugar basket was at the same time presented to Mrs. Paull. J. B. Jenkins, Esq., presided.

Jan. 9.—Sheffield. A meeting took place in the Cemetery-road Chapel, for the purpose of presenting the pastor, the

Rev. B. Grant, B.A., with a testimonial. It consisted of a family Bible and a purse containing eighty guineas. Mr. W. Elliott and Mr. W. Shirtcliffe made the presentations.

Jan. 10.—St. Mary Cray, Kent. The Rev. N. T. Langridge, late of Southwark, was recognised as pastor of the church worshipping in the Temple. The Revs. H. Baker, J. Pulling, T. C. Iline, G. L. Herman, T. Thomas, D.D., P. J. Turquand, T. Davies, and W. Burnett, took part in the proceedings.

Jan. 11.—Saffron Walden. A meeting was held in the School-rooms of Abbey-lane Chapel, to enable the pastor, the Rev. J. R. Goulty, to take leave of the members of the church and congregation, and to present to him an address, with a purse of 50 sovereigns, as an expression of esteem and good wishes on his removing from the town, after six years' residence, to seek a milder air.

Jan. 12.—Reading, Berks. A testimonial was presented to the Rev. D. Mossop (co-pastor with the Rev. W. Legg, B.A.), previous to his departure for Queensland. The pastor took the chair, and presented Mr. Mossop with a purse of gold, and read a list of things which had been purchased for him, assuring him of good wishes for his welfare on the other side of the globe.

—— Milton-road, Stoke Newington. The Rev. H. R. Cooke was ordained minister of the church worshipping in the temporary chapel here. The Revs. W. Marshall, A. Raleigh, Dr. Edmond, and H. Allon conducted the service.

—— Southampton. The Rev. C. Williams was recognised pastor of the church in Portland Chapel. The Revs. A. McLaren, B.A., J. Burt, S. March, R. Cavan, J. Davis, and T. Adkins conducted the various services.

Jan. 15.—Pontefract. Sermons were preached by the Rev. R. Baggallay, in connexion with the opening of new school-rooms. A public meeting was held on the following evening, J. Crossley, Esq., presiding, when the Revs. Dr. Fraser, and R. A. Redford, LL.B., gave addresses.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

The Rev. J. De Kewer Williams has accepted that of the church, Albany Chapel, Camberwell.

The Rev. R. D. Wilson, of Birmingham, that of the church, Craven Chapel, London.



The Rev. J. James, of Hinckley, that of the church, Rehoboth Chapel, Morley, Leeds.

The Rev. H. W. Grainge, of Hackney College, that of the church, Arundel, Sussex.

The Rev. H. W. Mercer, of Corfe Castle, Dorset, that of the church, Old, Northampton.

The Rev. W. Chapman, that of the church, Pangbourne, Berks.

The Rev. H. D. Gray, of Spring Hill College, that of the church, Redditch.

The Rev. C. Jukes, of Hackney College, that of the church, Clare, Suffolk.

The Rev. G. D. Macgregor, of Farn-

worth, Lancashire, that of Paddington Chapel, London.

The Rev. T. Sissons, of Hackney College, that of Kingsfield Chapel, Southampton.

The Rev. J. Elrick, M.A., late of Clare, that of the church, Monkwearmouth, Sunderland.

#### RESIGNATIONS.

The Rev. G. Rogers has resigned the pastorate of Albany Chapel, Camberwell.

The Rev. J. Morgan, that of the church, Emsworth, Hants.

The Rev. R. J. Osborne, that of the church, Birdbush, Wilts, through ill health.

### DEATH OF THE REV. HENRY FOSTER BURDER, D.D.

It is our melancholy duty this month to record the loss of our honoured friend, the Rev. H. F. Burder, D.D., formerly treasurer of the fund connected with this Magazine, who expired at the residence of his son, H. H. Burder, Esq., on the 29th of December last. At a meeting of the trustees and managers held on the 4th of January, the following resolution was unanimously adopted:—

“The decease of the Rev. H. F. Burder, D.D., having been reported at the Half-yearly Meeting of the Trustees and Managers to the EVANGELICAL MAGAZINE, they would take this opportunity of recording their deep sense of the very valuable services rendered by their departed friend to this publication, respecting which, it is interesting to remember, that his honoured father was one of the early editors. Holding the office of Treasurer to the Magazine Fund for the relief of the Widows of Christian Ministers, Dr. Burder fulfilled its duties with characteristic constancy and kindness; and his brethren now assembled would, with profound respect for his memory, express their thankfulness to Almighty God for having spared their departed friend for so many years, to promote the interests of Christian piety and beneficence in this and many other ways. They do not doubt that he enjoyed, amidst the infirmities of his old age, the presence of that Divine Saviour whom it had been his happiness to preach; and while they offer their respectful and sincere condolence to his sorrowing family for the domestic loss sustained by his removal, they would rejoice with them in the confident and blessed conviction, that their honoured relative is now at rest with the perfected spirits of the just.”

We hope that a brief memoir of our departed brother, by some member of the family, will appear in our next number; but, in the meanwhile, we cannot help inserting an extract from a note written to us by Mr. Burder, whose filial devotion as he watched his dear father's last hours, greatly alleviated his infirmities, and soothed his spirit:—

“My dear father was only confined to his room about six weeks. He did not appear to suffer pain, except from weakness, which at times was very great. During the last few days and nights (especially) he was continually praying. We frequently heard him say, ‘Ah! my dear Lord, when will the Throne be open?’ And ‘Jesus, Jesus, have mercy on me!’ Then, ‘After the warfare the crown,’ which he repeated several times with a kind of plaintive confidence. Once he rose up in his bed; he was looking upwards, and the expression of his face was most beautiful, as he exclaimed, with great earnestness and unutterable joy, ‘I see Him! Jesus, my Saviour and God!’ On the Wednesday he seemed insensible, or nearly so, but free from pain. His kind medical attendant, Dr. Mitchell, was with him until 12 o'clock. He did not appear to have moved, and those who watched him with sorrowing hearts heard only a gentle sigh, as his spirit left his body, and then the Throne he so longed to behold was unveiled, in all its glory, and the Saviour he so much loved, and so faithfully served, we doubt not, received him into everlasting rest.”



THE  
**Missionary Magazine**  
AND  
**CHRONICLE.**

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POLYNESIA.

FRENCH OPPRESSION IN THE LOYALTY ISLANDS.

THE first intelligence which reached us on this painful subject applied exclusively to the Island of Lifu; but during the last month we have received communications from the Rev. JOHN JONES, of MARÉ, from which it appears that the Governor of New Caledonia had visited that island in the first instance, and that he afterwards proceeded to Lifu, where he not only imposed similar restrictions, but enforced them by acts of violence.

The Gospel was introduced to the Island of Maré in the year 1844, by well-qualified native teachers from Samoa and Rarotonga; and at that time the state of the native population was degraded and miserable in the extreme. "On approaching its shores," say the missionary brethren who visited the island two years afterwards, "we saw hundreds of the wild, naked, savage, heathen population running along the beach, or dancing through the cocoa-nut groves, in the utmost state of frenzy; and so loud was the yelling as to be distinctly heard on board the ship as we sailed some distance from the shore."

But in this island, to a greater extent than in Lifu, the natives have been brought under the elevating and sanctifying power of the Gospel. Multitudes are rejoicing in the blessings of salvation, and exhibiting its controlling power in their lives and character. Messrs. JONES and CREAGH, the two English missionaries settled on the island, have from time to time given the most cheering accounts of the success with which God has graciously crowned their labours, in the establishment of schools, the increase of the churches, and the conversion of the heathen. In this peaceful and improving island the French Governor of New Caledonia made his appearance for the first time in June last, and the following letter of our missionary describes the objects and results of his visit:—



“Nengoné (Maré), August 26th, 1864.

“MY DEAR DOCTOR,—Since writing to you in June last, we have met with a very serious check to our work, which had of late been progressing most rapidly and encouragingly.

“The Governor of New Caledonia paid us a visit on the 20th of June last. We had heard some time previously that we might expect such a visit, and so were somewhat prepared to hear the natives shouting, one fine morning, that two steamers were running into our bay. I found that the Governor was proceeding to visit the islands of the Loyalty Group, and, in course, he commenced with this island.

“He blamed me for living in a French colony without a permit of residence. I replied that I did not know officially that this was a French colony—had merely heard by report that such was the case. He said that, when New Caledonia was taken possession of by the French Government, the Loyalty Group was mentioned in the programme, and published in the ‘Sydney Herald.’ (I cannot vouch for the truth of this.) Has any nation the power, by the law of nations, to take possession of a place, or group of islands, merely by *name*, and by publishing this act in a newspaper? For the Loyalty Group is quite a distinct group from that of New Caledonia, as much so as the Society, or Hervey, or Samoan groups are distinct from each other. The French flag had never been hoisted on the Loyalty Group till it was hoisted on Lifu in the month of May in the present year; and we think that hoisting it on New Caledonia ten years ago did not constitute the Loyalty Group a French colony, and therefore we are not liable for living here without a permit of residence.

“The Governor proceeded to inform me that all purchases of land from the natives were null, and that, if I wished to retain possession of my premises, I must repurchase them from the Government. Having learnt that I could not teach French, he told me that I could not keep schools any more, as it was a law of the colony that any person opening a school must be able to teach the French language. Hence I have been compelled to close the Institution for Training Native Evangelists, as well as our boarding-school, and all the public schools. I am happy to say, however, that these (the public schools) are still carried on by the natives themselves. I have no connection whatever with them now.

“He permitted me to continue my duties as a Protestant pastor of the Protestant people only, but strictly prohibited me from preaching to any of the heathen.

“He interdicted also the Rarotongan and Samoan evangelists in their work, and said they could only live in the colony as private individuals. We still hoped to have the assistance of our own natives as evangelists; but we have since received a letter from his Excellency, saying that the Maré catechists, as well as Samoan and Rarotongan, must altogether cease from imparting instruction, under the penalty of being severely punished. We might then ask, What are the people to do if even *their own countrymen* may not become their teachers and pastors?

“He has intimated also in the same letter, that even our privilege of acting as pastors to the people will soon be curtailed. Despatches have been for-



warded to France relative to the position the Protestant pastors are to occupy in this colony; and when an answer is obtained I suppose we shall know our fate.

"We trust that the Directors will be able, through our own Government, to obtain and secure to us the privilege of prosecuting our labours in the cause of Christ without hindrance. We expect, of course, to be subject to French law, and we shall feel it our duty also to exhort the people around us to submit peaceably to the same; but we do not understand having a special law made by the caprice of the Government for us missionaries, to which other colonists are not subject. We are now nothing better than prisoners—for what crime we are not privileged to know—but it is a fact that we cannot move about without first obtaining permission, and when we seek that, it is refused us. The brethren at Lifu cannot visit us, neither can we visit Lifu; but other colonists can go about where they please. We have important business as a Mission to transact, but we cannot meet together to transact it.

"The Governor proceeded from this to Lifu, and there, I am sorry to say, he at once attacked the people for some cause which as yet remains undiscovered. I need not enter into the particulars of this affair, as I have no doubt Mr. Macfarlane will write to you fully upon the subject. I may, however, add that when we visited the island in the 'Day Spring,' a few days afterwards, we found that the soldiers had pillaged and burnt up the villages, destroyed the cocoa-nut groves, and turned the chapel into barracks. The pulpit was the commander's bed-chamber, the Mission pew the pantry, and the benches were being cut up for firewood! We were not permitted to land, nor have any interview whatever with our brethren there. All religious worship was at that time forbidden throughout the island; but we have heard since that the natives are again permitted to worship among themselves. The missionaries are not allowed to preach or teach. The contributions of cocoa-nut fibre to the London Missionary Society have, to a great extent, been destroyed by the soldiers. We fear henceforth that the natives will not be allowed to offer any more contributions to the support of religion in any way. 'A voice of wailing is heard out of Zion, *How are we spoiled!*'

"We are at a loss to conceive what the French can see in these islands to covet: mere barren rocks, no harbours, no rivers, no wood; nothing, in fact, that will be of any use whatever to such a government. But the missionary sees something to covet: he sees immortal souls perishing without Christ, and to whom Christ has sent him to proclaim salvation through His name. To proclaim a Saviour to sinful man is the subject of attraction to the missionary.

"I am, my dear Doctor,

"Yours faithfully,

"REV. DR. TIDMAN."

(Signed)

"J. JONES.

From the above communication it will be seen that the object of M. GUILLAIN was carried out, though without violence, in MARÉ, as in LIFU; and we have reason to believe that in the third island of this group, UEA, the same restrictions have been imposed, and that in fact the religious liberty, both of the missionaries and their people, is for the present at an end.



The Directors have, in concert with the representatives of our several Missionary Societies, made strong appeals to her Majesty's Government to exercise their most powerful influence with the Government of France for the redress of the grievous wrongs which have been perpetrated on the missionaries and their people of the Loyalty Islands; and they were happy to find that their application had been *anticipated* by the noble Secretary for Foreign Affairs, and that he was continuing to employ most earnest endeavours, with a strong assurance of ultimate success. A memorial has also been addressed directly to the Emperor of the French, signed by noblemen and gentlemen of high official position, which has been forwarded through the French Ambassador.

It should be added that some modifications at least of these oppressive proceedings were demanded by the French Government, and a despatch to that effect was addressed to M. GUILLAIN so early as the month of October last. What may be its practical value cannot at present be confidently anticipated; but the following communication from the French Minister of Marine, which we give for the information of our readers, has been received by a gentleman deeply interested in this painful case; and we trust that the measures which have been since adopted may secure a larger amount of unrestricted freedom than the document itself appears to indicate:—

“His Majesty,” writes the Minister, “directs me to apprise you that the English residing in the Loyalty Group may confide in the protection of France; that if, with a view to the opening of schools, and the acquisition of land, of which they may be in want, they have failed to seek the necessary sanction, conformably to the general regulations regarding our possessions in those seas, they have only to demand such sanction, and it will be immediately accorded; finally, they will be in no respect shackled in the exercise of their ministry, so long as nothing occurs to interfere with the exercise of our authority.

“Since the 26th October last, instructions to this effect have been communicated to the Governor of New Caledonia.”

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### ERAMANGA.

It is gratifying to turn from the despotic and oppressive measures exercised towards our missionaries and their people in the Loyalty Islands, to glance at the hopeful prospects which are supplied from ERAMANGA. In the former group of islands we have seen the twilight leading on the morning, and, as we hoped, a precursor of mid-day; but suddenly the sky is overcast, and storm and tempest seem to be at hand. But in ERAMANGA, where we have so long mourned over the total darkness, light is arising, and we trust that God is about to avenge the death of His saints by bestowing the blessings of grace and salvation upon the degraded and savage people.



The Rev. SAMUEL ELLA, describing the present state and prospects of the island, writes as follows:—

“ We were five days beating up in the Mission vessel ‘ Day-spring ’ from Fate to Eramanga. We made Dillon’s Bay by nine A.M. on Saturday the 16th July. The wind falling, we went ashore in the boat, and were nearly two hours pulling in. As we moved in close along the shore, natives came down to the rocks and shouted to us; some waved cocoa-nut leaves as a signal of good-will and invitation to land. We did not know then that these were Christians, though we observed they were more decently clad than the heathen are. We approached the fatal bay with melancholy feelings: as we entered we saw very distinctly the scene which has so often been described. We found the Aneiteum teacher, and Joe and Kauiani, and a large number of natives waiting to welcome us. They took us to their chapel, a very unpretending little place, and to the teacher’s house. Joe at once informed us of the state of things on this island, and gladdened our hearts by the intelligence that about 300 people around the bay were attending the means of grace and were really anxious for instruction. They had within a few months erected four chapels. Several of the natives, we trust, have heartily embraced the truth, and are desiring to live in accordance with the will of God. We met about twenty of these. We paid a visit to the grave of Mr. and Mrs. Gordon, on the right bank of the river. It was in a very dilapidated condition, but a new fence was being placed around it. Mr. Gordon, who was with us, was greatly moved at this scene. We all viewed this sacred resting-place of the remains of these martyrs for the Redeemer’s cause, with feelings of hope, mingled with sorrow.

“ In reference to the hopes which we may now entertain for Eramanga, we might have appropriated the words of Montgomery as we looked on the grave of these servants of God:—

‘ This place is holy ground :  
World, with thy cares, away.  
Silence and darkness reign around ;  
But, lo ! the break of day.  
What bright and sudden dawn appears  
To shine upon this scene of tears ! ’

“ The next day, Sabbath, we left the vessel at nine o’clock, and found a large company of natives assembled on the beach to greet us. We proceeded to the chapel, for Divine service. I counted 120 in the building, and there remained about thirty outside, who could not obtain room within. Most of the assembly were tolerably well clad. Mr. Gordon read a chapter from his brother’s MS. translation of Luke, and afterwards a short address. Mr. Inglis followed with a few words, interpreted by the teacher. We also had English services on board: that of the morning was attended by Mrs. Henry and her family, from Mr. H.’s sandalwood establishment. Mrs. Henry showed us much kindness during our brief stay at Eramanga.

“ The next morning we again visited the shore, and projected a journey to the place where Mr. and Mrs. Gordon resided at the time of their murder. Captain Fraser took his photographic apparatus to obtain views. The road was a difficult and steep ascent of nearly two miles. The first spot



pointed out to us was the ground on which Mr. Gordon was erecting his house at the time of his murder. Some of the stakes of the fence were still standing. This is a healthy locality, I think, and commands a very pretty view. We next ascended half a mile higher, and Joe pointed out to us the different objects marking the sad event. The bush where the natives from Bunkhil lay in wait; the tree from which the look-out was kept, and from behind which the man sprang who struck the first blow (after striking the blow he fled down the hill)—and we then came to the spot where our poor brother fell. It was marked by green leaves spread there by some who had just preceded us. This tribute to his memory is paid from time to time, for what purpose I did not ascertain. The path up which Mr. G. ran was a very rugged and entangled one, and we could plainly see how he stumbled there. We continued our walk to the place where the house stood, and where Mrs. G. was killed. A tree has been planted by the Christian natives on the spot where Mrs. G. fell. These are spots of melancholy interest. Our prayer is, that the day may soon come when those who planned and those who perpetrated this cruel deed may together mourn in sincere repentance their wickedness and folly. On returning to the shore, I was surprised to find the murderer, Nāhōbili, and his party. He seemed to understand very little the enormity of his crime, or the feelings with which we must view it; for he came on purpose to visit the ship. I refused to shake hands with him, and through Mana told him what we thought of this deed; that, whilst Kanaiui's offence could be overlooked, as having been committed in ignorance of the object of Mr. Williams's visit, and in revenge for injuries done by our countrymen, there was no such excuse for Nāhōbili. I urged him to consider rightly what he had done, and repent of his sin, and seek for pardon through Jesus Christ. Before returning to the ship we held a meeting with the natives who had come together to welcome us. Mr. Gordon and I addressed them. These poor creatures had brought a present of yams and fowls, and a pig for the ship. Mr. Inglis thanked them for this evidence of their regard. As we left the shore to return to the vessel, the women who had followed us to the boat set up a loud lamentation. We sailed from Dillon's Bay in the evening, with a very light wind."



### MADAGASCAR.

Nor only at the Capital and in the surrounding country, but in districts more remote, the interests of the Saviour's kingdom are visibly extending and gathering strength. In the city of ANTANANARIVO two additional congregations have lately been formed and native chapels erected, making the present number *seven*. The congregations are generally equal to the capacity of the buildings, and the number of church-members bears a good proportion to the number of attendants. In confirmation of this we give the following table of statistics, supplied by the Rev. W. E. COUSINS:—



		Congrega- tions.	Church Members.
Ambohipotsy . . . .	Rev. R. Toy . . . .	800	200
Ankadibevava . . . .	Rev. J. Kessler . . . .	400	120
Andohalo . . . . .	Rev. R. G. Hartley . . . .	700	100
Ampamarinana . . . .	Rev. B. Briggs . . . .	400	60
Antsampanimahazo . .	{ Rev. W. Ellis and . . }	700	250
	{ Rev. Geo. Cousins . . }		
Analakely . . . . .	Rev. Joseph Pearse . . . .	700	250
Amparibe . . . . .	Rev. W. E. Cousins . . . .	1000	430
Total . . . . .		4700	1410

There are **SCHOOLS** in connection with each of the above congregations, with an average attendance of 60 pupils. In addition to these congregational schools is the Central Training School, which has generally about 140 in attendance.

"I am unable," adds Mr. Cousins, "to speak with certainty about the number of native pastors associated with the several missionaries. I have two who are called pastors, and three or four who occasionally preach, and I think this is a fair sample of the rest. The number of deacons in my church is ten, but this is rather over the average."

The number given above of actual attendants on the several churches applies to the Sabbath morning; but in the afternoon there is to some extent a change of persons, making at least 6000 attendants during the Sabbath; and to these must be added not less, probably, than 1000 more detained from various causes from public worship, making about 7000 professed Christians residing in the capital. In many villages within three or four miles of Antananarivo there are congregations and church-members, of which no returns have been made; but in a recent instance a new chapel was opened in the town of ILAFY, at which our friend the Rev. WILLIAM ELLIS, who officiated, states that 500 persons were present. These numbers will be sufficient to prove the strength of the Mission, and to encourage cheering expectations, under God's blessing, of prosperity and permanence.

The Madagascar Government continues to afford its protection to the native Christians; and, although there are doubtless many evil-minded persons who would be glad to see the days of persecution return, there is at present no ground for apprehension. On the contrary, Mr. PAKENHAM, the English consul, is now at the capital, negotiating a new treaty of commerce and friendship with our Government; and one of the most important provisions of that treaty is perfect freedom and government protection to the missionaries and the native Christians.

The following is an extract from the last letter of our friend Mr. ELLIS, dated November 30th, which confirms the general statements now given:—



"Few, if any, changes of importance, so far as the people are concerned, have occurred since the departure of Mr. Cousins. The congregation at *Ampamarinana* is, I think, becoming more fixed, and is encouraging. Mrs. Briggs is doing much good among the females. The same may be said of *Andohalo*, where Mr. Hartley is labouring. The schools in connection with the congregations are reviving, and exerting a widening and increasingly beneficial influence on the people, though the value of education is still very low in the estimation of the multitude. Our central school is still kept open, and we anxiously wait the arrival of a competent master and mistress, when we hope it will maintain its intended position among the agencies of enlightenment for Madagascar, and prove a fountain of blessing to multitudes of the young. In the meantime Mr. Kessler is doing what he can to render it as useful as, under existing circumstances, it can be to the children of the capital. Notwithstanding the very recent opening of two new places of worship in the capital, viz., *Ampamarinana* and *Andohalo*—and a number have left other churches to join these newly-gathered congregations (more than thirty communicants left us at *Ambatonakanga*)—the former chapels are well attended, and the number united in fellowship but little less than it was before these places were opened,

"The Gospel is still spreading among the villages. The week before last I preached at the opening of a new chapel at *Ilafy*, an ancient, picturesque, and celebrated royal village, once the capital of the surrounding country, where not fewer than 500 persons were present. The chapel, which, including the minister's room and vestry under the same roof, is nearly 80 feet long and proportionably wide, was built by the people themselves, and is one of the neatest and best-finished places of worship I have yet seen in Madagascar.

"From the more remote stations we continue to receive good accounts. Our intercourse with them seems to be increasing, and few leave to return, without taking a supply of books. We are most at a loss for spelling or lesson books and native hymn books; but the supply of printing materials recently received will, we hope, render the issues from the press equal to the claims of the people."

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## INDIA.

### BANGALORE EDUCATIONAL INSTITUTION.

(From the "*Madras Times*" of November 1st, 1864.)

"THE Annual Examination of the English Institution connected with the London Mission, Bangalore, was held on the 26th October, in the Mission Chapel, when many friends, European and Native, were interested spectators of the proceedings. The chair was taken at twelve o'clock, by Lieutenant-Colonel Dobbs. Prayer having been offered by the Rev. T. Hodson, of the Wesleyan Mission, the first classes were examined in Scripture, Ancient History, the History of India, and Geography; after which the Rev. B. Rice made the following statement:—

"The number of schools connected with the Bangalore Mission is 16,



viz., English schools, 6; Canarese boys' schools, 2; Tamil boys' schools, 2; female schools, 8; containing a total of 737 scholars, viz., 543 boys and 194 girls. The English schools have for their special object the training of teachers and preachers for Mission work, and the bringing of Christian truth to bear upon the middle and upper classes of native society. The present number of scholars on the books is 407, viz., in the Pettah school, 109; in the Cantonment school, 172; and in the Alsoor school, 59: to which has been added, during the past year, a school at Maloor, on the railway line, twenty-four miles from Bangalore, where a very encouraging commencement has been made, and 67 of the sons of the principal inhabitants of the town have entered upon their studies under the superintendence of one of our native evangelists, with an earnestness which augurs well for their future progress. The education in these schools is not gratuitous, except in the case of some of the poorer scholars. The amount of fees collected during the year has been 344 rupees. The majority of the pupils are upwards of twelve years of age: many of them are young men. They are from various classes of the community, in the following proportions:—Brahmins, 87; Mudliars, and other Sudras, 224; Pariahs, 20; Mahommedans, 23; Roman Catholics, 5; Protestant Christians, 48. Total, 407.

“A special feature of interest in the schools is, that 48 are Christians, many of them being the children of the members of our native congregation, who will, we hope, rise up to be a blessing to their countrymen in after years. Nearly all the teachers are Christians, who have themselves been trained in the schools. Five are theological students. Since the last examination, two, who were formerly students, and had completed their term of study, have been received as evangelists. Our native agency at Bangalore now includes—1 Ordained native Minister, 4 Evangelists, 3 Catechists, 12 School Teachers, 1 Colporteur, and 1 Bible-woman; most of whom are the fruit of the labours of past years at this station, and are an evidence that our efforts have not been in vain. Without the help of the native assistants, it would be quite impossible to carry on the various operations of the Mission. And it is a mark of progress that we are able to avail ourselves to so large an extent of an agency raised up in the country.

“On the whole, we have cause for gratitude that so much has been accomplished, while at the same time we long to see many of those under our charge openly avowing, what we know to be their secret conviction, that Christianity is true and divine. May the Lord soon enable them to cast off the fetters with which they are bound, and to esteem the reproach of Christ greater riches than the treasures of this world, having respect to the recompense of reward.

“The senior class was then called up and examined at some length, on the first five chapters of the Epistle to the Romans, and on the History of Europe at the time of the Reformation; after which the Chairman rose and delivered to the scholars an appropriate and earnest address, to the following effect:—

“I have been gratified with the evidence you have afforded this morning, of diligence and success in the prosecution of your studies in History and other branches of general knowledge, but above all, in the study of the Holy



Scriptures. It is generally thought that the late Commissioner of Mysore, Sir Mark Cubbon, was opposed to the study of the Bible by the natives of this country, but this is a mistake. He more than once said to me, "I would put a Bible into the hands of every man in India, and tell him this book has made us what we are." Now this precious blessing you possess. The Bible is in your hands. But remember that it is not sufficient to have that Bible; it must be thoroughly studied. There is no getting on in any branch of learning without labour. So if you would know what the Bible teaches, and what Christianity really is, you must bring to this subject the whole force of your understanding. Recollect, however, that no one can obtain a saving knowledge of the Bible by the intellect alone. Man by his fall has lost the power of rightly comprehending spiritual truth without Divine aid. God himself must remove the darkness of the heart just as Christ took away the film from the eyes of the blind man. Ask Him to do this and He will not turn a deaf ear to your prayer. Further, be humble. Know yourselves. Do not be insensible to the wickedness of your own hearts, and of your unworthiness to receive anything from the Lord. Plead that name, the name of Jesus, through whom alone all spiritual blessings flow to guilty man.

"Finally, let me press upon you the necessity of being in earnest in seeking preparation for another world. I stand here as an individual on a Christian platform, and not as a Government officer in a Government School, and therefore I feel at liberty to say here in my personal character that which I should abstain from saying there in my official capacity. Let me then, with all earnestness, entreat you to remember that there is a heaven, and that there is a hell, and that for the one or the other you are now preparing. Let me beseech you to ponder well the solemnities of eternity, and to resolve to walk in the path which your consciences tell you to be the right path. If you feel that you are in error, determine that, come what may, in God's strength you will abandon that error, and rather die than renounce what you know to be the truth."

"To the above excellent and faithful address Mr. Rice added a few words of thanks to the chairman, and of admonition to the scholars to attend to the advice which had just been given them. Prizes were then distributed to those who had merited them, and the proceedings were closed with prayer by the Rev. S. Wright, of the Church of Scotland."

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## SOUTH AFRICA.

### KURUMAN—MISSION SCHOOLS.

WE have been favoured with the following interesting communication from the pen of Miss MOFFAT. The letter itself explains the occasion on which it was written. Some kind Christian friends at Birkenhead sought to render their assistance to our excellent and devoted friend Mrs. Moffat and her daughter, in their scholastic labours, by forwarding a liberal supply of articles of clothing, books, &c., as rewards and encouragements to the Bechuana children who are taught in their schools. This account, while it



evinces the diligence and perseverance of the kind teachers, shows no less the respect and gratitude of their pupils. There must indeed be many difficulties and discouragements in the work of teaching these youthful Africans, arising from their very limited advantages, and the unavoidable irregularity, especially in certain seasons, of their attendance at school. Nevertheless, there is much to repay the services of their kind and self-denying friends; and the scene exhibited on the annual feast-day would have been attractive and delightful to many a labourer at home. We hope Miss Moffat will repay the kindness of her generous benefactors, who thus render their assistance in her labour of love, by frequently giving them a letter as full of interest as that we now insert:—

“Kuruman, South Africa, August, 11th 1864.

#### ACKNOWLEDGMENT OF PRESENTS.

“MY DEAR MADAM,—I sincerely regret that your note of April last year, accompanying a box of most useful and acceptable articles, should have remained so long unanswered. Engagements, many and various, have so occupied our time since the box arrived, that we have been unable to write before this, although it is six months ago. My mother begs you to excuse her writing herself, but sends her warmest thanks for your kindness, and that of the Birkenhead ladies associated with you.

“We shall find good use for everything you have sent us, and have already distributed a few of the smaller things. As Bechuanas are not clever at washing and getting up muslins, and are *very* clever at making them dirty, we intend to keep the pretty shawls you have sent, to give to brides who may be deserving of the distinction. It is quite customary for the bride and bridesmaids to be arrayed in white, their dresses being generally trimmed with as much coloured braid as they can muster; therefore, the shawls will come in admirably for this purpose.

“The Garibaldi jackets are also very acceptable, and will, I expect, give great satisfaction to the children who are so deserving as to receive them. The hoods we are giving to old women whose heads feel the effects of age. They are very hardy people, from being so unaccustomed to dress; but *old* women often apply for something to keep their heads warm, and have thankfully accepted such hoods. Handkerchiefs never come amiss, and we were very glad of the large number you sent. The sewing materials are also most acceptable, and we quite appreciate the quality of those you sent. The slates we are very glad of; for, though we have a very large stock here, those you have sent are so convenient in size, and comparatively light carriage, that I set them aside at once for the *interior* Mission, and some have already gone on thither. The stationery of all kinds we are very thankful for, and find plenty of use for it, having a pretty good number of writers in the school. The looking-glasses, of which none were broken, mamma is going to give as a kind of wedding-present to newly-married persons, as an encouragement to civilization. She generally gives a bride a bag with a few sewing materials, with the same object, and for this purpose we shall use your work-bags. Two or three we have already given away to native teachers' wives. The shirts



are *very* acceptable, and we shall find good use for the women's and children's gowns, either here or in the interior. On this place and neighbouring stations the people imitate, as nearly as they can, European fashions, and as a whole make their dresses very well indeed, choosing generally prints of small and neat patterns, and they are not so fond of large, showy patterns as is generally thought, though they like bright colours; therefore, should we find the good and well-made gowns you have sent more suitable for the interior taste, you will not object to our thus using them. The only things injured were three or four transparent slates, and it was wonderful that that was all: with these our missionary children will be well pleased. The metal spoons and plates will come in usefully; and, as I think you would be interested to hear of the way in which the knives, dolls, and handkerchiefs were disposed of, I will give you some little account of our school feast.

#### JUVENILE ENTERTAINMENT.

"We generally give the children this treat during this month, and it is a joyful day to them, and perhaps not less to those who are the instruments of this enjoyment. We have a very nice school-house, but it is not large enough to accommodate children and visitors for the occasion, so we have them in the church, which is a fine building for this part of the world. The children are seated according to their sizes, a pathway separating between the boys and girls. The parents sit on either side, where they can have a good view of their children. The tables are placed in the middle, and the fare consists of buns, about the size of a penny loaf, made rather richer than ordinary bread by the addition of sugar, &c., and tea, sweetened till it is almost syrup. The milk is provided by the children themselves, each one bringing his or her contribution on the morning of the day; so that all these drops make a great quantity. Each child is provided, a day or two before, with a small piece of soap, in order that they may come clean and decent. They know by the sun the time to be ready, and one touch of the bell is sufficient to make them all appear in five minutes. All having entered, we begin with singing; and as it is only two or three weeks since this year's treat, I may as well tell you about *it*, as a specimen. We sang a new hymn which my father has lately translated from 'Jesus high in Glory,' out of Curwen's hymn-book. Our children sing sweetly, and they sang it beautifully. Mr. McKenzie, who had arrived unexpectedly from the interior a few days before, gave a short address and offered prayer, after which tea was poured out by Mrs. McKenzie, Miss Ashton, and myself, and carried round on trays by about six young men and women, who are connected with either day or Sunday school. The buns were soon distributed in the same way. When the children were all supplied the parents were waited upon, each receiving a large cup of tea and a bun. This business over, we proceeded to distribute the gifts, for most of which we have to thank you this year. A few received hymn-books—those who we knew to be without them. Handkerchiefs were given to all the rest of the girls, except the twenty youngest, who were highly delighted with the dolls. I am sure those who dressed them so tastefully would have enjoyed the sight of those sparkling eyes! Nor were those who received handkerchiefs less delighted. The knives you sent were given to the elder boys, and the eyes of the little girls could not be brighter than those of the boys when they



received their portion. To the younger lads we gave inferior knives, and to the twenty youngest little harmonicas. We exclude no children from the *feast*, but any one whoever enters school at *all* may *come*; but those only receive presents who are regular attendants, and 'tis *their* parents *only* who are allowed to enter. This somewhat exciting work completed, dates were handed round—inferior things, of course, but very good in their eyes; and then oranges, which grow plentifully in the Mission gardens. All this over, after that we sang a short children's hymn to the tune of 'From Greenland's icy Mountains,' and they then dispersed, our school dismissal song being kept up till all were out. In the evening they were assembled again, and a great many besides children, to see the magic lantern, an unfailing source of enjoyment and fun. Thus the day closed in, many little hearts doubtless longing for *next* year's treat. The children behaved very well, quite as well, I think, as any similar assemblage of English children would do, and the number present must have been from 150 to 200.

#### COURSE OF TRAINING IN THE SCHOOLS.

"The number of regular attendants at school is about 140, but not more than half of these come *every* day, even at this season of the year, which is the best for schools. The lads, with few exceptions, are herds, and thus generally come alternate days, and the home occupation of the girls causes many of them to come only every other day, and sometimes less. But I cannot complain of the numbers at present, as the average attendance must be 110 or 120. We have school during the whole forenoon, for three hours and a half. Reading and writing are, of course, the chief things taught. Arithmetic we also teach; but it is rather difficult, as they are so unaccustomed to large numbers of anything, that numeration is rather hard for them to comprehend. However, they are getting on. About fifteen are doing sums in the four simple rules, and they reckon pretty well; but it is difficult to make them apply anything. The same with reading. They will learn quickly to read well, but care nothing for what they read; thus we have great difficulty to get them to remember and think about what they have read. They sing well. A kind friend in England presented the station with a harmonium six years ago, and it has been the means of improving the singing very much. We have many children's hymns translated, for which we have to be thankful to papa and others; such as, 'There is a Happy Land,' 'Around the Throne,' 'Sweet Spices,' 'Jesus we love to meet,' 'I'm a Little Pilgrim,' and 'I want to be like Jesus.' Many of the people have beautiful voices; but their great fault is corrupting tunes, and it is very hard to prevent even the children. We hold sewing school twice a week of an afternoon, and there are many who can work very neatly. On Sundays there are usually three services, besides morning and afternoon school, and these are generally well attended, although the corn-watching in the summer and ostrich-hunting in winter thins the congregation much.

#### GENERAL ASPECT OF THE MISSION.

"I am sorry to say that the present state of the church and people here is discouraging, but we earnestly pray and hope that brighter days are in store. Much has been done, and great is the change since my



parents came here first; but at present there is not the advance in intelligence and the pursuit of knowledge that is to be desired. At the same time there are some good signs, and the demand for books is ever on the increase. Besides the Bible and two hymn books, we have translations of 'Line upon Line,' 'Pilgrim's Progress,' 'Come to Jesus,' and an outline of geography. Papa is now completing the revision of the New Testament, and we hope ere very long to have the whole Bible bound in one volume. Hitherto, it has been in three. At present, papa is the sole missionary on this station. He is wonderful for his age, and, when well, is as brisk as a young man; but we are anxious for reinforcements, and hope some day to see the two new missionaries promised. Mamma cannot take a very active part in *direct* mission work *now*, but as long as she has any strength at all she will do what she can. She is hearty, considering her age and the life she has had in this climate, and her care for this and other Missions is increasing.

#### NOTICES OF THE MATEBELE AND BAMANGWATO MISSIONS.

"Our friends at the Matebele have but little encouragement as yet; for, though their hearts are cheered by seeing the people's confidence in them ever increasing, there are no signs of the work of the Spirit in these interesting people.

"The old despotic monarch discourages all real learning on the part of his people, although fond of the missionaries and giving *them* full permission to teach and preach. But we earnestly hope that ere long they may have their hearts cheered by seeing seed springing up where they now think it falls on stony ground. It is now nearly three years since the three missionaries, Messrs. Thomas, Sykes, and J. S. Moffat, first went there. The minds as well as bodies of the people are ruled as with a rod of iron by Moselekatse, and no one dare learn to read, because they know it to be displeasing to him, although he does not *publicly* prevent them. At the Bamangwato, a large tribe midway between here and the Matebele, there is a very promising field, and Messrs. McKenzie and Price labour there at present, and meet with very much encouragement. For though the old chief Sekhomi is quite a heathen, his two eldest sons are real Christians, and their influence in the tribe is very great. They find many and willing learners there, for all are free to learn. But it is still a stronghold of heathenism. The Bamangwato is one, and the Matebele two months' journey from Kuruman; and opportunities from the latter place are few and far between. It is now nearly seven months since their last date, while *they* had then been some months without letters, and, before they received any, it would be a year since they heard of a single friend. We anxiously look for news from them, but can expect none for several months. From and to the Bamangwato opportunities are more frequent.

#### CONCLUDING REMARKS.

"But I must be drawing to a close, and hope I have not wearied you with the details as to the use we make of your kind gifts. We earnestly hope that our dear children may grow up a wiser and better generation than the present. But how truly powerless are we, even though doing all we can to plough the soil and sow the seed, if God withhold the blessing! They are persevering in learning anything which they can do *mechanically*, like reading, writing, and



needlework ; but I long to see more real earnest desire to grow in knowledge, and a deeper interest and concern for their eternal welfare. It is always cheering to us to bear in mind that we, and those among whom we labour, are remembered at the throne of grace by Christian friends in England, for we believe that their prayers will in due time be answered.

\* \* \* \* \*

“Papa and mamma join in Christian regards to yourself and the ladies of your sewing-party, and send many thanks for your united kindness ; and, hoping you will excuse the long delay in answering your kind note,

“Believe me,

“Yours truly,

(Signed) “JANE G. MOFFAT.”



## DECEASE OF MISSIONARIES.

In recent numbers of our periodical we have had occasion to deplore the successive inroads which death has made in the missionary circle ; and on the present occasion it is our painful duty to record the removal of not fewer than *four* other valued agents of the Society, most of them in the prime of life, and labouring in widely distant portions of the field, viz., Mrs. GREGOROWSKI, wife of Rev. R. T. Gregorowski, of Somerset, South Africa ; Mrs. MACGOWAN, wife of Rev. John Macgowan, of Amoy, China ; Rev. P. GOOLD BIRD, of Samoa, Polynesia, and Rev. JOHN JOLL DENNIS, of Nagercoil, South Travancore.

### DEATH OF MRS. GREGOROWSKI.

With respect to the first name on this sorrowful roll of departed friends, Mrs. GREGOROWSKI, who, with her husband, had been for years associated with the Missions in South Africa, after an illness of many months' duration was called to her rest on the 21st September ult., leaving her husband and a numerous family of children to regret their irreparable loss.

EXTRACT OF LETTER FROM REV. R. T. GREGOROWSKI, DATED, SOMERSET  
EAST, SOUTH AFRICA, NOV. 12TH, 1864.

“My household has been deeply afflicted this year. Mrs. Gregorowski has left us. She had suffered from a chest complaint for more than a year, and died on the 21st of September. I am left behind with twelve children, of whom nine are yet at home.”

### DEATH OF MRS. MACGOWAN.

Mrs. MACGOWAN sailed with her husband for China in October 1859, and, arriving at Shanghai, their appointed station, they both devoted themselves with exemplary zeal to the work assigned to them ; but Mrs. M.'s



health having at length exhibited evident symptoms of decline, her husband was induced, under medical advice, to remove her to Amoy, in the hope that the climate of that station might be better adapted for her constitution. This change took place in the summer of 1863, and at Amoy our friends continued to reside until the beginning of September last, Mr. Macgowan taking an active part in the duties of that Mission. But the benefit derived to Mrs. M.'s health from the more genial climate was only temporary, and, having undergone a serious relapse, her instant removal from China was deemed necessary; and accordingly, at the last-mentioned date, Mr. and Mrs. M. took ship for England, *via* New York. But the sufferer was unable to sustain the hardships of the voyage, and she died at sea on the 29th October ult., about three weeks after leaving Anjer. Our excellent young friend departed out of life full of that peace which passeth understanding.

LETTER FROM REV. J. MACGOWAN, DATED BERGEN POINT, NEW YORK,  
JANUARY 2ND, 1865.

"MY DEAR DR. TIDMAN,—I am sorry to say that I have very sad news to give you. My dear wife died at sea on the 29th of October, about three weeks after leaving Anjer. We had rather a tedious passage down the China Sea, which tried her very much, and after getting into the Indian Ocean she began to sink very rapidly. Her last end was a very peaceful and a happy one. She rejoiced in the prospect of being with Christ. Not a single doubt or fear disturbed the serenity of her last moments on earth, but her faith appeared to enlarge as her life ebbed away. Her death made a very great impression on all on board, and two or three date the commencement of their spiritual life from that event. I have been greatly comforted by the thought that what was so grievous to me has been the blessed means of adding even one soul to the number of God's people.

"I shall not remain more than a week or so in America. Christian friends here have received me very kindly, and have done everything to make me comfortable.

"I remain, my dear Dr. Tidman,

"Yours very truly,

(Signed)

"JOHN MACGOWAN."

### DEATH OF REV. P. GOOLD BIRD.

So recently as October last we announced the death of Mrs. Bird, of Samoa, the particulars of which were furnished by her surviving husband, and it is now our sad duty to mention that Mr. B. himself has since been numbered with the dead. It is little more than four years since our beloved friends left their native country; and from the time of his arrival at Samoa until his last fatal illness, Mr. B. had devoted himself with the most signal zeal and energy to the promotion of the cause of Christ. From the time of his lamented wife's death, in April last, little or no hope was entertained of Mr. Bird's recovery, and on the 22nd of the following August he sweetly fell asleep in Jesus.



EXTRACT OF LETTER FROM REV. H. NISBET, DATED MALUA, UPOLU, SAMOA, AUGUST 24TH, 1864.

“Previous communications will in some measure have prepared you to hear that our dear young brother, Bird, has fallen asleep in Jesus. I am sorry that the present opportunity is so hurried that it precludes me from doing much more than simply intimate to you the fact that he was taken to his rest on Monday afternoon, the 22nd August, and we laid his body in the Institution burying-ground yesterday, in the sure and certain hope of a glorious resurrection. Through circumstances in the arrangements of Providence, it so happened that we had present at the interment the greater number of the members of the Mission, and also our friend Consul Williams.

“You are aware that our brother had been seriously ill ever since the end of November last. In the beginning of April he returned from Niue, after having there buried Mrs. Bird. When he arrived, it was but too evident that he had only returned to die. During all the intervening months he has been with us at Malua, gradually declining and wasting away, and sometimes suffering severely. It has been the duty, and at the same time the privilege of Mrs. Nisbet and myself to nurse him, and watch over his declining and dying hours. It was gratifying and satisfactory to witness his patient waiting all the appointed days till his change should come, leaving it quietly and resignedly in the hands of his Father in heaven. During some seasons of his weakness and sufferings he felt that the enemy of souls was trying hard to buffet him, and sift him as wheat, if he might succeed in removing his hold from the Rock and Refuge. But grace gained the victory, and he could say to Mrs. Nisbet, on the very day of his death, while speaking of the love of Jesus, ‘I am resting in His love.’ A few hours afterwards death set his seal upon him, and he literally breathed out his spirit, so very like ‘falling asleep in Jesus.’ He had turned and settled himself as if to take a little rest, when he quietly breathed his last, so gently came his dismissal from weakness and suffering. And we said, ‘For him to die was gain.’ Thus early has the Lord seen fit to take to himself His young servant, for whom we had hoped many years of labour in the Mission field were appointed, and from whose energy and zeal we might have expected much efficient service. But the Lord is teaching us, that ‘His ways are not our ways, nor His thoughts our thoughts.’ What can we say but that, although ‘clouds and darkness are round about Him,’ yet all His ways are right?”

#### DEATH OF REV. JOHN JOLL DENNIS.

Mr. DENNIS, of the Travancore Mission, has been cut down in the prime of life, and in the midst of a career of valuable labour. It is nearly ten years since our esteemed friend first proceeded to India. Accompanied by Mrs. D., he recently paid a short visit to England, but, on account of the pressing exigencies of the Mission, he returned to the field of labour alone, and, while prosecuting his various labours with his customary zeal and assiduity, he was suddenly called to his rest and reward on the 15th November last, leaving his sorrowing family in this country to lament their afflictive bereavement.



LETTER FROM REV. JAMES DUTHIE, DATED NAGERCOIL,  
NOVEMBER 19th, 1864.

“MY DEAR DR. TIDMAN—You would learn from the note which I forwarded by last mail, and which will have been received by you ere this reaches, that my colleague Mr. Dennis had not been feeling well; but, nothing very serious appearing to us at the time to be the matter, I expressed the hope that he would speedily recover his wonted robust health and strength, and be enabled to resume his accustomed duties in the Mission. Little did I anticipate the event which since then, alas! has transpired, and which has cast a gloom over our spirits here, deprived the Society of a devoted and valued missionary, and myself of a steady and attached friend ever since the date of my connection with the Society, upwards of eleven years ago. It is now my painful duty to communicate to you the mournful intelligence of the death of our lamented brother, which took place here at two o'clock on the morning of the 15th instant. None of us were prepared for the sad event, nor was our dear brother himself aware that his end was so near. The Master came at an hour when we looked not for Him. Truly, the ways of the Lord are not our ways! The Mission had been in a sufficiently weakened state before this; now another labourer has been called hence, the burden and heat of the day has to be borne by a feeble few; who, then, of all God's servants who read this brief notice will consecrate himself to the glorious work of God in this land, and volunteer to stand in the breach which He has made?

“A few particulars regarding our departed brother's illness and death I shall very briefly supply. About three months ago Mr. Dennis first complained of slight derangement of the bowels; but no one thought much of it, and he himself quite believed it would soon disappear with a little care as to diet. A week or two passed without much change either for the better or worse, and, as Mr. and Mrs. Wilkinson of Santhapooram were spending their school vacation at our Sanatorium on the Asamboos, he joined them there, in the hope that a short change from the low country to the cooler climate of the hills would do good. The weather, however, at that time was not very favourable; and, fearing that a longer stay there would do further injury, he returned to Nagercoil, weaker than when he left, and evidently suffering so much that medical advice and attendance became necessary. The symptoms gave unmistakable evidence that dysentery had commenced, and Dr. Lowe lost no time in prescribing the treatment which the case required. The attack was not at any stage a very severe one, and after the proper medical remedies had been administered, it gradually yielded, and ultimately quite passed off; and although it left him weak and unable for work, we had every reason to hope that he would soon recover. He had, in fact, got so much better that he was able to attend the Sangam (half-yearly Missionary Meeting) of his district, which took place a month ago, and in the afternoon of that day he left us for Muttam, on the sea-side, hoping that the sea air and bathing there would quite restore him to health and strength. For a time this change had a very beneficial effect, and he wrote in excellent spirits about himself; but the improvement was not destined to last long. Diarrhœa came on, and after a fortnight's absence he returned to us, better, certainly, than when he went away, but not sufficiently recovered to be able for work. Active measures were taken by Dr. Lowe to check the diarrhœa, but without any very satis-



factory results, till after the application of leeches, when it quite ceased. There were unmistakable indications, however, of sub-acute inflammation of the bowels in the latter stages of the illness, and our medical brother was most unremitting in his endeavours to remove this. Everything that medical skill could devise was resorted to for the purpose of reducing the inflammation; and though ultimately we were not without our fears as to the issue, there was nothing, as it appeared to us, to indicate any *immediate* danger or to excite alarm. The evening previous to his death Dr. Lowe and myself were both in attendance, and when we left him, at a late hour, he was quite quiet and feeling inclination to sleep. This was about eleven o'clock; the doctor saw him again shortly after, when he said he had enjoyed a little very refreshing sleep, and felt much better. Little did we think that the end was so very near at hand. At 2 A.M. we were both suddenly summoned to the room where he lay, and, to our great grief, it was quite evident that life was ebbing fast. We found him unable to return any answer to our inquiries—so suddenly had the change come—and all we could do was to turn aside and commend the departing spirit of our friend and fellow-labourer into the hands of Jesus. Five minutes afterwards it was all over; that chamber had become the chamber of death; without the slightest movement, and apparently without suffering the least degree of pain, he calmly and peacefully fell asleep. Previous to this illness, he was one of the strongest in our Mission circle, and enjoyed the best of health. To all human appearance he was better able to withstand the influence of this trying climate than most of us. He has been cut off in the midst of his years, and usefulness, and strength, and great is the loss which the Mission generally, and the people of this station in particular, have thus sustained.

“It is scarcely necessary for me to allude to the very affecting circumstance of the absence in England of her upon whom the blow will fall heaviest, and whose is the nearest concern in the mournful scenes that have just terminated here. It is a sore affliction that has befallen his beloved wife and children, and their grief, when the intelligence reaches them, will be intensified by the thought that their beloved one but left them to die in a foreign land, and that the melancholy satisfaction of ministering to him in his last moments has been denied them. It will be some consolation to them to know that all the kind offices that friends could perform have been discharged; it will be greater to reflect that he has found his last resting-place on the spot where he spent the nine years of his missionary life, and among the people for whom he laboured and prayed; greater still, I doubt not, to feel that it was the will of our Heavenly Father that thus it should be, and that their loss is his eternal gain. I am sure I utter not my own sentiments only, but those of every one in our Mission circle who knows Mrs. Dennis, when I very earnestly commend her and her fatherless children to the kind regard of the Directors. I pray that the Lord may put it into the heart of many to befriend and help her in the solitude and sorrow of this great bereavement.

“The funeral was attended by great numbers of sorrowing Christians, and by not a few heathens also, in token of respect for Mr. Dennis; the solemn services were conducted by Mr. Wilkinson and myself, and to-morrow special sermons will (D. V.) be preached in our spacious chapel here by Mr. Baylis, Dr. Lowe, and myself. Our brother rests from his labours, and all that was mortal of him reposes securely in our quiet grave-yard till the resurrection



morn. May we who are graciously spared a little longer labour with all our might while it is yet day, knowing that the night cometh when none of us can work.

"REV. A. TIDMAN, D.D."

"With kind regards I remain,

"Yours very faithfully,

(Signed)

“J. DUTHIE.

MISSIONARY CONTRIBUTIONS.  
*From 19th December, 1864, to 17th January, 1865.*

Mrs Frederick Smith 40 0 0 Ditto, for the New Ship 10 0 0 507.	Mrs. Galt..... 0 10 0 Mrs. Guerrier..... 0 10 0 Mrs. W. Guerrier... 0 5 0 Mrs. Halliday..... 0 3 8 Miss McKewin..... 0 5 0 Miss C. L. McKewin 0 5 0 Mr. Knight..... 5 0 0 Miss Knight..... 0 10 0 Mr. Park..... 1 0 0 Mr. Spalding..... 1 0 0 Widow's Mite..... 0 1 0 Mrs. Halliday's Box 0 4 0	Brixton. Trinity Chapel. Rev. S. Eldridge.	BUCKINGHAMSHIRE. Great Marlow. Per Mr. Wigginton 5 11 3
Dr. Lockhart, for Widows' Fund... 20 0 0 Miss Struthers, for Native School at Cuddapah, includ- ing 42, for William Struthers..... 14 0 0 Mrs. E. S. Wedg- wood..... 10 0 0 W. R. D..... 10 0 0 A Senior Class Tea- cher..... 5 0 0 An Unknown Friend, per Consolidated Bank..... 5 0 0 Collected by Mr. G. Stone..... 2 14 5 A Friend, for Madag- ascar..... 2 2 0 J. Evans, Esq..... 2 0 0 A Friend, for Mrs. Addis's Native Girls..... 1 0 0 Ditto, for Polynasia 17, 10s..... 0 10 0 A Silver Watch sold Mr. Dohoo, for China 0 7 0	Collected by Miss Emily Hutton, Mr. Allen..... 1 0 8 Mr. Heather..... 1 1 0 Mr. Squirrel..... 1 0 0 Collected by— Mrs. Widdowson... 1 4 0 Mr. Southwell..... 2 2 0 Collected by Miss Woollings. Mr. Arber..... 0 10 0 Mr. Bourne..... 1 1 0 Mr. and Mrs. Bowen 5 0 0 Ditto, for Native Child, M. A. Bowen, at Mrs. Corbold's School, Madras... 3 0 0 Miss Gibbins..... 1 0 0 Mrs. Fancutt..... 3 0 0 Mrs. Keene..... 0 10 0 Mr. New..... 0 5 0 Mrs. Orloff..... 0 2 6 Miss Sheppard..... 0 10 0 Mr. Veitch..... 0 4 0 Park Chapel Sunday School..... 0 18 0 Collected by Miss Tyler and Miss Selina Youngman. Miss Bird..... 1 2 6 Mrs. Wornall..... 0 10 0 A Friend..... 0 7 0 Mr. Copp..... 0 5 0 Mr. G. W. Stephen- son..... 0 5 0 Mr. Jennings..... 0 10 0 Juvenile Auxiliary, Collected in 1893 by— M. A. Giller..... 0 15 8 Eliza Wyatt..... 0 5 7 Ditto, 1894— Jessie Sharp..... 0 2 9 Angelina Giller..... 0 11 0 Eliza Wyatt..... 0 8 8 Miss H. Gardiner... 2 9 0 Young Women's Bible Class, for the Mirzapore Schools..... 1 7 6 557. 2s. 1d.	Miss Stapler..... 2 2 0 Mr. Crabb & Family 1 19 0 Mrs. Pearce..... 1 10 0 George Moore, Esq. 2 2 0 Rev. T. East..... 1 1 0 Mr. S. Forster..... 1 1 0 Mr. Warton..... 1 1 0 Miss Warton..... 0 10 6 Miss Ginger..... 1 0 0 Mr. Parker..... 1 0 0 Miss Cockerton..... 1 0 0 Mr. John Dice..... 1 0 0 Mrs. Dice's Mission- ary Box..... 1 0 1 G. F. C..... 1 1 0 Mrs. Pain..... 1 1 0 Mrs. Pain's Mis- sionary Box..... 0 5 0 Mrs. Eldridge..... 0 10 0 The Misses Eldridge 0 10 0 A Friend..... 0 10 6 Mrs. Trinneman... 0 10 0 Mr. & Mrs. Neville.. 0 10 0 Miss Gilbert..... 0 10 0 Miss S. Gilbert..... 0 10 0 Mrs. Poole..... 0 10 8 Miss Harris..... 0 10 0 Mr. Edmonds..... 0 5 0 Mr. Higgins..... 0 3 0	CAMBRIDGESHIRE. Royston District. Mr. J. Fordham, Treasurer. Melbourn. Rev. A. C. Wright. Mr. Geo. Charter... 1 0 0 Mr. E. Smith..... 1 0 0 Mrs. Henry Clear... 2 0 0 Mr. & Mrs. Flitton.. 0 15 0 Miss Coles & Young Ladies..... 1 2 6 J. E. Fordham, Esq. 2 2 0 Mr. Geo. Palmer..... 0 10 0 W. U. Woodham, Esq. 5 0 0 Mr. Benj. Chailis... 0 10 0 Mr. Joseph Pryor... 0 9 6 Mrs. Ellis Smith... 0 5 0 Mr. Unwin..... 0 2 0 Mr. Thomas Wood... 0 10 0 Mrs. Miller's Box... 0 7 6 Miss Ward's Box... 0 10 6 Rev. A. C. Wright... 5 0 0 A. C. Wright, Junr.. 0 10 0 Collection..... 3 17 9 For Widows' Fund. 2 5 0 277. 10s. 9d.
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Master J. Willson .....	0 3 0
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Boxes.

Master A. Wilcox ... 0 6 0  
Mr. Standish ..... 0 7 8  
Miss Burton ..... 0 6 8  
Mrs. Hackfield ..... 0 2 0  
Miss Levens ..... 0 9 1  
Mr. Goode ..... 0 4 2  
Miss S. Cotton ..... 0 6 8  
Mr. Mansill ..... 0 11 0  
Miss Browne ..... 0 5 0  
Mrs. Turner ..... 0 7 0  
Sabbath School Box 0 12 0  
Collected by Miss  
Percy ..... 1 2 7  
For Widows' Fund 3 4 4  
Missionary Sermons 7 5 0  
Public Meeting ..... 3 7 0  
Exs. 23s. 6d.; 257. 14s. 9d.

**WILTSHIRE.**

Collections by Rev. Thomas

Mann.

*Corsham.*

Rev. W. A. Smith.

Boxes.

Mrs. Bird ..... 0 2 8



Mrs. Edge.....	0 1 6
Willie Bigwood .....	0 2 3
Mr. Bowden.....	0 2 0
Mrs. Hibbard .....	0 2 0
Mr. Bryant.....	0 1 8
Mr. Misen.....	0 2 0
Mrs. King.....	0 10 0
Mrs. Haddrell.....	0 2 0
Mr. Andrews.....	0 3 0
Mrs. O. Stantial.....	0 4 2
Missionary Prayer	
Meetings .....	1 0 10

## Subscriptions.

Mr. Stantial.....	0 5 0
Mr. Taylor.....	0 5 0
Mr. P. Gould .....	0 5 0
Mr. Dunsdon .....	0 5 0
Mr. Hayes.....	0 2 0
Friend.....	0 2 0
Mrs. Andrews.....	0 2 0
Mr. Freeth.....	0 2 0
Annual Collection .....	2 3 8
64. 8s. 4d.	

Malmesbury.....	0 19 0
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## Melksham.

Collection .....	1 14 0
Subscriptions .....	2 2 0
Master T. Jackson's	
Missionary Box .....	0 0 6
Exs. 2s. 6d.; 4s.	

## Trowbridge.

Tabernacle.....	
Rev. T. Mann.....	
On Account.....	18 16 8
Juvenile Working	
Society.....	10 0 0
For the Ship.....	15 0 0
For Widows' Fund .....	5 0 0
512. 17s.	

## Wootton Bassett.

Missionary Boxes, 1864.	
John Atkins.....	0 1 11
Miss A. Burden .....	1 10 2
Nancy Blanchett .....	0 1 8
Miss Bullock .....	0 10 0
Mrs. Clark.....	0 2 1
Mr. Chapman.....	0 7 3
Miss Cassell.....	0 8 9
Thomas Hunt.....	0 9 3
Miss Mackness .....	0 5 0
Miss and Master	
Mackness.....	1 7 7
Charles Pozziz.....	0 5 8
Miss Smith.....	0 10 4
James Smith.....	0 5 6
Frank Smith.....	9 8 0
George Spackman.....	0 8 11
Henry Spackman.....	0 1 8
Miss and Master	
Wiltshire.....	1 1 8
Master Williams .....	1 0 2
Louise Waite.....	0 7 2
Mr. Ellison.....(D.)	0 0 6
Collection .....	2 2 6

## Purton.

Boxes.....	
Mrs. Sutton.....	0 7 6
Mrs. Shephard .....	0 10 0
Mrs. Tuck.....	0 8 7
Exs. 4s. 9d.; 12s. 17s.	
Total.....	76 6 1

## Bradford-on-Avon.

Per R. Harris, Esq.	
Three Friends, for	
New Chapels at	
Nagercoil.....	10 0 0
For Widows' Fund .....	2 2 0
12s. 3d. od.	

## Swindon.

Rev. G. J. Pilgrem.	
Collections .....	3 10 7
Mrs. G. Reynolds .....	1 1 1
Mr. H. Reynolds .....	1 1 0
Mr. G. Reynolds .....	0 10 0
Church Donation,	
for Walthamstow	
Institution.....	1 0 1
For the Ship.....	6 10 1
Exs. 10s.; 13s. 12s. 6d.	

## Warminster.

Per Mr. J. Barnden.	
On Account.....	23 0 0
Mr. J. Barnden, for	
Rev. A. W. Mur-	
ray, Samoa .....	10 0 0
33s.	

## WORCESTERSHIRE.

Great Malvern.	
A. K.....	0 9 0

## Worcester.

T. R. Hill, Esq., for	
Native Schools at	
Santhapooram .....	10 0 0

## YORKSHIRE.

## Bradford District.

W. Milnes, Esq., Treasurer.	
On Account.....	130 0 0
For Widows' Fund 32 1 2	
162s. 1s. 2d.	

## Pocklington.

Rev. W. White.	
Mrs. Jackson.....	1 0 0
For the Ship.....	1 1 0
For Widows' Fund .....	1 0 0
3s. 1s.	

## York.

For Mrs. Rice's School,	
Bangalore.....	
Miss E. Barstow,	
and Friend.....	3 0 0
Miss Sophia Percival .....	1 10 0

## Leamington.

Miss Eliza Barstow .....	0 10 0
5s.	

## WALES.

## Narberth.

Mr. William Morgan, Sec.	
Missionary Sermon .....	3 17 11
Sunday School Box .....	4 3 9
Sundry Boxes .....	2 7 10
Public Meeting .....	2 17 1
Mrs. Lewis.....(D.)	0 10 0
Exs. 3s. 7d.; 13s. 13s.	

## Pembroke.

Tabernacle.	
Missionary Prayer	
Meetings .....	1 13 10
Missionary Sermon .....	2 0 2
Public Meeting .....	4 8 0

## Boxes.

J. Hopia.....	1 0 6
E. and L. Trewent.....	1 0 0
E. Drinkwater .....	0 4 8
E. Davies.....	0 16 3
M. A. Robertson.....	0 3 9
F. Bowen.....	0 5 0
G. Evans.....	0 5 1
Mrs. Treweeks .....	1 5 8
H. Fryer.....	0 14 0
M. Davies.....	0 8 0
H. Evans.....	0 7 0
W. Adams.....	0 1 0
School.....	1 10 6
F. Morris.....	0 4 0
W. Hitchings.....	0 3 0
K. H. Treweeks .....	0 6 4
J. Arlow.....	0 5 0
For the Ship.....	2 5 0
Exs. 17s. 6d.; 18s. 9s.	

## Pembroke Dock.

Rev. E. L. Shadrach.	
Collection, less Ex-	
penses, 10s. 6d.....	6 10 0

## St. Florence.

Rev. D. Griffiths.	
Contributions.....	2 0 0

## SCOTLAND.

## Ayrbroath.

Rev. J. Gillies.	
Public Meeting .....	2 4 0
Chapel Missionary	
Box .....	2 0 0
For the Ship.....	1 7 0
5s. 11s.	

## Campbeltown.

A Friend to Mis-	
sions, per Rev. Dr.	
Boyd.....	5 0 0

## Dalkeith.

East United Presbyterian	
Church.....	
Contributions, per	
Mr. J. Thomson .....	15 0 0

## Dundee.

Castle Street.	
Mr. J. Robertson, Treasurer.	
James Valentine &	
Family.....	2 12 0
Henry Gourlay .....	1 1 0
William Keiller .....	1 0 0
John Bain.....	1 0 0
Sigma.....	1 0 0
Wm. Farquharson .....	1 0 0
John Robertson.....	1 0 0
James Donald.....	0 10 6
Mrs. Donald.....	0 10 6
W. Norrie.....	0 10 6
Alexander Müller .....	0 10 0
Mrs. James Donald,	
sen.....	0 7 6
David Donald.....	0 7 6
Markaret Donald .....	0 5 0
Miss A. Donald .....	0 5 0
J. E. Mudie.....	0 5 0
James Campbell.....	0 5 0
D. R. Clark.....	0 5 0
John McLauchlan.....	0 5 0
J. Christie.....	0 2 6
W. T. Scroggie.....	0 2 6
David Inglis.....	0 2 6
Collection .....	2 10 0
Exs. 2s. 9d.; 15s. 14s. 6d.	

## Dunfermline.

J. McFarlane, Esq.,	
(A.).....	2 0 0

## Edinburgh.

Auxiliary Society.	
J. S. Mack, Esq., Treasurer.	
Mrs. Reid, Crook of	
Alves.....	2 0 0
C. B., a Friend in	
West of Scotland	
A Lady, per Mr. Jas.	
Porteous.....	1 0 0
James Young, Esq.,	
Rev. G. D. Cullen .....	5 0 0
Ditto, for Mr.	
Mullen's Institu-	
tion, Calcutta.....	5 0 0
Ditto, for Mr. Hall's	
ditto, Madras.....	5 0 0
Wm. Walker, Esq.,	
Do, for Madagascar .....	1 0 0
Mrs. T.....	0 10 0
Benjamin Hall .....	50 0 0
Byth, Esq.....	50 0 0
Legacy of Miss	
Milne, Eskbank,	
Dalkeith, 19s. 19s.	
less Expenses, 5s.	
19 14 0	
Collections.	
Lady Yester's Estab-	
lished Church of	
Scotland.....	3 10 0
Newington United	
Presbyterian	
Church.....	13 0 0
Broughton Street	
United Presby-	
terian Church.....	0 9 0
Albany Street In-	
dependent Church.....	10 0 0
Annual Meeting.....	3 11 1

## Scone.

United Presby-	
terian Church.....	1 10 0

## Maybole.

United Presby-	
terian Church, for	
Madagascar .....	3 0 0

## Portobello.

United Presby-	
terian Church.....	4 0 0

## Montrose.

St. Paul's Free	
Church Sabbath	
School, for Mada-	
gascar.....	0 10 11

## Glasgow.

Gorbals, East, Free	
Church Sabbath	
School, for Mada-	
gascar.....	0 0 5
Gorbals, East, Sabbath	
School, for Mada-	
gascar.....	0 2 9
143s. 19s. 3d.	

## Elgin.

Collected by Miss Gordon.	
Mrs. McKean.....	0 2 6
Miss Gordon.....	0 2 5
Robt. Brander, Esq.,	
Miss Robertson, N.	
Street.....	1 0 0
Miss Russell.....	0 7 0
Mr. G. Anderson .....	0 2 0
Miss Forsyth.....	0 5 0
Mr. Mallock.....	0 5 0
Lady Dunbar.....	0 5 0
Mrs. McAllen.....	0 2 6
Mr. Boyne.....	0 1 0
Miss McKinnon.....	0 2 6
The Rev. Dr. Brander	
Miss E. McKinnon .....	0 2 6
Mrs. Bain.....	0 2 0
M. C. O.....	0 1 0
Miss Edwards, Stot-	
field.....	0 2 6
Mrs. Bruce.....	0 5 0
S. McLean.....	0 0 6
Mrs. Findlay.....	0 2 0
Mr. J. Anderson .....	0 2 6
Mr. Williamson.....	0 1 0
H. Watt.....	0 2 0
Miss Downie.....	0 2 6
Mr. Reid.....	0 2 6
Mr. J. Gordon.....	0 2 0
Mrs. Anderson.....	0 2 6
Roseisle.....	
Mrs. Simpson.....	0 2 6
Buthill.....	0 2 6
Mr. Sime.....	0 2 6
Miss Duff.....	0 2 0
Dr. Craig.....	0 2 6
Dr. Urquhart.....	0 5 0
Mrs. Whyte.....	0 2 6
Mr. Batchen.....	0 1 0
Major Conran.....	0 5 0
Mrs. Dr. Morris.....	0 2 0
Mrs. Watson.....	0 1 6
6s. 7s.	

## Glasgow.

Hutchesontown United	
Presbyterian Church.	
Rev. J. S. Taylor.	
Contributions.....	10 0 0
From the Estate of	
the late Elizabeth	
Harvey, per R.	
Harvey, Esq.....	5 0 0

## Insch.

Per Mr. J. Russell	
3 0 0	

## Lawrence Kirk.

Rev. A. Noble.	
Contributions.....	2 11 0
For the Ship.....	6 2 1
8s. 13s. 1d.	

## Linlithgow.

Missionary Prayer	
Meetings.....	0 16 0

## Montrose.

Mr. J. W. Japp, Treasurer.	
Mr. & Mrs. Johnston .....	4 0 0
Provost Mitchell.....	2 0 0



Rev. P. Whyte.....	1	0	0
Mr. O. H. Millar.....	1	0	0
Mr. Edward Millar.....	1	0	0
Mr. Francis Aber-			

dein.....	1	0	0
Mr. Archd. Foote.....	1	0	0
Mr. Charles Birnie.....	1	0	0
Mr. Robert Barclay.....	1	0	0
Mr. William Hodge.....	1	0	0
Mr. James Johnston.....	1	0	0
Mr. W. D. Johnston.....	1	0	0
Mr. J. William Japp.....	1	0	0
Mr. F. M. Japp.....	1	0	0

Mrs. Muckart.....	0	10	0
Misses Gordon.....	0	10	0
Mr. George Walker.....	0	10	0
Mr. Robert Cooke.....	0	10	0
Mr. James Birnie.....	0	10	0
Mr. James Warrack.....	0	10	0
Mr. Robert Walker.....	0	10	0
Mr. James Mudie.....	0	7	6
Dr. Lawrence.....	0	7	6

Mrs. George Gordon.....	0	5	0
Mr. David Walker.....	0	5	0
Mr. David Lackie.....	0	5	0
Mr. John Smith.....	0	5	0
Mr. James Strachan.....	0	5	0
Mr. James Ford.....	0	5	0
Mrs. Dr. Johnston.....	0	2	6
Mrs. R. Williamson.....	0	2	6
Mrs. Savage.....	0	2	6
Mrs. Law.....	0	2	6

Mr. James S. Miller.....	0	2	6
Mr. James Collier.....	0	2	6
Mr. Jas. Tevendale.....	0	2	6
Missionary Sermons.....	3	10	0
Annual Meeting.....	1	11	9
For Widows' Fund.....	2	1	0

Erskine Street Sab-			
bath School, for			
Female Schools in			
India.....	0	12	6
Collected for New			
Missionary Ship			
(see Juvenile Mag-			
azine).....	18	1	6
Exs. 12s. 6d.; 47l. 16s.			
9d.....			

## Perth.

North United Presbyterian			
Congregation.....			
Robert Storer.....	4	0	0
David Morton.....	5	0	0
E. Mitchell.....	1	10	0
16l. 10s.....			

## Rhynie.

Rev. A. Nichol.....			
Missionary Meeting 3 3 8			
Missionary Boxes.....			
Mr. Wm. Smith.....	0	4	8
Tulloch.....	0	17	0
George Anderson.....	0	4	2
A. Friend, per Rev.			
A. Nichol.....	1	0	0
Donation.....	0	10	11
6l.....			

## Stuartfield.

Free Church.....			
Public Meeting.....	2	7	0
W. Ferguson, Esq.....	5	0	0
7l. 7s.....			

## Thurso.

Rev. J. Sime.....			
Mrs. Miller.....	1	1	0
For the Ship.....	5	14	10
6l. 15s. 10d.....			

## IRELAND.

## Hibernian Auxiliary Society.

Per Rev. G. Pritchard.

On Account..... 92 8 6

## Bally.

The Bequest of the late Ebenezer Martin..... 1 0 0

## NEW SOUTH WALES.

## Auxiliary Society.

Joseph Thompson, Esq., Treasurer.

## Subscribers.

Rev. E. Robinson.....	2	0	0
Rev. T. Hassall.....	1	0	0
G. Butterfield.....	1	0	0
Legacy of late Ambrose Foss, Esq.....	5	5	0

## SYDNEY.

## Congregational Churches.

## Pitt Street.

Sabbath Services.....	21	13	6
Public Meeting.....	12	7	4

## Subscribers to Envelopes.

Lean Appa.....	0	10	0
J. Armstrong.....	2	10	0
Mrs. Allender.....	0	7	6
W. H. Alderson.....	0	8	0
Mr. and Mrs. Baker.....	1	0	0
Mrs. Brandon.....	0	8	0
J. Burton.....	0	9	6
W. Brown.....	0	5	0
Barton.....	0	3	0
S. A. Butler.....	0	8	6
Charles Bent.....	0	12	6
G. Blix.....	0	5	0
Bessland.....	0	2	6
Mrs. Brown.....	0	2	6
A. Babernie.....	0	10	0
Mr. and Mrs. Catley.....	1	10	0
Alfred Cooper.....	0	1	0
William Davis.....	0	10	0
Miss Denny.....	0	2	6
P. J. Elliott.....	2	0	0
G. Elworthy.....	1	0	0
N. H. Eagar.....	2	0	0
Mrs. Ferris.....	0	7	0
John Fairfax.....	4	0	0
William Fairfax.....	0	7	6
J. R. Fairfax.....	3	0	0
C. J. Fairfax.....	1	0	0
G. Fether.....	0	5	0
N. Gifford.....	0	7	6
Robert Garratt.....	2	2	0
W. K. Goulding.....	0	5	0
N. V. Hall.....	0	2	6
Charles Hicks.....	0	13	6
Thomas Hills.....	0	7	6
Mrs. Haddell.....	0	1	6
W. H. Hopkins.....	0	2	0
Mrs. Harris.....	0	3	0
Joseph Jermy.....	0	3	0
Mrs. Jolly.....	1	0	0
S. W. Jones.....	1	0	0
G. Johnson.....	0	19	6
W. Johnson.....	0	3	9
William Kelly.....	0	2	6
William Kent.....	0	12	0

Mrs. Lowther.....	0	6	0
G. A. Lloyd.....	2	0	0
James Lytle.....	0	9	6
Samuel Lucock.....	0	4	6
Joseph Little.....	0	2	0
R. N. Morris.....	0	2	0
Mrs. Morris.....	0	10	0
L. Moses.....	0	5	0
A. A. Marshall.....	1	0	0
James McGregor.....	2	0	0
Miss McNeill.....	0	2	0
Nemo.....	0	5	0
Mary Ouge.....	0	5	0
Pottle.....	0	11	8
James Partridge.....	0	9	0
William Pratt.....	2	0	0
William Penny.....	1	0	0
Mrs. Ross, sen.....	1	10	0
Grafton Ross.....	1	1	8
Mr. Ranly.....	0	2	6
Mrs. Ridley.....	0	1	0
Mrs. W. Reading.....	1	5	0
R. M. Randolph.....	1	3	4
A. Robinson.....	2	3	4
G. Russell.....	0	5	0
Richard See.....	0	8	0
Miss Steel.....	1	0	9
Charles Scott.....	0	3	4
Mr. Josh. Thompson.....	0	15	0
Mrs. J. Thompson.....	0	17	6
G. W. Taylor.....	0	10	0
B. Thomas.....	0	2	6
F. Venteman.....	0	8	0
Rev. J. West.....	0	15	0
Mrs. Wiley.....	0	3	0
William Wyatt.....	0	5	0
J. Wellbank.....	1	5	0
John Williams.....	0	2	0
W. Williams.....	0	2	0
J. Watson.....	0	5	0
Sundry			
Amounts, Names			
not specified.....	7	12	10
98l. 14s. 2d.....			

## WOOLLARHA.

Sabbath Services..... 8 10

Collected by Mrs. Wills for the year 1863.

Mr. R. Nott.....	1	1	0
Mr. S. Thompson.....	1	1	0
Mr. F. Giles.....	1	1	0
Mr. A. Campbell.....	1	0	0
Mr. Ireland.....	1	0	0
Mr. Wills.....	1	0	0
Rev. J. E. Vetch.....	0	6	0
Mrs. Giles.....	0	12	0
Miss Thompson.....	0	12	0
Mrs. Wildman.....	0	12	0
Mr. Jay.....	0	12	0
Mr. Seymour.....	0	12	0
Mr. Stokes.....	0	12	0
Mr. Beale.....	0	11	0
Mr. Radford.....	0	10	0
Mr. Spoon.....	0	10	0
Mr. Green.....	0	10	0
Mrs. Light.....	0	9	0
Mrs. Walker.....	0	9	0
Mrs. Smith.....	0	8	0
Mrs. Bailey.....	0	8	0
Mrs. Ford.....	0	8	0
Mr. Jas. Thompson.....	0	7	6
Mrs. Evans.....	0	7	0
Miss Baptist.....	0	6	0
Mrs. Palmer.....	0	6	0
Mrs. B. Short.....	0	6	0
Mrs. W. Short.....	0	6	0
Mrs. Jones.....	0	6	0
Mr. Marks.....	0	6	0
Mrs. Griffiths.....	0	6	0
Mrs. Moore.....	0	6	0
Mrs. Holdsworth.....	0	6	0
Mrs. Durham.....	0	6	0

Mrs. Nott.....	0	6	0
Mrs. Ellis.....	0	6	0
Mrs. Leslie.....	0	6	0
Mrs. Kingston.....	0	6	0
Mrs. McKay.....	0	6	0
Miss Pomeroy.....	0	5	6
Mrs. Allen.....	0	5	0
Mrs. Hughes.....	0	5	0
Miss Wise.....	0	4	6
Mrs. Davis.....	0	4	0
Mrs. Avery.....	0	4	0
Mrs. Lewis.....	0	4	0
Mrs. Molinaux.....	0	4	0
Miss Hobbs.....	0	4	0
Mrs. Perry.....	0	3	0
Mrs. Cane.....	0	3	0
Mrs. Plude.....	0	2	0
Mrs. Walker.....	0	2	0
Mrs. Bilston.....	0	1	8
Mrs. Duncan.....	0	1	6
Mrs. Johns.....	0	1	4
Mrs. Pavey.....	0	1	0
Mrs. Reynolds.....	0	1	0
Other Collections.....	12	8	9
43l. 8s. 9d.....			

## Bourke Street.

Sabbath Services.....	15	17	8
For Widows' Fund.....	5	16	9
21l. 14s.....			

## New Town.

Sabbath Services.....	21	5	4
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## Balmain.

Sabbath Services.....	7	12	6
For Widows' Fund.....	1	2	0
Sunday School.....	2	3	3
Collected by Miss Edith Mullens.....	3	13	0
Newcastle.....			
Widows' Fund.....	2	18	0
Petersham, Sabbath Services.....	1	12	10
Young, For Widows' Fund.....	1	17	0
Maitland, Ditto.....	1	0	0
14l. 11s. 3d.....			

## Presbyterian Churches.

Macquarie Street Free Church.....			
Sabbath Services.....	22	10	0
Sabbath School.....	4	0	8
26l. 10s. 8d.....			

## Woolloomooloo Church and School.

Collections.....	11	11	0
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## Kent Street, St. Andrews.

Collections.....	10	0	0
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## Phillip Street United Church.

Collections.....	5	14	11
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## Pitt Street Scots Church.

Collections.....	5	5	0
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Total..... 275 2 11

## MADAGASCAR.

Per Rev. W. Ellis.

Major Anson, and Friends in Mauritius and England for Memorial Churches, Madagascar.....	56	13	0
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Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by James S. Muck, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; by Robert Goodwin, Esq., 335, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. Alex. King, Metropolitan Hall, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.









THE END



THE  
EVANGELICAL MAGAZINE

AND  
MISSIONARY CHRONICLE.

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MARCH, 1865.

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*Memoir of the Rev. Henry Forster Burder, D.D.*

BY THE REV. JOHN BURDER, M.A.

OUR limits would not allow of our attempting to give a complete narrative of the life of this "good minister of Jesus Christ;" but, besides the excellence of his character, and the considerable number of our readers who were, more or less, acquainted with him, the zeal which for many years he manifested on behalf of this periodical, and the deep interest he felt in the benevolent purpose to which the profits arising from its sale are devoted, imperatively require that, without delay, we should give a sketch of his honourable and useful career.

He began at a very early age in some measure to appreciate the privilege of having such a father as George Burder, the author of "The Village Sermons," one of the founders of the London Missionary Society, and the chief originator of the Religious Tract Society. It is true that Mr. Burder's too numerous public engagements did not allow him to act as a private tutor in his own family; but Henry was fond of reading, and had abundance of good books at hand, although no great number of such as in more recent days have been expressly prepared for the young. Henry's parents, moreover, were far more careful than some even religious persons are, that their table-talk should be at least innocuous even when not expressly serious. Their habit was not only to abstain from the use of words of doubtful propriety, but also to avoid the introduction of such topics as, though innocent, were not fit for the ears of children and youth. Blameless language and good conduct on the part of parents are to children, what dew, soft rain, good air, and sunshine are to plants and flowers, the beneficial effects of which are not the less real on account of their being imperceptible.

Henry has recorded in his diary some recollections of instructions received in his boyhood. His mother was a lineal descendant of the



pious and benevolent John Machin, one of the two thousand of the year 1662. It is believed that in every successive generation during the following two centuries, among the women of the family especially, the faith which "dwelt first" in Mr. Machin was manifest. Henry specifies the affectionate and tender earnestness with which his mother spoke to him about God and the Saviour. He says, "My heart, I believe, was often deeply touched; but whether by sympathy with her feelings, or by the grace of God, I cannot venture to determine." He also records the exalted opinion he entertained of the saintly character of both his parents, and states that his early impressions of religion and of religious people were all favourable to his best interests, as he very naturally, while a child, regarded his parents as fair specimens of Christians generally.

Henry also mentions a remarkably solemn hour which his father spent with him in his boyhood. He says, "In the evening of November 27, 1793, when I completed my tenth year, my father conversed with me in his library very seriously, and urged me, if I could do it, to make a solemn dedication of myself to God, and to do it by a written document. I reflected deeply on this advice, and endeavoured, with earnest prayer, to examine my own heart, with a view to ascertain whether I was fully prepared for so solemn an act. The result was that on the 14th of the following month, 1793, I wrote and signed a short paper, and my father, with much solemnity, signed it as a witness, and wrote within the envelope the following words: "The enclosed was written by Henry Forster Burder, and he declared to me on December 14, in my library, that he had seriously thought of it, and signed it with sincerity, as his act and deed. May his review of it in years to come afford him pleasure! God forbid it should be a witness against him; and if ever he should depart from it, may a sight of this paper be the means of bringing him back again! George Burder, his affectionate father."

Some of our readers may remember that the good Philip Doddridge recommends young Christians so to act. The writer, having known Henry Forster Burder from his childhood to his death, deems it right to express his conviction that *nothing absolutely inconsistent with this document was observable in his whole life*. What inward emotions, desires, and motives constituted his interior character, could certainly be known only to the Omniscient.

Persons who decline preparing such a document will do well to inquire whether their objection against it is founded on its appearing to them incompatible with the Christian system, or because, in fact, they have not been brought to a decision in favour of giving their hearts to God. If this be the case with them, surely their personal piety is, to say the least, very questionable.

About the time last mentioned, a little incident occurred, which,



though in itself trivial, was indicative of character. Henry and a younger brother, though generally very good friends, one day had a quarrel, and the younger, being very angry, struck his brother in the face ; but the observable circumstance to which we call the attention of our juvenile readers is, that the elder brother, though the stronger of the two, did not return the blow, but contented himself with giving a friendly admonition. The younger brother never forgot this, and there is reason to believe that he was the better for it.

Good schools in Coventry at that time were very scarce ; but in addition to what could be learned in a common school, Henry obtained some valuable classical knowledge from Mr. Brooks, a minister of the Established Church, in Coventry, and a good scholar. In his twelfth year, Henry became a boarder in the school of the Rev. John Eyre, at Hackney. While there, Mr. Eyre resigned his school to the Rev. Charles Buck ; but neither of these gentlemen was actually a teacher in the school. The actual teachers were Mr. Wells, Mr. Fitzgibbon, and Monsieur Bizet, a French refugee. Mr. Wells was much attached to his diligent pupil, and took great pains with him.

So strong was Henry's desire to gain knowledge, so encouraging was his progress at school, and so good was his general conduct, that many parents would have deemed it proper that he should have spent a year or two more at some college-like school ; so that, in case he should after that time appear to be a suitable candidate for the Christian ministry, he might be the better prepared for entering a theological college. His father, however, seems to have been of opinion that, as it was not unlikely he might after all enter on commercial life, it would be well for him to prepare for it. Accordingly, he was articled to a wholesale firm, whose business lay partly in Nottingham and partly in London.

He was first located in Nottingham, where he attended the ministry of Mr. Alliott, father of the late Dr. Alliott, and of Mr. Alliott, of Bedford. After a while his services were required in London, and he then became a member of the church at the Weigh-house Chapel, of which Mr. Clayton, senior, was minister. About this time he was brought to a full decision, not only for serving God, but, if possible, for serving him in the Christian ministry ; and then his father gave his full consent that he should enter on a course of study.

Mr. H. Burder was for some time a student in Hoxton Academy, afterwards called Highbury College. In 1804, in company with his two friends, George Payne and Joseph Fletcher, he went to Glasgow. These dear friends occupied the same lodgings, and were mutually useful to one another. They soon became acquainted, not only with Mr. Ewing and Mr. (afterwards Dr.) Wardlaw, but with several other Christian persons, at whose houses they were welcome friends as often as they could find time to call. Their more usual place of worship, especially in the



morning of the Lord's-day, was the large Tabernacle in which Mr. Ewing preached, whose Oriental and Biblical knowledge, in connexion with his love to the Gospel, rendered his Sabbath morning lectures on the Old Testament peculiarly instructive and edifying. At the termination of three sessions every one of the three took the degree of M.A., and in subsequent years the diploma of D.D. was sent to every one.

Mr. Burder, after finishing his studies at Glasgow, accepted an invitation to a tutorship at Wymondly, which he resigned at the expiration of one year. He afterwards became assistant to the Rev. Samuel Palmer at Hackney, and after the death of Mr. Palmer became his successor. During several years Dr. Burder contrived to find time to take part in the tutorship at Highbury; but at length deemed it right to resign that important work, that he might secure more time for pastoral visitation.

Neither the first period nor the last period of his labours at Hackney gave him unmixed satisfaction, but the central, and by far the longest period, was highly gratifying. Long before his beginning his work at Hackney the congregation had been small, although including several families who were respectable, not merely in the secular, but also in the moral meaning of that term; and, although the congregation began at once to increase, a considerable time elapsed before the number of hearers was such as every preacher would like to see before him. At length, however, the place was well filled, and, indeed, became so full as to give occasion to the enlargement of the building.

The number of communicants also, admitted on the plan usually adopted in Congregational Churches, proportionably increased, so as comfortably to fill the lower part of the place, when the Lord's Supper was administered. A band of suitable deacons had been chosen, liberal collections were made for evangelical and other philanthropic objects, and means were adopted for the religious instruction of ungodly people in the vicinity, in addition to the schools conducted on the premises. Altogether, the religious state of things was highly gratifying, both to the pastor and to others, and so continued to be for several years.

Dr. Burder set out on his work on right principles. He determined, after the example of holy Paul, to "know nothing among the people but Jesus Christ, and Him crucified." Moreover, he had a deep conviction of the vast importance of the work of the Holy Spirit, both for the commencement and the maturity of the truly Christian life in the soul of man. These topics accordingly were prominent, both in his preaching and in his prayers, and the result in some measure corresponded with the efforts made. The church in St. Thomas'-square was as "a field which the Lord had blessed."

But alas, at length "roots of bitterness sprang up," and occasioned deep regret both to the pastor and to the flock.



These circumstances, in connexion with his advanced age, induced him to resign his charge, after a pastorate of about forty years.

Joy and sorrow are often close companions in human life ; and the combination of joy and sorrow characterised the meeting of Dr. Burder's friends at Hackney, when, on completing the 70th year of his life, and about the 40th of his ministry, he said to them *Farewell*, and received from them, with their affectionate thanks, the substantial present of £1000, which was not the less valued on account of the benevolent purpose to which, at his request, the interest of the money is to be yearly applied.

Dr. Burder was favoured with generally good health, and with a large share of domestic happiness, although no stranger to anxiety and grief.

In the year 1810 he married Ann, the eldest daughter of Joseph Hardcastle, Esq., of Hatcham House, New Cross, London, a lady who sustained through life a consistent Christian character, and could say, when near death, "I have a foretaste of the felicity of heaven." She was taken from her sorrowing husband and family so early as in 1827, leaving a daughter and three sons.

In the year 1833 Dr. Burder married Mary, the eldest daughter of the Rev. J. Tayler, of Whitlinge, Worcestershire, a union in which the whole family rejoiced ; and proportionably did they sympathise with the husband on the occasion of her death, which took place in 1859.

In one respect Dr. Burder's mournfulness, after the death of this excellent person, was greater than it had been after his first bereavement. On the former occasion one or more of his children were with him ; whereas, in the latter case, they were all usually at a distance, and he consequently felt the solitude the more deeply. Besides this, on the former occasion, urgent business almost daily obliged him to leave his solitary room ; whereas, in the latter, he was much alone.

But after a while he very judiciously accepted the invitation of his eldest son at Hatcham, where he was again in the midst of a family. In this situation he contentedly and thankfully remained, until called up to the "house not made with hands."

So recently as November 27, 1864, the day on which he completed his 81st year, the family congratulated him on his healthful appearance and continued activity ; but the end was then near. Very shortly after that day he became seriously unwell ; and though, by the blessing of God on the means Dr. Mitchell recommended, he once or twice partially rallied, on the whole his illness became more threatening. But he was mercifully dealt with. He suffered very little bodily pain, and, as his son sent word to relations at a distance, his mind was unclouded. He had not only habitually peace, but often joy, and sometimes what might almost be called "joy unspeakable and full of glory."

He was thankful to his son, his daughter-in-law, and his grand-



laughter, for their unfailing care and attention ; but, above all, was he thankful to the Giver of all good, for the blessings of a long life and the hope of everlasting life. He died early on the morning of December 29, 1864.

The body was interred in the cemetery, Stoke Newington. The funeral was a private one, the only attendants having been relatives and connections of the family. The Rev. R. W. Betts, of Peckham, officiated, part of the service having been performed in the chapel at Peckham, where Dr. Burder worshipped while at Hatcham, and part at the grave.

## Drones and Workers.

BY THE REV. S. GOODALL.

IT is said that at a certain season of the year any one visiting a colony of bees would observe the signs of a great commotion. The working bees fall upon the drones, sting them to death, and then cast them out of the hive. They are of no use ; they fill up space ; they hinder work ; they consume the honey which is laid up for winter use : and so they are ruthlessly exterminated.

We have sometimes thought that if all drones—all who might work, but will not—were expelled from our churches, what scenes of desolation many of them would be ! In some cases the expulsions would be few, and in some the whole church would remain in all its completeness ; but is it a libel to say that there are others from which such an exclusion would cut off the great majority ? The minister, a few Sunday-school teachers, and two or three more would be all that would remain ; whilst amongst those shut out would be men and women of great natural ability, of education and of leisure, who if they only would might do great things.

Not, indeed, that we have any wish to apply such a test of communion. By all means, if they are sincere believers in Jesus, though they be such unprofitable servants, let them continue. It is worth something that they stand out from the world as the avowed followers of Jesus by union with His Church ; and there is reason to hope that the privileges of Christian fellowship will be helpful to them in their way to heaven. It is to be hoped, too, that ere long they will see how wrong it is for them to “stand all the day idle ;” and they are surely more likely to see that in the vineyard than out of it.

It may be you feel that you belong to this class, or possibly the reader of these pages may be one who is just entering on a profession of Christ ; to both we say, the Lord gave you mercy that you might become His faithful servant, and that having yourself found salvation you might do your utmost to lead others to seek it too. Find some place of useful work, and occupy it with all your might till the Master come.



Let no one think it hard that the Lord Jesus lays his hand on even the youngest, the poorest, the feeblest of his disciples, and says, "Go, work to-day!" One of the greatest blessings in God's world is work. He could have fed and clothed us, supplied all our wants, gratified all our aspirations, without imposing on us the least necessity for work. But everything we really enjoy must be the fruit of toil. The stone with which we build our houses must be quarried from the solid rock; the coal which warms us lies many a fathom down in the bowels of the earth; the iron is never found in the form of skilfully-contrived machinery, or even in its perfect state as the raw material of the craftsman, but must be smelted from the ore, and then fashioned by hard toil into the various forms in which it is used; and the earth yields her increase only to well-directed labour. Now in all this, God did not intend to put upon us hardship, but to confer on us benefit; and how multiform the benefit is! For work educates men's faculties; it keeps them largely from vice; and it banishes many thoughts of depression which would otherwise be intolerable. The world is bad enough as it is, and there is misery enough in it too; but how inconceivably its misery and its wickedness would be increased if it were an idle world! The scenes where Nature puts forth her most exuberant fruitfulness, and so renders it a comparatively easy thing for man to obtain subsistence, are just the scenes in which the human faculties attain their lowest development. The same law of work prevails in the kingdom of Christ; and in establishing that law he intended it as a blessing. You inculcate right principles on others; your own are confirmed. You tell others of the grandeur of Christ's salvation; your own conceptions of it are expanded. You speak of the breadth, and length, and depth, and height of the love of Christ; you yourself love Him more. You pity fallen men; long to save them; deny yourself to save them: it is the spirit of the noblest philanthropy; and that very repression of selfishness, and the contrasted development of disinterested benevolence, is an indescribable benefit. We have many a time met with gloomy, downcast Christians, and heard them talk about "this vale of tears," and "this waste howling wilderness," and make other such misrepresentations of human life; whose gloom, we are certain, would have been largely, if not entirely dispelled, if they could have found some work to do, and if they had done it with all their might. Do not think of the pleasures of religion as pleasures to be found in something else, and of the work as the drawback, or, at all events, as the price to be paid in acknowledgment; those pleasures are to be found largely in the work itself. "Blessed are they that sow beside all waters, that lead thither the feet of the ox and the ass,"—blessed, not only in the reaping of what they sow, but in the sowing itself. "My meat," said Jesus, "is to do the will of Him that sent me, and to finish His work." Which



think you, was the happier—Saul of Tarsus, in the days of his pride and ambition, with the world shining on him and every prospect bright ; or Paul the apostle, whether you think of him as borne down by “the care of all the churches,” or with his back torn by stripes and thrust down into the inner prison at Philippi, or drifting on that storm-tost vessel in Adria, or wearing his chain at Rome ? We have read the lives of all sorts of men ; and the happiest of whom we have read have been the men who have most forgotten themselves, and done most for God in the alleviation of human misery and the deliverance of souls from death.

Let no one say, “There is nothing that I can do.” Nothing—in a world so full of sin and ignorance and sorrow ! Nothing—when so many schemes of practical philanthropy have been devised, and when some of them are even falling to the ground for want of hands to carry them out ! Surely it needs but to be known that you are willing to work for work to be found for you in abundance. Is there no sick or aged person to whom, if you feel that you cannot speak words of your own, you can read God’s word, or some simple instructive book ? Is there no one whom you can invite to accompany you to the house of God ? Is there no vacant class in the Sunday-school ? Is there no district where you can distribute religious tracts ? Is there no friend to whom you can speak kindly and faithfully about salvation ? Is there no great religious society which you can help in working ? It may be quite true that you are unfit for some kinds of labour : do not therefore infer that you are unfit for all. Ask your pastor if he can find you nothing to do, or ask any earnest Christian man whom you see engaged in diligent work. Best of all, go to the footstool of Jesus, in the spirit of willing consecration, and ask, “Lord, what wilt THOU have me to do ?”

Begin at once. Though you have been a laggard ever so long, begin now. In the parable of the labourers in the vineyard, we read of some who did not begin their work till the eleventh hour. Better the service of a single hour, than no service at all. Perhaps you have just been converted, and you are now rejoicing in all the “kindness of your youth, the love of your espousals.” As a rule, the best service is that which begins early. There is not only the work that is done in youth ; other things being equal, the service rendered in after years is more steady and persevering and effective, than the service of men who begin their work in mature life. It is the same with this as with worldly labour. The best workman in any trade is the man who learnt to handle his tools when he was young ; the best artists are the men with whom their art was the passion and the study of their youth ; and the best soldiers are those who were trained in the camp when they were young, and whose youthful imaginations were fired with the visions of martial glory. So, as a rule, the most useful Christians



throughout life are those who give themselves early to Christ, and who devote the energies of their youth to the promotion of His praise.

Take any place which may be assigned you—provided you feel that you can discharge its duties—rather than do nothing. A master one day praised in our hearing an apprentice, with whom, by the way, he had some fault to find, by saying, “He is always ready to do anything he is bidden to do. He does not stand on his dignity, and think this or that beneath him.” It would be well if there were such a spirit in all Christian workers. There were “hewers of wood and drawers of water” in the congregation of God of old, and there may be posts deemed as lowly now. Do not murmur if you are asked to fill them. Hew the wood and draw the water well, and by and by it may be seen that you are fit for something higher. Take the smallest or the lowest class in the Sunday-school, or the lowliest work of any other kind; and if another, whom you think inferior to yourself, be preferred to a higher post, do not let that be a reason for your giving up your work. Be “content to fill a little space, if God be glorified.” There was an unseemly contention once amongst the disciples about which should be the greatest, and Jesus knew of it. What did He do? Settle the question by saying, “John is the greatest, or Matthew, or Peter?” No. “He sat down and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all. And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but Him that sent me.” Do not our little jealousies about high places in which to do our work show that we are doing it more for ourselves than for the sake of the Master?

Whatever place you occupy resolve to fill it punctually, and to the best of your ability. Some minds are especially attracted by novelty. A new scheme engages their affections at once, and there is nothing they will not do, whilst it is new, to carry it out. But the new scheme becomes an old one, and then the interest dies; and it is impossible to devise new schemes for such people every few months. New ships must be built; but it would scarcely be profitable for a merchant to be constantly building new vessels, when he had only just money and men to keep afloat those already launched. By all means let new plans be devised and carried out if they are feasible; but it is a pity for a man to be unwilling to work at anything except what is new. We want steady continuous workers in departments of endeavour that have been tried, and from which the novelty is gone. You are a member of a committee. Be at the place of meeting whenever it is summoned, and be there in time. You are a Sunday-school teacher. Your class will soon die out if you are there one Sunday and are wanting the next. The children



of your class will not believe that you have any real interest in them if your attendance is thus fitful ; and your influence over them depends, far more than on your talent, on their persuasion that you really love them. The superintendent of any Sunday-school would say, "Give me teachers of but moderate ability, so only that I can depend on their being always present, than teachers of far higher capacity, if every now and then, without a reason assigned, or without notice, or without the provision of a substitute, their places are left vacant."

Let no one expect that because he works for God, and works from the best motives too, that everybody will praise him. A story was told lately in a new and popular periodical, of a shrewd remark made by an old Scotch woman, when she saw the enthusiasm with which a young minister was greeted at his settlement. "For all they praise him so much now," said she, "if he does his duty to his Master, in a single month all the blackguards in the parish will be flinging dirt at him." So it will be, more or less, with all who try to do good which brings them into collision with the interests and the sins of others. What is felt by many to be even more trying is the criticism passed on their motives, or on the manner in which they do their work, by their fellow-labourers. We have known people utterly deterred by such criticism from work which, by and by at least, they might have done very well. Now we suppose it is altogether in vain to hope that criticism will ever cease. You who wince and smart under it, do you never pass your judgment on anybody else? Yes, and pass it severely too. May it not be that your fear arises, in no small measure, from the consciousness of your own severity? You must not set it up as the condition of your doing anything that everybody shall see your work to be faultless, or even that they shall be silent about what they see to be defective. The things they criticise may be really faults : if so, try to avoid them ; and if not, you may hope that ere long the fault-finders will see that they have been mistaken. Make up your mind, as far as possible, not to be so affected by any criticism as to be turned away from work which you deem it your duty to do. Do your best ; do it with a straightforward, honest purpose to serve the Lord Jesus ; do it with prayer for His help. There will thus be dispelled a multitude of fears respecting what others will think of you and your work. In your turn be just and kind to others, "for with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be meted to you again." Find out what to commend rather than what to find fault with, and speak of them and their efforts kindly. You may thus help to foster talents, which, by God's blessing, may be of essential service to His cause. Our Lord's golden rule is capable of a very fitting application here—"Whatsoever ye would that men should do to you, do ye even so to them."

"Be not weary in well-doing." Your patience may be greatly tried.



You may have to hold on your way amid difficulty and discouragement. Let them only send you with greater fervour and stronger faith to His footstool who can give you all needful strength and crown your labours with success. Believe—for it is a certainty—that “in due season ye shall reap, if ye faint not.”

“The smallest effort is not lost ;  
 Each wavelet on the ocean tost  
 Aids in the ebb-tide or the flow ;  
 Each rain-drop makes some floweret blow ;  
 Each struggle lessens human woe.”

You may reap on earth ; but if not, you will reap in heaven. It will be an unutterable joy to meet there with those whom you led to the Cross ; but beyond that joy there will be the honour which the Lord Himself will confer upon you. What that honour may be we must wait to know ; but of this we are assured, that “they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

## Happiness.

BY THE REV. W. LEASK, D.D.

JUDGING by the unanimous voice of society in its praise, there is not a better understood word than this in the English language ; but judging from the endless variety of courses which men pursue in search of the thing signified, there is no word the true import of which is so greatly misunderstood. All are agreed that happiness is desirable, as all likewise agree on the propriety of realizing it ; but the precise mode, the plan, the system by which it is attainable, has been in past ages, and is at this moment, the theme of unremitting controversy. This may be partly accounted for by the different definitions which different men give to the word ; but when all necessary deductions are made for this diversity, there still remains the fact, that many of those who are agreed as to the idea of happiness seek to realize it by the most dissimilar lines of conduct. For example, multitudes believe, and most correctly so, that the approbation of God is essential to human happiness ; yet even among them what variety of sentiment obtains regarding the way by which the Divine approval may be secured ! One considers integrity and morality of conduct sufficient ; another rests upon regular attendance at the house of prayer ; a third is satisfied if he “mean no evil” to any of his fellow men ; a fourth looks wistfully to almsgiving and “kindness of heart ;” a fifth thinks that as “God is merciful,” and “all men are sinners,” there is no need of serious apprehensions ; a sixth pleads



exemption from great transgressions ; a seventh insists upon the orthodoxy of his religious sentiments ; an eighth compares himself with others, and finds a balance in his own favour ; a ninth avoids solicitude by promises of amendment sometime before his death ; and a tenth, renouncing all these opinions as fatally defective, casts his guilty soul upon the sacrifice and atonement of Jesus Christ as the only ground of hope, and believingly looks for the Divine mercy in the way by which the Gospel declares it can only be consistently extended.

Now, if the last-named way of looking for the Divine approval be right, it is clear that any other way, and every modification of any other way, must be wrong. A few facts may help the reader to think somewhat consecutively on this momentous subject.

All men are capable of enjoying happiness. Laughter declares this. Tears prove it. Gladness and grief alternately proclaim it. We are so constituted as to shrink from pain, and to desire pleasure ; and if at any time we voluntarily submit to pain, it is only on the understood condition that it is preliminary to pleasure. Pain is not, and cannot be sought simply on its own account ; but if, as is sometimes the case, submission to pain—as, for example, in a surgical operation—is really necessary to subsequent enjoyment, then, for the sake of the desired end, the means are submitted to. A deliberate preference of pain to pleasure, of privation to enjoyment, of misery to happiness, cannot be true in the case of any person. The capability of joy decides otherwise.

All men are actively engaged in the pursuit of happiness ; or, to avoid all confusion arising from different definitions of the term, every man is in pursuit of what he deems happiness, or what he considers necessary to procure it. Early and late, in winter and summer, under all circumstances, everywhere and in all ages, is this true. For this the child nestles in its mother's bosom, the wife lovingly clings to her husband, and the husband braves the storms of human life. For this the labourer toils, the author studies, the merchant calculates, the worldling heaps up gold, the mariner crosses the heaving ocean, and the traveller dares the danger of pestilential shores. For this "the man of pleasure" haunts the rendezvous of folly, and the devotee of fashion the saloons of gaiety. And for this, sanctified, however, by a far higher motive, the disciple of Christ denies both sinful and righteous self, and takes his place at the feet of his glorious Master. That higher motive is the honour of his Redeemer, to which his own personal happiness is ever subordinate.

Whilst the desire to realize happiness, however, is the prevailing motive of human conduct, the generality of men mistake the way and seek her where she is not to be found. The royal writer of the book of Ecclesiastes has given a memorable epitome of this fact : "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy



pleasure : and, behold, this also is vanity. I said of laughter, It is mad ; and of mirth, What doeth it ? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom ; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works ; I builded me houses ; I planted me vineyards : I made me gardens and orchards, and I planted trees in them of all kind of fruits ; I made me pools of water, to water therewith the wood that bringeth forth trees : I got me servants and maidens, and had servants born in my house ; also I had great possessions of great and small cattle above all that were in Jerusalem before me : I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces : I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem ; also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not mine heart from any joy ; for my heart rejoiced in all my labour : and this was my portion of my labour. *Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do : AND, BEHOLD, ALL WAS VANITY AND VEXATION OF SPIRIT, and there was no profit under the sun."*

This remarkable testimony ought to decide the question. But experience is found to be a most unsuccessful teacher ; for though men readily enough acknowledge the mistakes of their predecessors, and blame them sharply for their blunders, yet they follow a similar course, and consequently suffer similar disappointment. Solomon was an experimental philosopher, and the result of the experiment is reported for the instruction of mankind ; but the report deters no one from searching for happiness in regions where she never yet took up her abode. Without reconciliation to God through Jesus Christ the realization of genuine happiness is impossible. The conservative law of the universe is, that created minds to be happy must be at peace with Him that made them. Bliss is enjoyed by the creature in proportion to his moral nearness to the ever blessed Creator, and misery is measured by moral distance from Him. Were it possible for an impenitent rebel against the Divine government to be truly happy whilst continuing in that state, the principles of that government would instantly cease to be what they have always been, and inextricable confusion would usurp the place of order throughout the universe. Loyalty is as essential to spiritual enjoyment as light is to physical vision. Were it possible in God to allow a spirit to experience real solid happiness whilst it continued to hate His holy law and government, the distinction between virtue and vice, good and evil, holiness and sin, would come to an end, and universal anarchy would make existence a curse. But we recognise both wisdom and



goodness, both in relation to the individual and the race, in the fact that "there is no peace to the wicked." Heart-peace, whilst "the God of peace" is rebelled against, and "the Prince of peace" rejected, is a gracious impossibility. Hence to "let men alone" in their sins, without mental disquietude, misgiving, or uneasiness, would be the most conclusive evidence of their extreme danger.

Without redemption from sin, and a saving interest in Christ, it is impossible for any man to enjoy real happiness, either in this world or in that which is to come. The curse must be removed; sin must be forgiven; the soul must be united to Christ. Ignorance of God's gracious way of saving sinners must give place to that knowledge which makes wise unto salvation; folly must be displaced by that wisdom which cometh from above; and the natural enmity of the heart must make room for love to Him who first loved us. These changes cannot be effected, and these blessings cannot be enjoyed, without a grateful reception of the Gospel, and an interest in the reconciling work of the adorable Saviour. For be it ever remembered, that whilst the rich blessings of the Gospel are the fruits of God's love to the world, they are all manifested only through Jesus; and if they are to be of advantage to individuals, they must of course be accepted and appropriated by individuals according to the revealed dispensation of mercy. The Gospel is an exhibition of that dispensation, a declaration of what God, in the infinite beneficence of His nature, has provided for beings capable of enjoying happiness, but who are by reason of sin—which is moral darkness as well as moral guilt—ignorant at once of its true nature, and of the way in which it may be secured. True happiness, in the case of sinful men, has relation to atonement; and if the reconciliation be not received, the blessing dependent on it cannot be enjoyed. Men enlightened from above see the wondrous harmony of this arrangement with the rectitude of the Divine government. To the thoughtful it commends itself as the very wisdom of God; to the grateful it is the theme of fervent praise; and to the humble it is the subject of profound adoration. In thus providing happiness for all who receive His testimony concerning His Son, God supplies the best commentary on His own character—"God is love."

His love, thus manifested through Christ, is amply sufficient to satisfy every desire after happiness which any man may cherish. "My people shall be satisfied with my goodness," saith the Lord. David groups together various views of God's law thus: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether;"—adding, as the result of his personal



experience, in view of the happiness thus produced—"More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." Contrasting also the glorious source of his blessedness with that to which worldly men look for joy, he says: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased;" and elsewhere—"The law of Thy mouth is better unto me than thousands of gold and silver." The testimony of the New Testament, and of those Christians whose spiritual experience is recorded there, is to the same effect: all are satisfied who have made the experiment, that in the Lord alone is perfect happiness to be found. The peace that passeth understanding, the joy that no man taketh from them, the hope that maketh not ashamed, and the faith that overcometh the world;—these priceless gifts of God their Saviour yield them happiness during the time of their earthly sojourn, and form the pledge and foretaste of all the beatitudes of heaven, when their wilderness pilgrimage shall have terminated in their Father's house of many mansions.

One remark more. The spiritual blessedness that springs from union with the Saviour will be everlasting. This happiness will be "eternal in the heavens." The desire of a blessed immortality will be fully gratified: for in the presence of Christ there is "fulness of joy;" at God's right hand there are "pleasures for evermore." Happiness thus acquired bears the genuine stamp; and God, its infinitely gracious source, will get the glory for ever,

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## The Prayers of Moses.

BY REV. W. ROBERTS, B.A.

A PECULIAR glory has gathered around the person and the name of Moses. Both Jews and Gentiles cordially unite in the acknowledgment of his greatness. He has manifestly left his mark upon the ages that succeed him, and it will be perpetuated for ever. The testimony of a later inspired writer, appended to the book of Deuteronomy, is just: "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel."

Whether advocating the cause of the oppressed before tyrannical oppressors, conducting the Hebrews from the scenes of their bondage and suffering, receiving and delivering Divine laws at Sinai; or expostulating with the rebellious, and always sacrificing self for the public good; the grandeur of his character accords with the grandeur of his



circumstances. Perhaps we have not sufficiently considered how much the power that marked the last forty years of Moses' life was connected with his prayers. While tempted to envy him his peculiar conditions for the accomplishment of a great work, we may not see that the leading features of that work were, to a large extent, dependent upon his prayers, in the fulness and spirit of which we may all be his imitators. His life was full of power, because it was full of prayer. In all difficulties and under all circumstances he looked for help to Jehovah, the covenant God of Israel.

The Egyptians seek, in vain, to clear their houses of the frogs that annoyed them. Pharaoh asks Moses to pray for their removal. He "cried unto Jehovah;" and at the time specified—on the morrow—the frogs died. Flies vex the faithless enemies of the Jews. The king promised that, upon their departure, the people might go into the wilderness for worship. "Moses intreated Jehovah;" and on the morrow, as desired, the flies were removed: "there remained not one." Afterwards the thunder was hushed, and the hail and the rain ceased, because Moses "spread abroad his hands unto Jehovah." Locusts then devastated the land; and not until Moses had "intreated Jehovah," did the wind arise that bore them all away. The fugitives at the Red Sea were terrified by the approach of Pharaoh and his warriors in hot pursuit. Their cry was the cry of despondency. The cry of Moses was that of believing prayer; and in answer to it Jehovah said, "Speak unto the children of Israel that they go forward; I will get me honour upon Pharaoh; the Egyptians shall know that I am Jehovah." The bitter waters of Marah excite murmuring among the tribes. The lessons of past deliverances are forgotten under present troubles. They say petulantly to Moses, "What shall we drink?" He does not argue with them. Their excited feelings would make it useless. Instead of this, he "cries unto Jehovah;" and the tree with healing virtues is immediately pointed out. Other and greater trials, however, were before them. At Rephidim there was no water at all. The wearied ones spake against Moses as the author of all their troubles. The following scene at Horeb has often been pictured before us; the assembled elders of the people around the man of God, who strikes the rock with his rod; the water streams, cool and bright, gushing copiously forth; men, women, and children eagerly pressing forward to quench their burning thirst. Have we observed that this miracle—a type, as the apostle teaches us, of God's greatest gift—was the response of Jehovah to the cry of his servant Moses? Israel under Joshua conquered the Amalekites; but the uplifted hands of Moses, the emblem of earnest intercession, teach that the victory of that day was owing to prayer no less than to valour and to skill. The solemn vows of fidelity to God, made upon the manifestation of His glory at Sinai, were soon despised. A visible representation



of the Invisible was sought in the shape of a calf. The excited Hebrews assemble around it, and join in idolatrous worship. They thus wilfully violate their covenant with Jehovah, and expose themselves to His displeasure. "Behold, it is a stiffnecked people! Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great nation." These Divine words seem to discourage prayer for the rebellious. Moses does not on that account, anticipating great things for himself, cease to pray on their behalf. He pleads the past manifestations of Jehovah's goodness, the promise made to the patriarchs, the honour of the Divine name, while he cries: "Turn from Thy fierce wrath, and repent of this evil against Thy people." It was not for a day or for a week only that he continued these intercessions for them. The record in Deuteronomy shows that forty days and forty nights were spent in earnest prayers for grace. It was not till then that Moses could say: "Jehovah hearkened unto me at that time also." The promise—"My presence shall go with thee, and I will give thee rest"—and the special revelation of Jehovah's glory, when he proclaimed His name unto His servant, were both answers to corresponding prayers. Fire from God consumed many of the discontented at Taberah, and it would have been the destruction of more had not "Moses prayed unto Jehovah; when the fire was quenched." Prayer preceded the command to form a council of seventy, who were to co-operate with Moses in watching over the interests of the people. When Miriam spake against her brother, and was smitten, in consequence, with leprosy, Moses, though wronged, sympathised with her in her distress, and cried: "Heal her now, O God, I beseech Thee." The reports of the ten cowardly spies filled the Hebrews with alarm. They gave no heed to the brave and true words of Joshua and Caleb. In their unbelief they charged God with unkindness, and said, "Let us make a captain and return to Egypt." A second time Jehovah declares His readiness to disinherit the Hebrews, and to make of Moses "a greater nation and mightier than they." As before, Moses, forgetful of self, cries: "Pardon the iniquity of this people;" and ceases not until the answer comes, "I have pardoned according to thy word." The nation was not to be destroyed, but the individual murmurers were to die in the wilderness. Then it was, probably, that Moses composed the ninetyeth Psalm, itself a prayer no less suitable to us in our circumstances, than to the Hebrews in theirs. Knowing the efficacy of Moses' prayers, when the fiery serpents were spreading death among the people, they said unto him, "Pray for us." The remedy prescribed by God, so useful to them, and so significant to us, was the result of prayer. Every man, woman, and child who looked upon the serpent of brass, and felt the returning glow of health, was justified in the thought, But for the prayer of Moses I too should have perished. Whenever the tribes broke up their



encampments, Moses prayed, "Rise up, Jehovah, and let Thine enemies be scattered ; and let them that hate Thee flee before Thee." And whenever they pitched their tents, the same intercessor cried, "Return, O Jehovah, unto the many thousands of Israel." Conscious of his approaching end, Moses desired that some one might be appointed as his successor. He brought the matter to God and asked Him for a suitable man, "so that the congregation of Jehovah might not be as sheep which have no shepherd." It was in answer to this prayer that Joshua was called to the honour of leading Israel into the promised inheritance. A little longer, and the life so full of activity and of care must end. Moses himself, on account of transgression, is forbidden to enter Canaan. His parting benedictions are full of prayer for the prosperity of Israel. And when he stood upon Pisgah, looked across the Jordan to the land where he longed to be, and thought of what Israel was, and of what Israel might become, we seem to hear him plead as he yields his breath unto God, "Let Thy work appear unto Thy servants, and Thy glory unto their children."

We have thus hastily gone through the record of Moses' prayers. The circumstances, the matter, the spirit, and the effects of them deserve our careful and frequent thought. From the facts mentioned, we can see that the prayers of Moses were characterised by *frequency*, by *fulness*, and by *force*. They were prayers for things temporal as well as for things spiritual ; prayers for individuals and for communities ; prayers for enemies no less than friends. A child could not more naturally look to his father for guidance, support, and encouragement, than Moses looked unto God. If the last forty years of his life, which were the most active and difficult, were full of prayer, ought we not to conclude that the previous periods were distinguished by the same spirit? Had prayer nothing to do with his security in the midst of temptations peculiar to an Egyptian court ; with his sense of God's nearness ; with his willingness to endure reproach in a good cause, and to sacrifice opportunities of sinful enjoyment? Had not prayer much to do with the sanctified discipline of forty years' seclusion in the desert? Would not he, who had become a fugitive on account of the oppressed, plead for them? Would not his cry for the manifestation of Divine righteousness mingle with theirs? The prayerfulness of Moses began long before he became the leader and legislator of Israel. The open rewards of holiness and love in past years testified to his being frequently in secret with the heavenly Father. The prayers of Moses, though often short, are always full. Soul and sense, not words, determine the fulness of our prayers. The more there is in them of holy thought and of holy feeling, the greater is their meaning and their power. How much of faith, and love, and penitence, and hope, and reverence, and thankfulness, and zeal, and submission, a few words only may express! We



shall feel this increasingly as we meditate upon the prayers of Moses. Self seems habitually forgotten in love to God and love to man. He is willing to die rather than that the nation should perish, and God's name be dishonoured among the heathen. The love of Moses, no less than his faith, gave fulness to his prayers, and also force. They prevailed with God; they secured food for the hungry, health for the sick, guidance for the perplexed, and mercy for the sinful. Two of them, however, were unanswered. One was for release from the responsibility of pleading Israel's cause before Pharaoh; the other was for permission to enter Canaan. Both these prayers were, under the circumstances, very natural; but both betray an undue regard to self. He soon felt that they were inconsistent with the Divine will, and ceased to offer them. His conduct helps to illustrate the meaning of a later promise—"Whatsoever ye shall ask the Father in my name, He will give it you." This "whatsoever" is not everything that we in our ignorance and self-will may choose to ask, as if we could impose conditions upon God, but only that which is really for the Divine glory and for our good.

The physical forces that brought plagues upon the Egyptians, divided the Red Sea, and caused waters to flow from smitten rocks, may be the most dazzling and attractive; but the spiritual force of acceptable prayer is no less real and no less glorious. It is not given to us as it was given to Moses, to be instruments in exercising the first; but we all, like him, may exemplify the last. If our prayers have less force in them than the prayers of Moses, is it not owing to his being more unselfish than ours? He was engaged very much in intercession for others. Are we not content with praying almost entirely for ourselves? He had lofty ideas of God's glory. Have we not very unworthy conceptions of it? Yet, with our fuller knowledge of the kingdom of God, of the mediation of Christ, of the work of the Holy Spirit, our prayers should not be less earnest, less comprehensive, less loving, less trustful, less prevailing than his. While, then, we ponder the prayers of Moses, and see that there is a power at our command, the measure of which we cannot comprehend, let it encourage us henceforth in a more cheerful response to the loving words of One greater than Moses—"Ask, and ye shall receive, that your joy may be full."

## The Primitive Ministry.

It has often been said that history is philosophy teaching by examples. We throw the observation into another form. It is God teaching by examples. The Bible is didactic. It would seem as if that

method did not suffice to produce a full apprehension and conviction of God's meaning. To the inspired lessons must be added the historical illustrations of after ages. The consequences of princi-



ples must be practically exemplified ; the preciousness of truth and the mischiefs of error must be so demonstrated.

To apply this to ecclesiastical truth. In the New Testament we find certain principles expressed or implied for our guidance in church affairs. Such principles may be compared to the headings of a lecture. In ecclesiastical history we have a series of experiments which illustrate those headings. Rules are seen in their application and perversion—causes in their results. What comes with Divine authority is put to the test, and yields unmixed advantage. What is contrary to His will is found to yield only mischief. The illustrations in the one case resemble experiments as to the qualities of light ; in the other the effect of noxious gases on animal life.

Bearing this in mind, let us look at the injury done to the interests of truth by the departure of the Church from the ecclesiastical principles of the New Testament. The subject is of much importance in the present day, when so many are earnest in maintaining long-cherished innovations, and some are seeking to revive them where they have disappeared.

We begin by touching on the character of the Primitive Ministry. That ministry simply included bishops and deacons. The bishops were shepherds of Christ's flock, appointed to feed the sheep with knowledge and understanding. They were not *priests* with mediatorial functions, having to perform mystic rites. Christian ministers are never styled priests in the New Testament. Indeed, so plain is the spirit and letter of the Scripture on the subject, that it has been admitted by the advocates of a priesthood that "the impression which the New Testament leaves on the mind is not that of a priesthood and its attendant system."

The synagogue, with its simple functionaries—not the temple with its sacerdotal splendour—was the model of the primitive church. Not in the gorgeous edifice crowning the city of Zion, like a mountain of snow fretted with golden

pinnacles ; not in its priesthood, altar and sacrifice ; not in its elaborate ritual, but in the simple structure rising amidst those trees by the river side, where the devout assembled to pray and read the Bible ; not in the Aaronic family and the Levite tribe, but in the elders and other ministers serving in the synagogue, do we find the prototypes of the Christian church, with its polity, discipline, ministry, and worship. There are many points of resemblance between the synagogue and a primitive church so striking that we cannot think the resemblance was undesigned, and we know not how to avoid the conclusion that the founders of Christian churches took the synagogue to a very considerable extent as their type and pattern. But in a century or so after the death of the last of the apostles, things were changed, and the temple rather than the synagogue found favour in the eyes of distinguished churchmen. Hence they gathered their illustrations. The church became penetrated with sacerdotal notions and a sacerdotal spirit. Priests, temples, sacrifices, were the subjects of favourite allusion, and the types to which Christians sought to conform their officers and worship. The departure from the primitive institute was gradual ; the steps were slow ; and perhaps some might be ready to say, "What great harm was there in the preference of the temple to the synagogue?" Look a little further on and see. Go to the fifth century, and hear Chrysostom. Thus he speaks of the ministry, with his golden-mouthed eloquence, in his famous book on the priesthood—"Though the priesthood be exercised on earth, yet ought it to be reckoned among heavenly benefits, since neither man nor angel but the Holy Ghost established it, and made men think that they exercised angelic ministrations in a mortal body. When you see our Lord placed and offered on the altar, the bishop celebrating the sacrifice and praying for the people, dyed and crimsoned over with His precious blood, do you think yourselves among *men*, and still on earth?" This was an



advance upon the style of representation relative to Christian priests at an earlier period; but it naturally flowed from the first innovation, for if the people had not been gradually familiarized with the notion of a priesthood as existing in the Church, they would not have endured, and Chrysostom would not have employed these daring flights of oratory relative to the ministerial order. And mark what was connected with it. A priest must *offer sacrifice*, thence the Lord's Supper became in time the sacrifice of the mass. A priest must *have an altar*, and therefore the Lord's table received that appellation, and was adorned with manifold ornaments. A priest must *have a temple*, and consequently the churches of the fourth and fifth century began to vie in splendour with the proudest fanes of heathen worship. A priest must have *his vestments*, and accordingly embroidered robes of various colours were introduced. A priest must have *his attendants*, therefore you find subordinates appointed to wait upon him in the discharge of his exalted functions. What has followed everybody knows. Enter a Roman-Catholic cathedral, witness high mass—a ceremony which, for its mingled pomp and folly, perhaps stands unequalled; and in the gorgeous edifice, in the profuse adornments, in the marble images, in the lofty altar, in the richly-attired priests, in the floating incense, in the elaborate forms, in the wondering crowds, in the whole pageant, so instinct with a pagan rather than a Christian spirit, (so much so, that we have heard of a Hindoo who travelled through Italy, and remarked how much the religion of that country resembled his own);—in the whole thing we see the length of extravagance and folly to which the human mind will go, even in professedly Christian worship, when once it is let loose from the control of the New Testament. Do violence to apostolic teaching by having a *priesthood*, and then the way is open for the abomination that maketh desolate standing in the holy place. Let men sleep, and suffer the enemy to come and sow the

seeds of a priestly system, and the tares of a thousand superstitious forms and observances will, in process of time, shoot up and cover the field.

In connection with the ministry, we may also observe that the apostles appointed only one class of purely spiritual officers over the churches, namely, bishops or presbyters. For that these were identical many Episcopalians have allowed; but a distinction grew up between them in the second century, and became generally recognised in the third, contemporaneous with which we find that the deacons were elevated to a higher rank, and were styled the Levites of the church, the presbyters being priests, and the bishops high priests. Moreover, other persons who had been employed in different ways about the places of the worship were invested with the attributes and titles of office. At a later period there was a further development of episcopal dignity, and the orders of archbishops, metropolitans, and patriarchs, were seen springing from the stem of the hierarchy like the leaves of the palm-tree; and, as might be expected, in harmony with this exaltation of ecclesiastical orders, was the tone in which the ministers of the Gospel were spoken of. They were styled "Fathers of the Church," "Successors of the Apostles," "Vicars of Christ," "Most holy Princes." Scope was also given for ambition, and struggles arose for power and supremacy. The clergy climbed on each other's shoulders—bishops mounted above presbyters, metropolitans poised themselves on bishops, patriarchs adventurously leaped up above their metropolitan brethren; and this kind of ecclesiastical performance went on till the pontiff of Rome towered over the heads of all the rest, and formed the lofty apex of the cone. The high places of the church now became prizes for human ambition, and scenes were often enacted in connection with episcopal elections, which remind us of the borough contests of our own day. On one occasion, for example, at Rome, in the fourth century, two candidates for the episcopacy con-



tended for it so fiercely that the quarrel led to wounds and death. The populace, ranged on one side and the other, met and fought, and 137 persons were killed. "I do not deny," proceeds the satirical pagan, who relates the story, "that, considering the wealth of the city, they who covet such things are justified in pursuing them, even though it be with contention, since having obtained these honours, they will be enriched, and will ride, sumptuously clad, in chariots, and make profuse entertainments, vying with regal banquets."

Let clerical honours and resources become sufficiently great to make them objects of envy to worldly men, and such men will assuredly rush into the conflict to win them, and drag a whole host of evils in their train into the sanctuary of God. He who knew what human nature is, said—"One is your Master, even Christ, and all ye are brethren." "The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors, but ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve." And he who was taught by Christ's Spirit, added—"Not as being lords over God's heritage, but ensamples to the flock." With a careful and obedient remembrance of these divine admonitions was the primitive ministry constituted. The primitive bishop had no titles of dignity, no lordly palace, no priestly mitre, no princely revenue; but he dwelt among his own people, a father among his children, a shepherd among his flock, distinguished only by superior spiritual excellence, and the possession of a strictly moral authority, dependent on their offerings, and promoting their welfare—acting as their guardian, companion, and friend. And once let innovation creep in upon this simple and apostolic state of things—only let the principles of the apostolic ministry be violated by the establishment of a hierarchy, and there is no end to the evils which will assuredly spring up, like wasteful and pernicious tares, under the diligent but secret tillage of the Evil One.

We would now advert to the Unity of the Primitive Church.

In apostolic times churches were distinct from each other as to their ecclesiastical organization, polity, and discipline. They did not intermeddle in each other's affairs, they were subject to no external authority save that of their Divine Lord, expressed through the medium of his inspired apostles. These churches were visible communities, but the Catholic or Universal Church, consisting of the whole family of the redeemed, united by the bonds of faith and love, was *spiritual and invisible*. It was *not* one great society presenting itself to the eye of the world, clothed with the pomp and circumstance of an ecclesiastical empire: but it was a spiritual family, a brotherhood of the faithful, united by ties which the world could not discern—apparently scattered, but really one.

But this notion of many visible churches, and of one invisible Catholic Church, before the close of the third century was superseded by other notions. The visibility of separate congregations was associated with the spiritual catholicity. Thus the idea of one visible church was evolved. An outward unity was confounded with an inward unity, a connection with the visible Church was held to be essential to salvation, and gradually the principle of the independency of individual churches, and the spiritual character of Christ's universal kingdom slipped out of sight. The magnificent idea of one organized church, patent to the eyes of the world, filled the minds and captivated the imaginations of churchmen. This idea is pretty clearly developed by Cyprian in his famous tract on Unity. That good man panted for union,—longed to see the Church standing before the world as one loving fraternity; his active fancy regaled itself with the beautiful vision, and his warm heart panted to see the vision turned into fact. He confounded the outward with the inward, the external with the spiritual. With him *episcopacy* is the bond and expression of the church's union. "The Episcopate," he says, "is one of which part is held by each bishop; the church,



also, is one which by its fruitfulness is increased into a multitude;" an idea which he illustrates by comparing the church and episcopate to the rays which emanate from the sun, the branches which spring from a tree, and the streams which flow from a fountain. Referring to Peter, he says, "Christ built his church on one, and, although he gave equal power to his apostles after his resurrection, yet that he might manifest unity, he declared by his own authority that the origin of this unity should flow from one, for though the other apostles were endowed with as much power and honour as Peter, yet the beginning was from one, the primacy was given to Peter that the one church and cathedra of Christ might be made manifest. He who deserts the cathedra of Peter upon which the church is founded, how can he consider himself to be in the church?"

We see here a new notion of unity,—not a spiritual unity, consisting of a multitude of hearts linked together by Christian faith, hope, and sympathy; but a visible unity, laced up in the cords of episcopal order; the girdle of the church being embroidered with the name of Peter, in more conspicuous letters than the name of Christ.

In that unity, unfolded by Cyprian, we see a shadow of the uniformity of which Rome afterwards became the centre. The church was consolidated into a shape resembling that of the civil empire. The apostolic churches of Rome, Antioch, and Alexandria were deemed the conservators of orthodoxy—the oracles of faith—and thereby rose to an ecclesiastical position similar to the political position in which these cities stood in reference to the Roman state. Provincial assemblies were held to regulate the ecclesiastical affairs of the provinces, and these paved the way for the grand universal Council of Nice—the precursor of others convened—(how ineffectually history loudly tells) to regulate the affairs of the whole Christian world.

Here was an innovation on the Scripture doctrine of the church's unity. Here began the notion worked out by

Rome. Wherever this notion of visible unity has been carried out, what havoc has ensued! True union has been killed. Piety has been mangled and cut to pieces by this process. So like that of the old robber, *Procrustes*, who used to tie travellers to his iron bed, and if they were longer, would cut off their limbs; and if they were shorter, stretch them to an equal length. The sword and the rack have, literally, been employed in the enforcement of this uniformity, and when once the powers of the earth are considered proper instruments for supporting and defending the church, the employment of such means seems to follow as a natural consequence.

Spiritual despotism lies at the very root of the system, for if this visible uniformity be a Divine object, and if church authorities are appointed by Heaven to enforce it, then must those who believe this yield up themselves, bound hand and foot, nor dare to think any more than speak, but passively receive whatever they are told. When inquiries arise they must stifle them as treasonable, and shape their faith according to the prescribed formula of their ghostly superiors. This is worse than physical force and the sword of persecution. That does but silence the *expression* of opinion—does but choke the *voice* of truth. Still, truth may live in the mind of him who is the victim of the persecutor's rage. But spiritual despotism strangles opinion in the soul, slays truth in its own temple, cuts out not merely the tongue but the very spirit and life of religion, and makes not the body but the mind its slave.

This kind of despotism with its kindred evils springs out of the notion of one visible, organized community with a strict and stereotyped uniformity. Regarded as a speculative opinion, Cyprian's idea might seem harmless; but see whereunto it grew! The mischief of error has never been seen at once, except by a few very quick-sighted minds. Time has been requisite for the discovery of what principles really mean, and are adapted to produce; just as it was with the tares in the parable. In the beginning, when they first appear above the



ground, they can scarcely be distinguished from good wheat; but when they grow up their true quality becomes apparent.

One more point we would notice.

"My kingdom," said Jesus Christ, "is not of this world." "You cannot," he means, "with any justice charge me with treason, for the empire that I am come to establish is entirely diverse from the empires of the world. It is not secular; it is not coercive; it is not based on force; it does not interfere with men's civil rights; it offers no temporal rewards, entails no temporal penalties; it in no way crosses the path of this world's sovereigns; it touches not the steps of any monarch's throne, or seeks the vain parade of human regalia." So obviously is this the meaning, both from the consideration of the simple words employed, and from the consideration of the circumstances under which they were uttered, and the charge they were intended to repel, that it is strange how any other interpretation can be put upon them. The negative form of the declaration is remarkable. It is more than if Jesus Christ had said that his kingdom *was spiritual*. That might have been admitted, and yet it might have been contended that it was *secular too*. Our Lord, by the terms which he employs, explicitly disavows the latter, teaching us not merely that his kingdom is spiritual, but that it is *exclusively* so. No other declaration would have met the charge now preferred against him by his enemies. They accused him of treasonable designs, and to have replied that his dominion was moral, leaving it still to be alleged by his accusers that it was secular *likewise*, would have left him open to the force of the accusation. The negative form of his declaration was alone pertinent and conclusive.

Such was the principle on which Christ established his kingdom. It was exclusively a spiritual one. In the fourth century this principle was overlooked. Men slept, and the enemy came and sowed tares among the wheat. The church sought civil patronage, implored

the aid of the emperor, and was prepared to put herself under his power. He granted her certain privileges, bestowed on her certain donations, and in return he exercised certain rights in the control of her affairs. Secular power gained a footing in the church. Coercive measures were employed to support her religion. The creed taught from the pulpit was endorsed by the sovereign on the throne. "*I will not permit*," said the great Theodosius, "throughout my dominions any other religion than that which obliges us to worship the Son of God in unity of essence with the Father, and the Holy Ghost, in the adorable Trinity; as I hold the empire of Him, he will give me the power as he has given me the will, to make myself obeyed in a matter so absolutely necessary to your salvation." Thus did this Christian prince attempt by secular coercion to enforce the truths of the Gospel, employing the same weapon which had been used in the cause of Paganism and Arianism; sadly did he mistake the nature of Christianity and the means of its promotion, as if it were in the power of any mortal to govern the thoughts and opinions of his fellow-mortals,—as if truth were likely to be commended and advanced by this intolerant mode of expression, as if Jesus Christ, the Lord of conscience, would delegate to any man authority to rule over that mysterious domain!

A long train of evils followed in the rear of this innovation upon the fundamental principle of Christ's kingdom. Is persecution an evil? Does it invade the prerogatives of Deity? Does it run counter to the lesson given in the parable? "Let the wheat and tares grow together to the harvest, and then *I* will say to the reapers, Gather ye together the tares in bundles for to burn them." This evil appeared immediately after the secular establishment of Christianity, and those who had been persecuted themselves, seized the sword and stained it with their brother's blood. Is disunion an evil? It was promoted by the secular endowment of a particular party,—that



party being invested with authority to lord it over the consciences of others, thus exciting envy, jealousies, and heart-burnings, for so it must ever be, while one class of religionists are crowned with honour and the rest depressed. Is a worldly spirit an evil? Does a secular temper in the administration of ecclesiastical affairs, and in the controversial advocacy of great religious principles, and in the diffusion of Christianity, tend to neutralize the effect of truth, and to eat out the soul of religion, leaving a Christian creed a mere parchment record—Christian profession a mere bundle of formalities? Then, evil enough arose in the fourth century from the conformity of the church to the kingdoms of the world, for the worldly spirit which pro-

duced the conformity was afterwards increased and strengthened by it.

To conclude, we find in church history important lessons—lessons rich in instruction and profit, which a wise generation will prize; and from what we see of history we are taught to adhere to the Word of God, to repress the beginnings of error and corruption, to resist noxious principles the moment they appear, to beware of mingling the follies of earth with the wisdom of heaven, and to hold fast the conviction that the beauty and strength of Christianity consist in its simplicity and spirituality, and that innovations upon the original church system have failed in their production of good, but have succeeded in the creation of evil.

## Gems of Sentiment.

### CHRISTIANITY A UNIVERSAL BLESSING TO MAN.

RELIGION was not intended for the exceptions out of the general state of the world at large, but for beings active, busy, restless, whose activity it diverts into its proper channels; whose busy spirit it directs to the common good; whose restlessness, indicating the unsatisfactoriness of all things they find on earth, it points to a higher destination. God is the fountain from which all the streams of goodness flow; the centre from which all the streams of blessedness diverge. The love of God, as it is the source of every right action and feeling, so it is the only principle which necessarily involves the love of our fellow-creatures. As man, we do not love man. We may, without this principle, relieve his distresses, but we do not bear his burdens. We may promote his fortune, but we do not forgive his offences. We may not see him want, without pain, but we can see him sin, without emotion. We cannot hear of a beggar perishing without horror; but we can, without concern, witness an acquaintance dying

without repentance. We must participate something of the Divine nature, before we can really love the human.—*Hannah More.*

### THE RELIGIOUS WORLD.

The religious world has many features which are distressing to a holy man. He sees in it much profession and ostentation, covering much surface; but Christianity is deep and substantial. A man is soon enlisted, but he is not soon made a soldier. He is easily put into the ranks, to make a show there, but he is not easily brought to do the duties of those ranks. We are too much like an army of Asiatics,—they count well, and make a good figure, but when they come into action, one has no flint, another has no cartridge; the arms of one are rusty, and another has not learned to handle them. This was not the complaint equally at all times; it belongs too peculiarly to the present day. The fault lies in the muster. We are like Falstaff, who took the king's money to press good men and true, but got together such a ragged set, that he was ashamed to muster them.—*Cecil.*



## TAKE CARE OF YOUR TIME.

Redeem time—and, to do this, rise early, for the pillow is a treacherous counsellor. Remember not only that time is precious, but, if lost, irrecoverable. Every friend and every thing may steal this from you; it behoves you, therefore, to be very careful of it. Soon after you rise, ask yourself the following questions and make memoranda accordingly:—

1. What business have I to do this day, and in what order?

2. What opportunities can I this day contrive, for doing good to others, or for improving myself?

3. What temptations am I likely to encounter, and in what instances have I lately failed?

Remember, also, that punctuality is the very life of business; and though, strictly speaking, not a virtue, yet, from its great use, very nearly allied to one; and, sure I am, that most of the inconveniences of life arise from the breach of it.—*Sir James Stonhouse.*

## THE SURPASSING EXCELLENCE OF THE GOSPEL.

The Gospel of Christ gives faith its object, hope its certainty, misfortune its alleviation, sin its pardon, life its cordial, and death its comfort. Such a Gospel is worth contending for.—*Ibid.*

## EJACULATORY PRAYER.

We should be very thankful for the great privilege of darting up to heaven secret ejaculations at any time, in any place, or posture; and every man is more or less happy, as he has been more or less accustomed to this intercourse with God.

## HEALTH NOT ADEQUATELY PRIZED.

None know the value of health but those who have lost it; yet, if we have the blessing of God and an interest in Christ, it is not very material whether we are in health or not, exclusively of our being useful.

## THE LOAN OF GOOD BOOKS.

Lend religious books, saying for what time you lend them, whether for a week

or a month, inquiring what use has been made of them; but seldom give away any, unless it be to such persons in whom you may confide, for a proper application of them to their own hearts.—*Sir James Stonhouse.*

## JOHN BUNYAN.

Bunyan was the divinity Shakspeare. I am never tired of reading his Pilgrim.—*Ibid.*

## THE CHRISTIAN'S POSTURE IN AGE OR SICKNESS.

When we can no longer be working servants, we should be waiting servants; waiting, like Simeon, in the believing view of Christ, as "God's salvation." The sentinel and the soldier in battle are equally obedient to the commander.

## A MOMENTOUS ADMONITION.

Lay it seriously to heart, that, unless you overcome by the blood of the Lamb, and the power of His Spirit, it will only be a ground of lamentation to you to all eternity, that you heard the Gospel, that its privileges were afforded you, and that, like the fig-tree, you were cultured and manured in vain.—*Legh Richmond.*

## DR. BOGUE'S MAXIM.

We should be always learning, because we are always forgetting.

## THE VALUE OF A GOOD MINISTER TO THE YOUNG.

A youth without a pastor, wise, tender, and faithful, especially in a great city, is a child without a nurse.

## THE CONNECTION BETWEEN THE LITTLE AND THE GREAT.

It is the fixed law of the universe that little things are ever the elements—the parts of the great. The grass does not spring up full grown. It rises by an increase so noiseless, and so gentle, as not to disturb an angel's ear, and not to be seen by an angel's eye. The rain does not fall in masses, but in drops, or even in the breath-like moisture of the fine mist, as if the world were one vast condenser, and God had breathed upon it.

T. W.



## Extracts.

### FORGIVENESS.

BUT there is much more in the connection between receiving and bestowing forgiveness than can be expressed by the conception of yielding to the pressure of a motive. It is not only obedience to a command enjoined; it is the exercise of an instinct that has been generated in the new nature. The method in which this and other graces operate is expressed by an apostle thus: 'It is no more I that live, but Christ that liveth in me.' When Christ is in you, he is in you not only the hope of glory, but also the forgiving of an erring brother. A traveller in Burmah, after fording a certain river, found his body covered all over by a swarm of small leeches, busily sucking his blood. His first impulse was to tear the tormentors from his flesh, but his servant warned him that to pull them off by mechanical violence would expose his life to danger. They must not be torn off, lest portions remain in the wounds and become a poison: they must drop off spontaneously, and so they will be harmless. The native forthwith prepared a bath for his master, by the decoction of some herbs, and directed him to lie down in it. As soon as he had bathed in the balsam the leeches dropped off. Each unforgiven injury rankling in the heart is like a leech sucking the life-blood. Mere human determination to have done with it will not cast the evil thing away. You must bathe your whole being in God's pardoning mercy; and these venomous creatures will instantly let go their hold. You will stand up free. Two wheels protrude from a factory, and are seen in motion on the outer wall by every passenger. They move into each other. The upper wheel is large, the under small. From without and at a distance, you cannot tell whether the upper is impelling the under, or the under moving the upper. This question, however,

might be settled by an inspection of the interior. By such an inspection it would be found that the larger and higher wheel communicates motion to the lower and smaller. If the upper wheel, which communicates the motion, should stand still, so also would the lower; but more than this,—if the lower wheel, which received the motion, should by some impediment be stopped, the upper wheel also would stand still. It is in some such way that God's goodness in forgiving freely for Christ's sake our sins, impels us to forgive from the heart those that have trespassed against us. The power is all from above; yet, though we by our goodness do not set the beneficent machinery in motion, we may by our badness cause it all to stand still. It is not our forgiveness accorded to an evil-doer that procures forgiveness to ourselves from God; the opposite is the truth, yet our refusal of forgiveness to a brother prevents the flow of pardon down from God to our guilty hearts. Such is the structure of the covenant. It is only a small part of that covenant that we can comprehend; but, as far as we are able to perceive its provisions, behold, they are very good! While a few acres of cold barren moorland constitute all your heritage, if a neighbour encroached on it by a hair's-breadth, you assert your right, and repel the aggression; possibly you may, in your zeal, accuse him of an intention to trespass, if you see him digging his own ground near your border. While your property is very small, you are afraid of losing any of it, and perhaps you cry out before you are hurt. But if you become heir to a broad estate in a fertile valley, you will no longer be disposed to watch the motions of your neighbour, and go to law with him for a spadeful of moss that he may have taken from a disputed spot. Thus, while a human soul has no other portion than an uncertain shred of this



uncertain world, he is kept in terror lest an atom of his property should be lost; he will do battle with all his might against any one who is, or seems to be, encroaching on his honour, or business, or property; but when he becomes a child of God, and an heir of an incorruptible inheritance—when he is a prince on the steps of a throne—he can afford to overlook small deductions from a possession that is insignificant in itself, and liable to be taken away at any time without an hour's warning. In this aspect it is eminently worthy of notice that the disciples, when their Master on another occasion (Luke xviii. 3-5), taught them a similar doctrine on the forgiveness of injuries, immediately exclaimed, 'Increase our faith!' They seem to have been surprised by the extent of the demand, and conscious of their inability to meet it. As soon as the duty of forgiving injuries was laid before them in its true magnitude, they were brought to a stand; but they had sense to know wherein their weakness lay, and simplicity to seek in the proper quarter for renewed strength. It was a true instinct that led them, then and there, to plead for an increase of faith. A wider, freer channel for the inflow of God's compassion into their own hearts,—this is what they need in the emergency, and this is what they get from the Lord. The miller, finding that some of the lumps are large and hard, and that the millstones are consequently almost standing still, goes quietly out and lets more water on. Go you, and do likewise. When injuries, that seem large and hard, are accumulated on your head, and the process of forgiving them begins to choke and go slow under the pressure, as if it would soon stop altogether; when the demand for forgiveness grows great, and the forgiving power in the heart is unable to meet it—then, enter into your closet and shut your door, and pray to your Father specifically for more experience of his forgiving love; so shall your forgiving love grow stronger, and overcome every obstacle that stands in its way. Your heart, under the fresh impulse of pardon

to you through the blood of the covenant, will toss off with ease the load of impediments that obstructed for a time its movements, and you will forgive even as you have been forgiven."

#### THE CONVERT OF LERICI.

For about three years the Gospel has been heard at Lerici, a town in the Gulf of Spezia. The meetings were small at first, and held every Thursday and Sunday afternoons. Among the regular attendants I remarked a respectable father of a family, Innocenzo Medusei, with his two sons, Thomas and Sebastian, in whom, as well as in their father, I had the consolation to discover a real love for the Gospel, so that from that time forward they never refused cheerfully to bear the reproach of Christ. After some time Tommasso Medusei fell ill, and alarming symptoms accompanied the disease; all the care of the afflicted parents, and all the medical skill they could procure, failed to stop the course of the malady, and the young patient now felt that to the golden dreams of a youth on which everything smiled must succeed in his mind the solemn thoughts of eternity. He opened his heart to me in private conversation with the greatest earnestness; and oh, how delighted he was to hear me tell of the love of Christ as an eternal and living reality, powerful, adapted to stir our hearts and to brighten even the gloomiest days of our poor existence in this valley of weeping! Deeply convinced of being "washed and justified and sanctified in the name of the Lord Jesus and by the Spirit of our God," he had no longer any fear of death. "Nay," he said to me one day, with emotion and tenderness of heart, "when I see my dear parents suffer and make so great sacrifices for me, it seems to me a thousand years in departing from this body and being with Christ." When confined to his bed, and no longer able to go to the meetings on Sunday, I always found him with his New Testament in his hand,



and often discoursing on the things of God with persons who came to visit him. . . . On Wednesday morning, the 24th August, a boatman came to call me, with the intimation that dear Thomas was much worse. I arrived at Lerici at mid-day, having met with a contrary wind in crossing the Gulf. When I entered the room of the sick man, I found him at prayer with his father. As soon as he saw me he showed much satisfaction, and I was enabled to have with him a short conversation, of which I can only give an imperfect idea. . . . It was now evening, and our dear Thomas was praying again for his beloved friends, and especially for his little brother of tender age. He was, however, in extreme weakness, and we could scarcely hear his voice. I therefore asked him if he would like me to pray. "Yes, dear brother, pray, pray," he replied. I prayed, and then said I would go out for a few minutes, and would return, most happy to stay with him through the night. He looked at me with a smile, and, grasping my hand affectionately, said, "Farewell." I went out, intending to return very soon; but, in two minutes after, our beloved brother closed his eyes and fell asleep in Jesus without a struggle, while his father bestowed upon him the most affectionate succour, standing near and comforting him to the last with the Word of God. This was how the young Thomas Medusei left this world of misery on the 24th of August, 1864, at the age of twenty-nine years. He had believed in Him who said, "I am the resurrection, and the life: whosoever believeth in me, though he were dead, yet shall he live."

THE BURIAL.—The friends of the deceased made such dispositions as suited them, in order that the burial might take place in the most seemly manner. They did not call for priests, but they fetched from Sarzana a company of the civic guard, and they invited the poor of the place, in order to distribute to them a franc each. The day following, at five P.M., from three hundred to four

hundred persons arranged themselves in two long lines, from each of which three young men were selected to carry the bier, which was covered with a linen cloth and a black pall. Upon this was placed a very beautiful wreath of flowers, encircling the Book so much maledicted by the priests; that is, *the Word of God*. Thus, and while the national band preceded us playing a dead march, we moved slowly towards the cemetery, followed by a multitude of women, and of other spectators in considerable number. When arrived at the *Campo Santo*, we found it invaded by a much more numerous crowd of men, women, and children. Nevertheless, an excellent discourse, read by John Baptist Gonetta in praise of the deceased, was listened to in respectful silence. After that, I seized upon so fine an opportunity to announce Christ and the power of His grace, of which I was able to offer so striking and wonderful an instance in the last moments of our dear Thomas. The whole offered a sight which affected the feelings of all who were witness of it. Finally, it is seemly for me to add that we were not in any way molested. We owe it, humanly speaking, to the noble and dignified bearing of the distinguished Signor Giuseppe Lupi, Syndic of Lerici, who knew how to restrain the inquisitorial anger of a certain Don Luigi Migliorini, and others like him. What a commotion those people made first of all to induce the parents of the young man to persuade him to have recourse to their deadly ministrations; and, after that, to obtain from the Syndic that no burial of the deceased should be allowed in the public cemetery! But they found persons who saw that to be no part of their respective duties, but who make religion and honour to consist in being faithful to God and to their country, their conscience, and the laws of the State. God grant that Italy may prosper more and more, and that the Gospel may be announced with more liberty from one end to the other of this beautiful Peninsula!—*Correspondent of Foreign-Aid Society.*



## Lessons for the Young.

### A LITTLE THORN IN THE PILLOW.

WALTER could not sleep. The curtain was drawn aside from the window, and through the opening he could see the stars—a pleasant sight at other times—but now they all seemed to look sadly down on him; and though he turned away, he knew they were still there. He heard the sound of the waterfall up by the old mill, and though he had often said its murmuring was like music and helped him to go to sleep every night, yet now it disturbed him; it was like the voices of people talking low together, and about *him*, too, and he wished he could stop it.

He turned his pillow over, and tried to arrange the bed-clothes better; but his kind mother had done everything that could be done to make her little boy's bed comfortable before she left him for the night, and all the changes he made brought no rest. He had never been so uneasy on that bed.

What was the matter with Walter? There was a *little thorn in his pillow*—not just like those which you see on thorn bushes, but a kind which gives one even more pain than they can. And how came it there? Perhaps we shall learn from Walter. He heard the pleasant voices of the family in the parlour below. "I ought to tell mother," he thought; "but I don't want to."

The waterfall kept on murmuring, and he could almost hear himself accused of something in the sound. The stars looked in at the window more sadly than before. Walter thought again, "I ought to tell her, and I will!"

He got up from his little bed, went gently down the stairs, and tapping on the parlour door, called for his mother. She came, wondering what brought her little boy there when she had supposed he was sleeping quietly. At his request she went back with him, and Walter confessed: "I promised you I wouldn't take any more of the fruit this noon,

mother; but after you left the table, I *did* take a bunch of grapes and three apples and hid them in my box in the nursery, and there they are now. I'm sorry, mother; and I want you to forgive me. I can't go to sleep, because I had disobeyed you and told a lie too."

This was the thorn. The grapes and apples—disobedience and falsehood—had set it in his pillow. As his mother laid her hand lovingly upon his head after this confession, and told him she freely forgave him, and that she was glad her son had not concealed this wrong-doing from her, the tears of penitence began to fall. Walter knew he had sinned against another dear Friend of children; and kneeling by his mother, he asked forgiveness of Jesus. He asked that Friend evermore to be his Guide, and help him to overcome whenever tempted. His mother snugly tucked him into bed once more. The stars twinkled brightly. The waterfall sang its good-night song, and Walter slept—for the thorn was gone out of his pillow.

Did any of you ever have such thorns in your pillows? I am afraid so. That which seems a very small sin is apt to plant them; and disobedience to dear parents, and unkind words, have perhaps set more thorns in little children's pillows than anything else. It may be that some are growing in your pillow to-day. Think a moment! If any are there, try to get them out *now*. Don't wait as Walter did, till you lay your head down on them to-night.

### A PLACE TO PRAY IN.

"MOTHER," said a good boy the night before going away,—*"mother, the worst of leaving home is, I am afraid I shall not find a good place to pray in."*

Secret prayer—prayer by oneself—is to the Christian what oil is to the lamp. There can be no light or warmth without it. It is sometimes called



"closet prayer," because when the Lord Jesus laid the duty upon us, he said, "Enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

Any one who loves to pray can find some place to be alone with God.

"I can always find a place to pray when I have a mind to pray," said a man-of-war's man. "I can commune with God leaning over the *breech of a gun*, though fifty men were walking the deck at the same time."

"And I," said another, "can crawl out on the forechains, and there I can pray undisturbed."

"Ah!" said another sailor, "when the Spirit of God got foul of me and showed me my sins, I was miserable indeed. I looked into my Bible, and the more I read the more it condemned me. Everything in it seemed against me. So it went on nearly two weeks, till one day I was sitting aft on the booby-hatch strapping a block. I thought my heart would break. I was afraid I should become discouraged, and begin to swear again; yet it did appear of no use to try. Then I thought I would

make one more effort to get pardon. I threw down the block and strap, and started aloft for the main-topsail yard, and I leaned over the yard and prayed, 'O Lord, if there is mercy for a poor sinner, let me have it now, here on this topsail-yard, before I go down on deck. Thou art able—oh, come!' Just at that moment when I felt, 'I can do nothing—O God, help me!' then the answer came: light broke on my soul, and I knew that *God is love*.

'Oh, happy day,

When Jesus washed my sins away!'

And I have never since wanted a *closet* in which to call upon my God."

So, my children, in this duty, as well as in almost everything else, "where there is a will there is a way." Even under the most unfavourable circumstances, you can still find some quiet spot to kneel down by yourself and pray to your dear heavenly Father and Divine Redeemer. How often you want to whisper something into your mother's ear that others shall not hear; how often you desire to say something to father *alone*: and much more will it be sweet and precious to have no ear but that of Jesus to listen to your humble prayers!

## Poetry.

### THE PEARL-DIVER.

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil."—Jer. xxix. 11.

"When thou passest through the waters, I will be with thee."—Isaiah xliii. 2.

Down 'neath the wave the venturous diver sinks,  
And while the eddy currents round him whirl,  
Air from the crystal heavens he panting drinks,  
And risks his being for a precious pearl.

Eager and breathless, as each rough-cast shell  
Gives up its treasure, none on earth may know  
What his pale cheek to loving hearts might tell—  
What visions of the wild deep come and go!  
Enough for him a costly pearl is won—  
The king has smiled on him—the gloom is gone!

Long days have passed, and fled the last dark night;  
And in a crown, in fairest lustre, glow  
What once unlovely caskets hid from sight—  
Pearls for a diadem—a goodly row:



Resplendent jewels of each brilliant hue,  
 And fashioned by the Master's hand, are there.  
 One knows where each bright gem in darkness grew—  
 The shiny serpent's trail, the scorpion's lair—  
 He knows the diver's way, and He alone.  
 He sees *thy* way. Be brave, my friend, press on !

And such *thy* prize, pearl-seeker ! Though the light  
 Upon thine head once shining is withdrawn,  
 Though the dark shadows gather on thy sight ;  
 The midnight is the herald of the morn.  
 God led thee here, to trust, and hope, and learn,  
 Among the mists of earth : it must be so :  
 His hand in all thy wanderings to discern,  
 To testify of that which thou dost know.  
 When hath He left His tempted ones alone ?  
 Veiled in the cloud, behold Him ! Friend, press on !

Ah ! what avails the fleeting happiness  
 Bestowed by human heart, so dull to see  
 Its fondest love is foolishness, to bless ?  
 And none had chosen thy dark path for thee :  
 None but the God-man, who Himself hath trod  
 The way He leads thee, can thy portion choose.  
 No heart can shelter, save the heart of God,  
 That thou no ray of glory hence may lose.  
 A little while—and then His sweet " Well done "  
 Awaits thee. Watch and hope, and still press on.

Thy God smiles on thee ! Though we cannot raise  
 Our summer songs as when our day shone bright,  
 He counts submissive sighs as sweet as praise :  
 Our morning's His,—His, too, the darkest night.  
 Sure that, 'mid all, He keeps thy name engraved  
 Deep on His loving heart. Soon shalt thou own  
 That all thy wandering way with love was paved,  
 Through the dark waters to the great white throne.  
 Count up the stars that on thy midnight shone,  
 And bless His hand in all. Oh, friend, press on !

The angel of His presence is with thee,  
 And wondrous things thou canst not now divine  
 Are born from these lone watches. Shall not He  
 Gather His myrrh-dew with His spice and wine ?  
 He does not call for songs in winter time  
 From frozen waters, waveless at His word,  
 Nor ask for flowers in a sunless clime,  
 Nor lordly pæns from the unstrung chord.  
 Thou *dost* remember Him, though joy hath flown,  
 Better than wine His love. Be brave—press on !

There was an hour—all storm-cloud, and no cheer—  
 When from Gethsemane's dark grove was heard  
 The supplicating cry ; ere, drawing near,  
 An angel strengthened his suffering Lord.  
 No angel comes to thee ; but He who kept  
 That vigil, with His heart-blood measuring forth  
 The depth of untold anguish, while there slept  
 Close by His side the dearest friends of earth.  
 His arm encircles thee—trust Him alone :  
 The dawn is breaking—falter not, press on !

" *The Brook in the Way* "—BY ANNA SHIFTON.



## The Jewish Temple and the Christian Church.\*

THE history of religious opinion shows that manifold errors have arisen from the relation between the Mosaic and the Christian dispensations being misunderstood. The spiritual has been sacrificed to the symbolical, and the temporal exalted at the expense of the eternal. One of the best antidotes to this class of unchristian ideas, is the Epistle to the Hebrews. Let but its doctrines be cordially embraced, and its principles faithfully applied, by the disciples of Christ, and their capacity for spiritual attainments will be indefinitely increased.

The book before us is a timely and valuable contribution towards this result. In a series of expository lectures—that possess, in definite and leading ideas, all the advantages of sermons without their ordinary formality—the author unfolds the meaning of the Epistle to the Hebrew Christians. We are placed in their midst, and sympathise with them in their varied hopes and fears, griefs and joys. We feel their trials of faith, courage, patience, and love. We see with increasing clearness the beautiful adaptation of such a letter to such persons, and become better able to employ it with wisdom for ourselves. These clear expositions and apt illustrations of sacred truth, combined with earnest appeals for its application in our daily life, are fitted to brace up the intellectual and spiritual energies of the renewed man.

The increasing desire to know what the different books in the Bible really teach, demands for its gratification more expository preaching. From different causes this style of pulpit instruction has been comparatively neglected among us. This good example of its advantages may well stimulate others to welcome and practise it. Concerning the author-

ship of the Epistle, the writer says, "It must remain uncertain. There is no adequate evidence that St. Paul wrote it; and the evidence for any other name is still less satisfactory." Differences of opinion upon this point have existed for many ages, and are likely to continue even to the end of time. The evidence that satisfies one will not be deemed sufficient by another. This want of agreement about the writer of the Epistle in no way invalidates its inspired authority, which is established upon other grounds. The Gospels of Mark and of Luke are not the less inspired testimonies than those of Matthew and of John, although the last were apostles and the former were not. Early Oriental tradition, however, was in favour of Paul. There must have been some well-known ground for this. Considering the intense love of that apostle for his countrymen; his habit of placing himself in the circumstances of those whom he addressed; his thorough knowledge of Judaism, and the ideas he inculcated concerning its relation to Christianity in the second letter to the Church at Corinth: considering, moreover, the special dangers that threatened his brethren in Palestine, and, at the same time, the prejudices that many of them entertained against him, this anonymous letter does seem to us exactly such as he would be likely to write. The difference of style between this and other Pauline writings, finds a parallel in the Gospel and the Epistles of John, as compared with the Apocalypse. The personal references made by the writer agree with known facts in the history of Paul. That Clement of Rome, when quoting the Epistle, did not mention the name of the writer, may have arisen from his ignorance of it, which was by no means impossible; or from similar reasons leading him, as they had previously led the author, to be silent about it.

\* "The Jewish Temple and the Christian Church; a Series of Discourses on the Epistle to the Hebrews." By R. W. DALE, M.A. London: Jackson, Walford, and Hodder.



Just as in the Epistle, warnings against apostasy are left unreconciled with the doctrine of election, so it is in the Exposition. The principle asserted at the outset is kept steadily in view throughout. "The Epistle is a doctrinal exposition, written not for a scientific but for a practical purpose, of the relations between the Old Faith and the New, between the JEWISH TEMPLE and the CHRISTIAN CHURCH." Yet, since controversies exist now that had no existence in the first century; since some passages in the letter have become battle-grounds for rival theologians; and since the Christian Church feels more or less the consequence of all this,—would it not have increased the value of these lectures, had a little more of the Godward side of the truth been presented? The question is virtually asked, in the chapter on "Ignorance and Apostasy," can a true Christian fall away to destruction? It is replied, "Better leave it as it is,—an awful hypothesis to warn us against the danger and the guilt." Be it so. That may be what the sacred writer does. But then every expression that conveys the idea that such cases actually do occur should be avoided. This is not to leave the matter simply as an "awful hypothesis," but to assert a positive fact, that certainly looks at variance with the assurance of our Lord, "My sheep shall never perish." That the sheep of Christ are they only who hear His voice and follow Him, is no less plain. It is the life of faith, and not a mere isolated act of faith, that characterises all who are really His. To say they "*must*" follow Him, may, perhaps, convey an idea inconsistent with their own free choice; but to say they *will* follow Him, is an idea demanded alike by the instinct of their spiritual life and the gracious assurances of God. While, on the one hand, we guard against so representing the Divine side of vital Christianity as to forget the human, wherein lies our duty; we, on

the other hand, must guard against so representing the human side as to obscure the Divine, wherein lies our hope. In the beautiful and appropriate words of the author: "I cannot close without asking you to consider the wonderful and perfect harmony in the revelation of God through Jesus Christ, of the most awful and alarming motives to holy living, and the loving recognition of all the weakness and sorrow of humanity. . . It is by the action of these diverse, but not antagonistic spiritual forces, that the highest forms of Christian character are built up. If I am affected only by the tremendous energy of the truths which affirm my guilt and my danger, I shall become, at the best, hard and stern in my religious life, and shall serve God with the spirit of a slave; if I am affected only by those which affirm the gentleness of Christ's compassion, the throne of conscience will be built on the drifting sand: I shall be destitute of the resoluteness and constancy of a will which recognises the majesty of the Divine law, and my religion will become a thing of sentimental emotion and intermittent excitement. The true Christian life is at once vigorous and lovely, strong and tender, uniting reverential awe and childlike trust, great fear and great joy; a noble tree, with roots which have penetrated far into dark and hidden depths, a trunk of colossal strength, mighty branches which have wrestled with many a winter's storm; and yet the roots are covered with velvet moss, and the green ivy and the graceful woodbine cling to the trunk and festoon the branches; and over all there is an exuberance of foliage, in which sunlight and shadow make each other more beautiful, and the sweet songs of birds fill it with music by day, and the pleasant murmur of summer winds by night."

This book deserves a place in every Christian home,—we hope that in many it will obtain it.



## Brief Notices of Books.

*Christian Certainty.* By SAMUEL WAINWRIGHT, Vicar of Holy Trinity, Micklegate, York. (London: Hatchard & Co.)

The gales of scepticism have of late years alarmed less by their violence than by the quarters whence they have come. They have proceeded from the very regions where we have been accustomed to look for influences favourable to the progress of truth. Some persons, in consequence, have drifted from their moorings, and are now rudderless upon the sea of doubt. Others are well nigh dragging their anchors, and without special care must soon follow. Many more are disturbed by the treacherous gusts, and the huge swelling waves of turbulent thought they occasion. It is the perception of all this that has led to the production of the present volume. It professes to deal with "*the difficulties felt by some, the doubts which perplex many, the sophisms which bewilder more, the immovable and infallible certainty which is within the reach of all.*" To a great extent the projected design is well executed. We commend the book to town missionaries, the teachers of our senior classes in Sunday-schools, the conductors of Young Men's Associations, and all who, with little time for reading and research, want some good replies to objections urged by Colenso, Powell, Huxley, Darwin, Crawford, Lyell, Bunsen, and Newman. Its tone accords with the following paragraph:—"Let theologians only beware of making Scripture responsible for what may, after all, be only some hasty assumptions of their own; and let philosophers be no less cautious in obtruding their fancied discoveries as proving the erroneousness of Scripture; and we shall soon cease to be told that Scripture and science are at variance." No one can carefully peruse this work without feeling that whatever the difficulties that beset believers in the truth of Revelation, the difficulties that surround unbelievers are far greater, both in number and in degree. The former are by no means inconsistent with the reasonableness of faith, but the latter makes altogether impossible the reasonableness of unbelief.

*A Review of the "Vie de Jésus" of M. Renan.* By J. B. PATON, M.A. (London: H. J. Tresidder.)

This is a searching and able investigation of the romance, which M. Renan wishes us to substitute for the evangelical history of our Lord. It first appeared in the *London Quarterly Review*, and fully deserves this separate form of publication. Bad, as in many respects our social atmosphere in England may be, it is charged too much with the elements of moral earnestness and of common sense for M. Renan's book to do much injury among us. It will encourage some in their scepticism; it will strengthen more in their belief of the supernatural origin of Christianity. We regard, with the reviewer, "M. Renan's work as one of the ramparts built (unconsciously) in outer defence of the citadel of Christian faith. If the *Life of Jesus* cannot be resolved back to those elements of thought and feeling, hung in solution in His age, and which were only crystallized in Him;—if *this product* which exists is not the resultant of these inherent conditions of society in that time and country, then, with a mighty rebound, the argument drives home the conclusion. Since it is not a natural product, the effect of natural causes, it is supernatural. Since it is not of man, it is of God." If M. Renan really believes his own fictions, and perceives not the inconsistencies and difficulties they involve, he affords, at the same time, one of the last, and one of the greatest illustrations of the credulity of unbelief. We commend to every student this sketch of solid arguments in favour of Christianity against clever, but yet feeble, assaults upon it.

*The Gospel of Common Sense; or, Mental, Moral, and Social Science in Harmony with Spiritual Christianity.* By ROBERT BROWN. (London: Jackson, Walford, and Hodder.)

Mr. Brown has reprinted three separate contributions to Evangelical theology: the first, a review of the Broad Church theory of Atonement—setting forth its central idea, appeared in the *Eclectic*;



the second, setting forth the moral unity of humanity, as the basis of vicarious merit and suffering, appeared in *Meliora*; the third, on the Evangelic theory, was a separate publication. Mr. Brown deals with the philosophy of Evangelism, and essays to show that the Evangelical scheme of redemption by atonement is in perfect harmony with the facts and phenomena of human nature. In this he is, we think, successful; he disencumbers the scriptural doctrine from some accretions of modern theology, and he meets all objections brought against it. He is thoughtful, discriminating, and reverent, and for superior minds, perplexed with metaphysical subtleties or sceptical doubts, we do not know a more valuable little book. We have read it with very great interest.

*The Pædo-Baptist Mode Vindicated.* Four Sermons on Baptism. By the Rev. JOHN GUTHRIE, M.A., of Tolmer's-square Congregational Church. (London: J. Paul.)

In these four discourses we have a most able and satisfactory discussion of the Baptismal question, both as to the mode and subjects of the rite. Mr. Guthrie's zeal has been provoked by some statements put forth in his neighbourhood on the opposite side; and most effective, though thoroughly Christian in spirit and sentiment, is the reply they have drawn forth. We can, with great confidence, recommend these sermons for perusal to any whose minds have been disturbed on the subject.

Since writing the above, we have received Mr. Guthrie's sermon on Rom. vi. 3, 4, in which the expression "buried with him by baptism into death," (literally, "buried with him by means of the baptism into death,") is most satisfactorily explained, and shown to furnish no argument whatever in favour of immersion.

*Steps and Stages on the Road to Glory.* By the Author of "God is Love," &c. (London: Virtue Brothers & Co.)

We welcome another work from this excellent writer, and think the one now before us quite equal to any of its precursors. While we have read the whole volume with considerable interest, some portions have particularly struck us.

The opening chapter is admirable, in which every human being is vividly set forth to view as on a journey to an

eternal world. Conversion is exhibited as the sinner's starting-point on the road to Heaven—that conversion invariably effected, whether instantaneously or gradually, by the Word of God, preached or read, applied to the heart by the Holy Spirit.

We have found Chapters IX., X., XI., on "The Prayers of Jesus," very instructive and suggestive.

We feel assured that the book will secure an extensive circulation, and that many a Christian will find its pages to be *steps and stages on the road to glory.*

*The Secret Springs.* By the Author of "The Feast of Sacrifice and the Feast of Remembrance," &c. (London: John F. Shaw.)

*Springs in the Desert for Christ's Flock.* By M. J. H. P. (London: John F. Shaw.)

These two little works, uniform in appearance, are similar in character,—both consisting of short religious meditations and hymns. The former is a series of meditations on the verse, "All my springs are in Thee," and treats of the region of the fresh springs—the fresh spring of Love, of Hope, of Joy, of Consolation, of Strength; each section being supplemented by a series of selected hymns suitable to it. The author speaks of some of the hymns as being original and copyright; but as she has not acknowledged the authorship of the selected ones, we may be led to transgress unwittingly. The latter is more miscellaneous in its topics, but otherwise similar. Both are devout and good, and may profitably be laid upon the table of a sick room, or read for morning meditations.

*Through Deep Waters.* An Autobiography. (London: Nisbet.)

*Home and Foreign Service; or, Pictures in active Christian Life.* (London: Nisbet.)

*Children of the Great King.* By M. H. A Tale of the Crimean War. (Edinburgh: Johnstone, Hunter, and Co.)

*A Present to Boys and Young Men.* By a SUNDAY SCHOOL TEACHER. (London: Tresidder.)

The first of these volumes is a translation from the German, recommended by Dr. Hoffman. The second are not "sensa-



tional" stories, but pictures of Christian life, very quietly done. The third is one connected tale; and the fourth contains various illustrative and didactic papers. Books of this kind seem to be in large demand. They belong to the light religious literature of the day, and have their use, if they be not allowed to supersede books of more substantial merit.

*Life's First Footsteps; or, "What manner of Child shall this be?"* A New Year's Address. (London: H. J. Tresidder.)

One of the best adapted addresses to the young we have read; sure to awaken interest, and likely to profit. Would that every young person in the kingdom had the benefit of such counsels!

*The Road and the Resting Place.* By GRACE PRATT CHALMERS. (London: Nisbet.)

This little book of one hundred and eighty pages contains between fifty and sixty short papers on various passages of Scripture—meditations rather than expositions, and intended for the stimulus and comfort of believing souls. They were written by a deceased sister of the editor, and are very pleasant and refreshing,—drops of honey from the rock, to invigorate those who rest under its shadow.

*Merry and Wise: A Magazine for Young People.* Edited by OLD MERRY. (London: Jackson, Walford, and Hodder.)

The young may always be sure of instruction and amusement from Old Merry, and the publication before us will sustain his well-earned reputation. Among the most interesting papers we might specify "A Tale of the Captivity," by the talented authoress of Naomi, and "Notes of a Ramble through Norway," by Edwin Hodder; but all are good and thoroughly adapted to the class addressed.

*Attitudes and Aspects of the Divine Redeemer.* By the Rev. J. A. WALLACE. (Edinburgh: Johnstone, Hunter, and Co.)

"Attitudes" of the Redeemer is a combination of words very repulsive. The

discourses, however, published under this title, are plain, evangelical, faithful addresses on the life and death of Jesus Christ. They have the recommendation of being very short.

*Sermons by the late Wm. Mackelvie, D.D.* With Memoir of the Author by JOHN MACFARLANE, LL.D. (Edinburgh: Oliphant.)

These sermons bear the usual orthodox and evangelical stamp of the Scotch ministry, and require no critical remarks. From the genial sketch by Dr. Macfarlane, it appears the preacher was a very estimable man.

*Illustrative Gatherings.* By the Rev G. S. BOWES. (London: Nisbet.)

This little storehouse of anecdotes, pithy sayings, and the like, *may* be useful to teachers of a certain class; but we do question whether men be fitted for the public preaching of Christianity who need helps of this order.

*The Lighted Way; or, Loving Words about Jesus.* By COUSIN BESSIE. (London: H. J. Tresidder.)

A book calculated to win the young to the study of the character of the loving, lovely Jesus. The style is interesting, and well adapted to youthful taste, while it is devout and Scriptural.

*Happy John, the Dying Policeman.* By the Rev. DAVID A. DOUDNEY, Bristol. (London: William Macintosh & Co.)

An interesting and striking little narrative, remarkably illustrating the power of the Gospel to deliver from sin, and give victory over death.

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"Thornecroft Hall" is now issued in one volume from the *Christian World's Office*.

An English edition of "Melbourne House," by the author of "Queechy," is published by Nisbet, and a neat illustrated reprint of Bunyan's "Holy War."



## Obituary.

### MRS. GUYER.

THE subject of this notice was born at Wrentham, in Suffolk, December 26, 1794.

The Rev. John Steffe, who was rector of Wrentham forty-one years, left three daughters—Mary, Elizabeth, and Martha—each of whom married Nonconformists. Mary became the wife of William Crisp, of Wrentham, father of the Rev. John Crisp, of Hertford, and great-grandfather of Mrs. Guyer. Her parents, Mr. and Mrs. Brett, of Wrentham, were godly people. She was early trained in the principles of the religion of Jesus Christ, and entering into its spirit, she openly attached herself to the body of professing Christians, and whilst young became a member of the church of which her brother-in-law, the late Rev. A. Ritchie, was for many years its highly esteemed pastor.

In 1820 she paid a visit to some friends in London, and there for the first time met the Rev. T. S. Guyer, who was supplying at Hoxton Academy Chapel, and to whom she was married the following year. Mrs. G. entered on this new relationship with a deep sense of the important position that a minister's wife held.

Some time after she writes,—“This day my dear husband has taken leave of us to minister to the Hoxton people: he has gone with the prayers of his people this evening. Most of them remembered me at the Throne of Grace. It is very encouraging to feel that one is loved by them. As to needing prayer, I think a minister's wife requires it almost as much as her husband; for, oh! what duties she has to perform, what need of Divine grace to perform all aright! Oh to be useful in the family, the church, and the world!”

That these desires were granted to a very great extent will be seen from the fact, that during one year she has noted visits paid to no less than 236 families, besides occasional calls; in addition to this, she had many engagements of a more public kind in connection with various societies, &c. And this, at a time when the care of a large family of young children devolved upon her, besides numerous and unexpected interruptions to which, as the wife of a minister in a watering place, she was subject: it is a matter of surprise that she could accomplish so much.

This is only attributable to her methodical habits and judicious disposal of time, which enabled her to fulfil her domestic and public duties with regularity and success. She was truly a “*help meet*” for her husband. To the sick and afflicted she was ever a welcome visitor, having the gift as well as grace of prayer which rendered her visits a delight and solace to them. She was most punctual in attendance to the hour set apart for retirement and private devotion. One of her family writes—“Our dear mother was eminent for prayer; it was always a matter of great regret with her if ever prevented from retiring to her own room before nine in the evening; no trifling circumstance ever interfered, nor was any one ever permitted to disturb her half-hour in the morning.”

Blest with a kind and good husband, with an affectionate family, with an attached people, for many years Mrs. Guyer's life can be truly said to have been a happy one. But the discipline of sorrow came, and she was called to part with some of her loved ones. In 1842 she writes:—“Four months since my Mary slept in Jesus; am I prepared for the change which will soon take place? I wish to keep the end of life in view. I wish to live that, when I die, I may fall asleep as my precious Mary did; the support she had cheers me in looking forward to that solemn time.”

Another grief was in store. In 1845 her dear husband's health began to fail. She thus mentions it:—“My beloved husband has had another attack; he did not preach yesterday. We must be dumb and open not our mouths, because the Lord hath done it.” In March she was called to part with him; he was then removed from the church below to the church above.\* Soon after we find this record:—“God has been very gracious to me; cheered my spirits when cast down, by the thought that ‘He careth for me.’”

After the death of her daughter Martha, in 1848, she writes:—“As I bury my beloved ones—as I have them one after another taken from me—so may I follow on to know Christ, that when I die I may ascend to dwell for ever with them and my Lord.”

\* EVAN. MAG., 1846, pp. 225 and 505.



In 1861, whilst on a visit to her eldest son, she was seriously attacked with illness, and never thoroughly recovered. Though enjoying intervals of tolerably good health, her altered appearance and declining strength spoke too plainly to those who loved her. During the latter period of her illness, she was almost wholly confined to the couch; calm and trustful in mind, her "soul was kept in perfect peace, being stayed upon God."

Though in a state of extreme weakness, she read a little at intervals. The welfare of the Church at Ryde was very near her heart.

The last Sabbath of her life she appeared better than usual, and read aloud in a firm tone. On retiring to rest, she was taken with another attack of her complaint, from which she did not recover.

The day before her death she expressed

herself as feeling better, but on Saturday morning, August 20, 1864, a sudden change took place, her strength and voice failed, and she sank rapidly. Once she said, "Saved by grace;" and shortly before breathing her last, with difficulty uttered the words, "Come, Lord Jesus, receive my spirit."

Thus her prayers and desires that "her end might be peace," and "that doubts and fears might not be permitted to harass her," were most graciously answered.

Her remains rest in the cemetery attached to the Independent Chapel, Brading, Isle of Wight, to await the time when "that which is sown a natural body shall be raised a spiritual body," and "those who have borne the image of the earthy shall also bear the image of the heavenly."

T. S. G.

## Our Letter Box.

### COLONIAL MISSIONARY SOCIETY.

DEAR MR. EDITOR,—It will interest many of your readers to know the precise object for which the respected minister of Claremont Chapel has consented to leave his present charge and go to Australia.

One principal object contemplated by the mission of the late beloved and revered Richard Fletcher, to Victoria, was, the establishment of a college. His labours prepared for the work, but he was not permitted to witness its realisation. He died in December 1861, when about to visit England to obtain money and books, that he might carry out the most cherished desire of his ripened experience.

Since his death that purpose has been accomplished. A suitable structure in the city of Melbourne has been purchased and paid for; the nucleus of a library has been collected; £1000 have been obtained in this country towards an Endowment Fund, and eight students are preparing for the work of pastors and missionaries, under a provisional arrangement with some of the neighbouring ministers. The founders of the college contemplate the education of missionaries to the Heathen, as well as of preachers to our countrymen. The

Committee of this Society has long been desirous to send forth a president and tutor in theology and philosophy to this important and promising institution, but neither could an adequate income be raised by the churches in Melbourne, nor could the Society from its funds supply what was lacking, so as to have a gentleman wholly devoted to tutorial pursuits. As, however, the Rev. J. P. Sunderland, pastor of the church at Richmond, Melbourne, has undertaken the agency of missions in Australia and New Zealand on behalf of the London Missionary Society, and the church having requested the Committee of the Colonial Missionary Society to select and send forth a successor to him in the pastorate, the opportunity has been gladly embraced of uniting the two offices, and in the person of the Rev. A. M. Henderson the Committee has found a gentleman eminently qualified to fulfil the work required.

The Committee is deeply impressed with the importance of the work which they are about to entrust to their friend, and is unanimous in its judgment of his fitness to be its representative in Melbourne, and commends the appointment to the confidence and prayers of your numerous readers.

Yours cordially,

J. L. POORE.

February 15, 1865.



## Diary of the Churches.

Jan. 11.—Manchester. The friends connected with Cavendish Chapel met to congratulate the minister, the Rev. J. Parker, D.D., on his recent marriage. A testimonial was then presented, consisting of the "Encyclopædia Britannica," in 21 vols, a time-piece, epergne, &c. J. Sidebottom, Esq., took the chair.

Jan. 17.—Dover. A meeting was held at Zion Chapel to welcome the new pastor, the Rev. W. A. S. Smith. Addresses were delivered by the Rev. Messrs. Newman, Ibberson, Ward, and other friends.

Jan. 18.—Littlehampton. A new public lecture hall and schools were opened, S. Morley, Esq., presiding. The Rev. Messrs. Sandback, Knight, Bean, P. Hood, Rogers, and Messrs. Madams, French, Evershed, and others, spoke on the occasion.

Jan. 20.—Bromley, Kent. A meeting was held in connection with the above place of worship in the White Hart Assembly Rooms. W. McKewan, Esq., presented a purse of £50 to the Rev. E. Bolton, as a testimonial from his flock.

Jan. 22.—Carlisle. A sermon was preached by the Rev. J. B. French, the pastor, on the re-opening of Lowther-street Church. On the following Tuesday a meeting was held, when the Revs. J. Brewis, W. A. Wrigley, H. Miller, and W. McIndoe gave addresses.

Jan. 25.—Hinckley. A meeting was held to take leave of the Rev. J. James, the pastor. Various presentations were made from the church, the Young Men's Society, &c., including a time-piece, "Webster and Wilkinson's Greek Testament," pencil-case, &c. The Rev. J. Stewart presided.

Jan. 28.—Great Grimsby. The friends connected with Spring Church presented a copy of Dr. Owen's works to the Rev. R. Shepherd, and a writing-desk to Mrs. Shepherd. J. Wintringham, Esq., mayor, made the presentation.

Jan. 29.—Leicester. The anniversary services of Charles Street Chapel were held, the Revs. J. B. Barker, LL.B., and J. A. Picton, preaching. On the Monday a public meeting was held, the Rev. T. Lomas, in the chair, when the remainder of a debt of £1,600 was entirely cleared off.

Feb. 1.—London Congregational Chapel Building Society. The annual meeting of this Society took place at the Congregational Library, Finsbury. Eusebius Smith, Esq., presided, and the Rev. J. T. Beighton, the Secretary, read the

report. The Revs. H. D. Northrop, B.A., J. Pulsford, F. Stephens, R. Lewis, and J. H. Wilson, spoke on the occasion, and the Rev. J. Smedmore concluded with prayer.

Feb. 4.—Glasgow. The opening of Wardlaw Church took place; when the Revs. J. S. Wardlaw, M.A., D. Johnstone, and H. Batchelor, preached. The cost is about £2,000.

Feb. 8.—Mere, Wilts. Recognition services were held in connection with the settlement of the Rev. W. Edwards as pastor of the church. The Revs. C. Chapman, M.A., H. M. Gunn, J. M. White, B.A., and W. Rawlinson, Esq., took part.

Feb. 9.—Sunderland. The Rev. J. Elrick, M.A., was recognised pastor of the church and congregation assembling in Dundas-street Chapel. A. Common, Esq., presided, and the Revs. T. Soulsby, J. Matheson, A. Jack, W. Shillito, J. C. Geikie, J. Black, and T. Davidson, Esq., gave addresses.

### PASTORAL NOTICES.

#### CALLS ACCEPTED.

The Rev. C. Callaway, M.A., of Cheshunt College, has accepted the invitation of the church, Kirkby Stephen, Westmoreland.

The Rev. W. K. Vaughan, of Rotherham College, that of Sneinton Chapel, Nottingham.

The Rev. W. M. Mather, of Burwash, that of the church, Sunbury.

The Rev. G. Gladstone that of the church, Leiston, Suffolk.

The Rev. W. Griffiths, of Llanharan, that of the church, Trefrin, Carnarvonshire.

The Rev. J. H. Jones, of Brecon College, that of the church, Pwllheli, Caernarvonshire.

The Rev. W. Davies, of Brecon College, that of the church, Cardigan.

The Rev. J. M. Jones, of Brecon College, that of the church, Narbeth, Pembrokeshire.

The Rev. F. Bolton, B.A., of Spring Hill College, that of the church at Elland, near Halifax.

#### RESIGNATIONS.

The Rev. A. M. Henderson has resigned the pastorate of Claremont Chapel, Pentonville, and is about to proceed to Australia, to become the principal of the College at Melbourne.

The Rev. J. C. Potter that of the church, Whitby, Yorkshire, from disease of the heart.



THE  
*Missionary Magazine*  
AND  
CHRONICLE.

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POLYNESIA.  
LOYALTY ISLANDS.

LATE OPPRESSIVE MEASURES OF THE GOVERNOR OF NEW CALEDONIA ON THE  
ENGLISH MISSIONARIES AND THE NATIVE PROTESTANT CHRISTIANS.

Our readers were informed in our last number that a memorial had been addressed to the Emperor of the French on the subject of these despotic and injurious proceedings, signed by noblemen and gentlemen of high official position, and forwarded through the French Ambassador. We now give a copy of this document, together with the reply of His Majesty the Emperor.

“ TO HIS IMPERIAL MAJESTY NAPOLEON III., EMPEROR OF THE FRENCH.

“ London, Jan. 13, 1865.

“ MAY IT PLEASE YOUR MAJESTY,—We, the undersigned, with feelings of profound respect, beg to request your Majesty’s obliging and considerate attention to the accompanying statement of Protestant missionary operations in the Loyalty Islands, South Pacific, and the suppression of these labours by M. Guillaïn, Governor of New Caledonia, in the month of June, 1864.

“ Your Majesty needs not to be informed that the benevolent and religious classes of our countrymen have long been engaged in Christian and philanthropic efforts, with a view to extend the blessings of civilization and true religion among heathen tribes and nations; and we confidently assure your Majesty that the deepest sympathies of the several Protestant Missionary Associations of Britain have been intensely excited by the painful facts narrated in the statement which we have now the honour to submit.

“ Many of the most successful efforts made by English Protestant missionaries have been accomplished among the debased and savage islanders of the South Pacific; and of this fact the past and present condition of the islands of the Loyalty Group supplies abundant evidence. Twenty years since, before Christian teachers visited those islands, murder and cannibalism were the common practices of the natives; and the lives of strangers who ventured upon their shores were often sacrificed and their bodies consumed. But now these horrid practices are of rare occurrence, and the character and habits of thousands of the people present a transformation over which the Christian philanthropist must sincerely rejoice.



"We cannot, therefore, entertain a doubt that your Majesty will share in our deep regret that labours so highly beneficial should be prohibited or restrained, and that the disinterested and self-denying men by whom they have been accomplished, should be deprived of the pleasure of continuing their works of mercy for the further improvement of the islanders.

"We are able confidently to assure your Majesty that the reasons assigned by the Governor of New Caledonia for the oppressive measures he adopted are mistaken and unfounded. The English missionaries were accused of denationalizing the native Christians of Lifu by teaching them the English rather than the French language; whereas there was, probably, not a single native who understood a word of English, the missionaries having learnt the language of the people, in order to give them instruction in the only way in which it was practicable. The representation, also, that the missionaries had encouraged the islanders to resist the French authority was equally unfounded, as the Governor of New Caledonia had never claimed any authority in Lifu up to the period when these hostile proceedings were adopted.

"We are glad to know that the measures of M. Guillaïn were adopted on his own responsibility, and that they require your Majesty's sanction to give them force and perpetuity, because we feel convinced, from your Majesty's well known attachment to the great principles of social justice and religious freedom, that these oppressive restrictions will be revoked, and that the English missionaries will be allowed as heretofore to carry on their peaceful and beneficial labours, and, together with the native Protestant Christians, to enjoy without restriction the ministrations and ordinances of Christianity.

"We beg to assure your Majesty that such an enlightened and generous exercise of your Imperial prerogative will be gratefully appreciated by all classes of our countrymen, and by none more highly than the friends of Christian Missions whom we have the pleasure to represent.

"With every sentiment of profound respect, we have the honour to be,

"Your Majesty's most faithful servants,

"SHAFTESBURY.

"CHICHESTER.

"A. C. LONDON.

"ARTHUR P. STANLEY, Dean of Westminster.

"WARREN S. HALE, Lord Mayor.

"THOMAS DAKIN, Sheriff of London and Middlesex.

"ROBERT BESLEY, Sheriff of London.

"JAMES ABBISS, Alderman.

"JAMES CLARKE LAWRENCE, Alderman.

"D. H. STONE, Alderman.

"THOMAS CAVE, Ex-Sheriff of London and Middlesex.

"A. KINNAIRD, Treasurer of the London Missionary Society.

"S. MORTON PETO, Treasurer of the Baptist Missionary Society.

"ARTHUR TIDMAN, Secretary to the London Missionary Society.

"HENRY VENN, Secretary to the Church Missionary Society.

"EDWARD B. UNDERHILL, Secretary to the Baptist Missionary Society.

"WILLIAM B. BOYCE, Secretary to the Wesleyan Missionary Society."



To the preceding memorial the Emperor of the French returned the following gratifying reply:—

“Aux Tuileries, le 24 Janvier, 1865.

“MESSIEURS,—J’ai reçu les réclamations que vous m’avez adressées relativement aux dispositions récemment prises dans les Isles de Loyalty par le Gouverneur de la Nouvelle Calédonie. Je fais écrire au Commandant Guillain pour blâmer toute mesure qui mettrait une entrave au libre exercice de votre ministère dans ces contrées lointaines. Je suis assuré que loin de susciter des difficultés aux représentans de l’autorité Française, la mission Protestante comme la mission Catholique l’aideront à répandre chez les indigènes de l’Archipel les bienfaits du Christianisme et de la civilisation.

“Recevez, Messieurs, l’assurance de mes sentimens distingués.

“NAPOLEON.”

#### TRANSLATION.

“Tuileries, 24th January, 1865.

“GENTLEMEN,—I have received the Memorial which you addressed to me relative to the measures recently taken in the Loyalty Islands by the Governor of New Caledonia. I am writing to Commandant Guillain to censure any measure which would impose a restraint upon the free exercise of your ministry in those distant lands. I feel assured that, far from raising any difficulties in the way of the representatives of French authority, the Protestant Mission, as well as the Catholic, will seek to diffuse among the natives of the Archipelago the benefits of Christianity and civilization.

“Receive, gentlemen, the assurance of my distinguished consideration.

“NAPOLEON.”

We feel assured that the friends of Missions and of religious freedom will receive with sincere thankfulness the announcement by His Majesty Napoleon of sentiments so truly enlightened and just—sentiments which we trust his representatives in the Loyalty Islands will carry out in their integrity, so that our missionaries and their people may henceforth enjoy the freedom and security which the Emperor intends to grant. Above all, we most earnestly desire that the friends of Missions generally, and the members of our Society in particular, will give humble and hearty thanks to Him “by whom kings reign and princes decree justice,” that He has brought about this favourable and peaceful termination to the unwise and oppressive interference by M. GULLAIN with the happiness and prosperity of the Mission Churches.

We shall not fail, by the first post, to forward to our brethren in the Loyalty Islands, now labouring under such painful restrictions, the above gratifying intelligence; and we doubt not that, while it will afford them unspeakable delight, they will use their restored liberty in the spirit of moderation and the meekness of wisdom.



## MADAGASCAR.

WE have been gratified during the past month with an interesting and instructive letter addressed to the Home Secretary by the Rev. ROBERT TOY, who has been labouring in the capital since September, 1862, and has therefore witnessed the progress of the Mission from the time of its re-establishment after the death of Queen Ranavalona. Mr. Toy is the Minister of the most numerous Native Church and Congregation in the city of ANTANANARIVO; and in the following letter he reports his labours not only in the capital, but among the villages of the surrounding country, in which there are no less than *fifteen* congregations enjoying his superintendence. The writer also confirms the general statements given in our last number as to other Churches in the capital, with the state of the Schools, and the general interests both of the Mission and the country.

EXTRACT OF LETTER FROM REV. ROBERT TOY, DATED ANTANANARIVO,  
DECEMBER 30TH, 1864.

SECURITIES BY TREATY FOR THE PROTECTION OF CHRISTIANITY IN  
MADAGASCAR.

“Mr. Pakenham, our Consul, has again come up to the capital with a view to complete the English treaty; but the alterations required by the Malagasy authorities exceed his power to grant, and he has therefore sent it home to Earl Russell. From what I have learnt, I think the probability is that it will be accepted by the British Government, as, except in two or three points, the alterations are very unimportant. I think that the article respecting Christianity is, on the whole, all that we can desire. In addition, however, to Ambohimanga, mentioned before as being closed against all foreigners, they now wish to include Ambohimambola and Amparafaravato, all being in the same district. With these exceptions, the whole country is open to us; but the Government will undertake to insure full protection only in such places as are under the control of a duly authorized governor. The principal reason for this is, that they hold only a nominal rule over a great portion of the country. As a proof of this, their messengers carrying despatches to the Governor of Fort Dauphin, in the south, are obliged to perform a great part of the journey by night, in order to pass safely through the tribes occupying the intermediate country.

The clause in the treaty referring to all places of worship built in the country is, I think, as favourable as we can well expect, and is certainly as much as they will willingly grant. I succeeded in getting them to make some slight alteration in the wording, so as to insure the places being appropriated to the special object for which they should be built; but they insist upon their being recognised as belonging to the Queen, whatever money may be expended upon them. They will allow no foreigner to hold any claim for any lands whatever; and the late affair with the Lambert Company has considerably increased their caution in this respect. They are, undoubtedly, very desirous of concluding the treaty with England; but they are most suspicious lest they should commit themselves in any way, and concede anything which might



eventually be construed into a right to interfere with the internal affairs of the country.

#### PACIFIC DISPOSITIONS OF THE GOVERNMENT.

“Since the removal of the late Prime Minister considerable improvement has taken place in the general state of the country. No new attempts to create a revolution have been made, and no fresh rumours respecting the resuscitation of the late King have arisen. It is now generally believed that the previous ones were set afloat by the authorities themselves, for the purpose of discovering who their real friends were; at all events, they seem to have been well informed from the first in reference to the principal parties implicated. With respect to the parties concerned in the last attempt to overthrow the Government, they have acted, on the whole, with very considerable forbearance. Except in the case of eighteen persons put to death, and a few others put in chains, a free pardon has been granted to all, and those in concealment have been invited to return in good faith to their homes—an offer which, I believe, all have availed themselves of. Altogether, I believe the prospects of Christianity have brightened considerably since the date of my last letter.

#### STATE AND PROGRESS OF THE MISSION.

“The actual increase of the number of persons who attend the different places of worship in the town has for some time been very trifling; but, of those in regular attendance, a considerable number have come forward during the year as candidates for baptism and Church-fellowship. Since the arrival of the new missionaries two fresh churches have been opened, but their congregations have been made up chiefly from the other chapels.

“With respect to my own work, everything seems going on as satisfactorily as I could wish. During the year we have put up a good, substantial clay chapel, much larger, and in every respect better, than the old one, which, besides being too small, was built so hastily as to be scarcely safe to worship in during a heavy storm. I never miss a month without baptizing several. Last Sunday eighteen were baptized, and seven more have already given their names for the following month. The number of members now on the church book is 220, and upwards of thirty are waiting to be admitted.

“In addition to the Church at Ambohipotsy, I have now under my care *nine country Churches*. These I continue to visit as often as possible. Our great want, with reference to the latter, is teachers and the means of supporting them, the Churches themselves being all too poor to do so, many being slaves, and others possessing nothing besides a little ground for growing rice. A few good teachers placed in some of the country towns might be most advantageously supported by the Society. They would carry on the school during the week days and preach on the Sunday. The Churches, in some cases, would be able to do a little in the way of supplying them with rice, so that the expense to the Society need in no case exceed a dollar and a half or two dollars a month. With a number of well-trained, earnest men stationed in the districts occupied by each missionary, to whom they should be responsible for the efficient discharge of their duties, a great accession of strength, at small cost, would be acquired, and the good done, I am satisfied, would be incalculable. Unless, too, some such arrangement be made, it is almost useless to send out



a schoolmaster qualified to train native teachers, as the money spent in their education would be in most cases thrown away. There is not a congregation in the capital that supports a teacher, the only money received for that purpose being the pence of the children, which scarcely in any case exceeds three shillings per month. If anything is efficiently done in the country towns at present, it must be by receiving some such trifling help from the Society.

"I still continue to give instruction to the young men formerly taught by Mr. Ellis, and am in hopes that the time spent over them will be productive of beneficial results. For some time after the revolution I confined them exclusively to the English language, but I am now doing all I can to give them a more general education."

We have also received a long letter from our venerable friend the Rev. WILLIAM ELLIS, in which he repeats former statements to the effect that both in the capital, and in different parts of the country, the prosperity and extension of the Mission are most encouraging. The following brief passages will afford our readers pleasure:—

"One of the largest Churches in the capital has recently taken a step, the most important that any Church has yet taken, tending to the stability and permanency of Christianity in the country. They have agreed to provide an annual stipend adequate to the necessities of their two Native Pastors; and there is no reason to doubt either that they will fulfil their agreement, or that other Churches will follow their example.

"Increased attention has been given to the Schools in connection with the several congregations, and proportionate encouragement has resulted.

"Glad tidings of the extension of the Gospel in distant parts multiply upon us, and the congregations and Churches, both in the immediate and more remote villages, manifest tokens of steadfastness and prosperity. New chapels have been erected in several, and others are in progress. At ILAFY, about five miles to the north of the capital, the people have built one of the best finished native chapels which we have yet seen in Madagascar. They have fitted it up with minister's room and vestry; and, though large, it was, on the day on which it was opened, well filled. I have, during the last few months, repeatedly visited the Christian villages in the northern part of IMERINA, and have been greatly encouraged."



## INDIA.

### BENARES.

#### ORDINATION OF PATRAS, NATIVE PASTOR.

THE hope of the Church for the universal diffusion of the Gospel in India, rests, under God, on the supply of well qualified pastors and teachers, raised up by His providence, for the competent discharge of the duties of the ministry. Our Society has, happily, in the different provinces of India, several hundred native agents, including evangelists, catechists, and school-



masters; but our missionaries have not hitherto felt at liberty to ordain to the pastoral office more than a limited number of these native brethren. They have "laid hands suddenly on no man," but have required satisfactory grounds for confidence in the established character and Christian gifts of those whom they have ordained to the ministry. We are gratified to be able, in our present number, to report the ordination of two such native evangelists, and we earnestly hope that many more, after a proper period of probation, may hereafter be set apart to the pastoral office, with the same feelings of satisfaction to our English brethren as those whose ordination is here reported.

"Benares, November 21st, 1864.

"MY DEAR BROTHER,—Enclosed is a programme of the services which were held last week in connection with this Mission, on occasion of the meeting of the District Committee in Benares. The services were of a most interesting character, and were very well attended. The most important of all, perhaps, so far as the welfare of the Mission is concerned, was the ordination of our senior catechist, PATRAS. The Mission chapel was well filled; and amongst the congregation were the Revs. Messrs. Smith, Leupolt, Fuchs, and Stern, of the Church Missions of Benares and Gurruckpore, whom we were gratified to see present on such a solemn and interesting occasion. Most of them were acquainted with our native brother, and all thought, with ourselves, that, in ordaining him to the ministry, we were taking a right and proper step. I need not say how much my own mind had been exercised on the subject for months previous to the ordination; but I became more and more satisfied that it was not only an act of justice to Patras that he should be ordained, but that, as a pastor, his influence among the Christians, and the people generally, would be greatly increased. The first part of the service was in English, and was commenced by Mr. Blake and concluded by Mr. Storrow, who delivered the Introductory Discourse. After this, the Hindustani portion of the service began, when the Rev. Kāshi Nath Dutt asked the questions, which were severally replied to by Patras reading from a carefully-prepared paper. Next came the Ordination Prayer, which was offered by myself, the brethren of the Committee, with Kāshi Nath, uniting in the imposition of hands; and Dr. Mather delivered the charge and terminated the service.

"The answers to the questions were excellent, and I am sure all must have been satisfied with them. The answer stating the confession of faith was clear and explicit. I do not think it necessary to send you a translation of these replies; but, were I to do so, you would be much pleased with them. Dr. Mather's charge in Hindustani was most earnest and impressive. The senior missionary of the Church Mission said afterwards, that he wished several native brethren of his Mission, (mentioning their names), who were not there, had been present; and he hoped it would be printed. Altogether, the service was one of great solemnity, and the remembrance of it will, I doubt not, be retained by the brethren present, European and native, for many years to come.

"But the moral weight of this step I already feel to be very considerable among the native community. An impetus has been imparted to our work



of a novel character. The native Christians have begun to be conscious of a spiritual power residing among themselves, of which they were previously unaware. Instead of being so dependent upon the missionary in regard to all topics, as formerly, they will now, I hope and believe, learn to look up to one raised from amongst themselves, who is capable of giving them advice and of settling their difficulties. We have now two ordained native brethren in the Mission—Káshi Nath Dutt, from Bhowanipore, and Patras, both men of prayer, devotedness, and zeal. I thank God that He has given us such men.

“My mind is greatly comforted and encouraged as I look forward to the future history of the Mission. I believe we have a glorious career before us. Our bazar preaching and our schools are exerting a great influence over the heathen in the neighbourhood. Only a few days ago, to my great surprise, two of the chief priests of a renowned place of pilgrimage near the Mission, to which it is said some 40,000 pilgrims annually resort, attended by seven or eight disciples, visited the Mission—for what reason, do you suppose? To abandon idolatry, and to embrace Christianity. They were not baptized at the time, however, on account of some trivial difficulty which they raised amongst themselves, not against the rite of baptism, but in regard to the order of precedence in which they were to be baptized: some wishing that all should be baptized at once, while others wished that some should be baptized at one time, and some at another. I have still hopes that some of these men will avow their faith in Christ. But, what struck me with immense astonishment was, that priests deriving considerable revenues from the offerings of idolaters, one of whom, of seventy or eighty years of age, was a man well known, I should say all the way from the Punjab to Calcutta, should voluntarily come to us to express their faith in Christ as their Saviour. May the Lord show mercy upon them, and bring them into His fold! I feel assured that we shall receive the earnest prayers of yourself and the Directors for the prosperity of this Mission, and for the blessing of the Lord to descend abundantly upon our new ministerial brother Patras.

\* \* \* \* \*

“REV. DR. TIDMAN.”

“Believe me, yours most sincerely,  
(Signed) “M. A. SHERRING.



## CUDDAPAH.

ORDINATION OF JOSEPH MASON, NATIVE EVANGELIST.

LETTER OF REV. EDW. PORTER, ADDRESSED TO THE FOREIGN SECRETARY.

“Madras, December 27, 1864.

“MY DEAR DR. TIDMAN,—I have to inform you of the public ordination of our native brother, Mr. JOSEPH MASON, to the responsible office of the Christian ministry, in connection with the Mission Church at Cuddapah and the surrounding stations attached to it. This interesting service took place in our Mission chapel at Cuddapah on the 19th of December, when a large



and attentive audience, chiefly consisting of East Indians and natives, were present, and listened with deep attention to the various discourses then delivered. Our brethren, the Rev. C. Campbell, of Bangalore, and the Rev. J. P. Ashton, of Madras, kindly rendered us their valuable help in this service.

“After singing by the congregation, and prayer by myself, the 4th chapter of 1 Timothy was read by the Rev. C. Campbell, who gave a short discourse on the Scriptural origin of ministerial ordination by the laying-on of the hands of the presbytery; referring to the act especially as a simple recognition by the elders of the Church of the fitness, mental and moral, of a Christian brother to exercise the gifts of the Christian ministry in a certain portion of the Lord’s vineyard, and duly to perform the administration of the Christian ordinances of baptism and the Lord’s supper. It was then stated that, having examined our brother on the great points of the Christian faith, and having had satisfactory evidence of his Christian character and conduct, we were about to set him apart to the solemn office of the Christian ministry. After the discourse was finished, and the usual questions put to the candidate and answered, a solemn and affecting prayer was offered up by Mr. Campbell, with the laying-on of the hands of Messrs. E. Porter and John P. Ashton. Our dear native brother was bathed in tears during the whole of the time, and we all felt on this occasion how solemn were the vows which we had already made before God and His Church in reference to the duties and responsibilities of the Christian ministry. I trust that we all could say in sincerity, at that solemn period, ‘It was good for us to draw near to God.’

“After the prayer was finished the congregation again sung an anthem well known in England, ‘How beautiful upon the mountains;’ after which I offered the charge in Telugu to our native brother, taking the words of Paul to Timothy as the ground of my discourse (1 Tim. iv. 16)—‘Take heed unto thyself, and unto the doctrine; continue in them;’ showing the necessity, in every Christian minister, of deep personal piety, faithfulness, and love in the performance of his public duties in the Church, careful visitation of the sick and the poor, as also the duty of maintaining a consistent and upright conduct in the sight of the world; seeking to avoid giving any occasion to the adversary to speak reproachfully. After the charge was finished another hymn was sung, and then the Rev. J. P. Ashton addressed the congregation from the words of the Apostle to the Hebrews, ‘Obey them that have the rule over you.’ The congregation were then dismissed with prayer and singing the doxology.

“Thus ended one of the most delightful and refreshing services I have witnessed in this heathen land. May a large measure of Divine influence rest upon our dear native brother who has thus been solemnly set apart to the work of the Christian ministry, and whose conduct, and attainments in Christian theology, have afforded us the most pleasing evidence of his fitness for the great work! Let me entreat your prayers that many more may be raised up like him, to spread the saving knowledge of Jesus Christ through this dark land.”

In the same letter our respected brother Mr. Porter gives the following



encouraging report of his successful efforts among the Teloogoo villagers in the district included in his itinerant labours :—

“ You will, no doubt, be gratified to hear that, during my last visit to our out-stations in November, I had the pleasure of baptizing upwards of fifty natives (including adults and children), most of whom had been three years under Christian instruction, and have given satisfactory proofs of their entire rejection of idolatry, and the sincerity of their faith in the Lord Jesus.

“ Forty of the above number belong to a village called Velevely, about two miles from Dhur, and have, for some time past, given up all connection with the heathen festivals carried on in their village, and in the neighbourhood around. A school has been established for their benefit for three or four years past, and the children in attendance generally number upwards of twenty.

“ The Christian schoolmaster at the village daily holds evening prayers with the inquirers and their families. At this meeting the Scriptures are read, and a catechetical exercise held with the adults and children. The above interesting group were baptized by me at the chapel at Dhur (which is one of our chief out-stations) on Monday, the 21st of November. This humble place of worship has been lately repaired, and will seat comfortably upwards of 100 persons. On the previous Lord’s day upwards of eighty persons attended at our morning service, and manifested the deepest attention to the Word of Life. On the occasion of their baptism they all came in clean attire, with the mothers and their little ones in front of them, presenting themselves before the Lord to avow their faith in our Divine Redeemer, and to consecrate themselves to His service.

“ It was, indeed, to me an interesting and a cheering sight to see forty precious souls, formerly immersed in all the darkness and uncleanness of idolatry, now coming forward and saying, with Ephraim of old, ‘ What have we to do any more with our idols? The Lord, He is our God; Jesus, He is our Redeemer.’ With the help of our native evangelist, I held a long and interesting examination of the candidates in reference to the chief doctrines and facts of the Christian revelation, and was much gratified with the knowledge they evinced of the important points of our holy faith. I questioned them in reference to the attributes of the true God, the nature of the human soul, the sinful state of man, and his consequent guilt and misery; the moral law, and the numerous ways in which man transgressed it; and the way of pardon, peace, and eternal life, through the incarnation, death, and glorious resurrection of our blessed Redeemer.

“ After the examination I prayed with them in Telugu, and then gave a brief discourse on the nature of Christian baptism, its spiritual meaning and consequent responsibilities. I then baptized forty of these interesting inquirers, praying to the Great Head of the Church, that He would pour out His Spirit upon them, and make them new creatures in Christ Jesus. We concluded this interesting service by singing and prayer; after which this little group of native Christians returned to their homes, rejoicing in the liberty wherewith Christ makes his people free.

“ Let me entreat your prayers, and those of the friends and supporters of



our Society, that the Lord may pour out His renewing Spirit on these young converts, and enable them to shine as lights in the midst of the dark and depraved heathen by whom they are surrounded.

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“With our united kind regards to yourself and the Directors,

“Yours, very truly,

(Signed)

“EDWARD PORTER.

“REV. DR. TIDMAN.”

### BANGALORE.

ONE of the greatest obstacles, next to caste, to the progress of the Gospel in India, has been realized in the habits of comparative seclusion generally observed by Hindoos. This gigantic difficulty still exists in great force; nevertheless, it has in an encouraging degree been overcome. This has been effected partly by the long-continued establishment of female schools of different classes, together with the system of Zenana visitation, which has recently been attempted with encouraging success.

Our devoted brother, the REV. COLIN CAMPBELL, who has laboured in India for thirty years past, and has recently returned to that country, is anxious to correct what he believes to be an exaggerated estimate of these difficulties, entertained by Christians at home; and, with that view, he recently addressed the following instructive and encouraging letter to a Christian friend in Scotland, of which we gladly avail ourselves:—

“Bangalore, October 9th, 1864.

“MY DEAR FRIEND,—I think it is time for me to write a few lines, both for your own sake and for the sake of the many good ladies in the good old town of Paisley, who take an interest in our missionary work

“The time when I enjoyed Christian fellowship with you, and others of the Lord’s people in my native town, was short, but very sweet; and now I look back upon that hallowed season with pleasure. But it is mingled with feelings of regret that I did so little to commend the great and glorious cause in which I am engaged. And this, I suppose, I shall always feel to the end of my days.

“Indeed, it is very much the same here. ‘Who is sufficient for these things?’ What impotent creatures we are! and what a mighty work we have taken in hand! May the Lord, whose glory we seek, and to whom we wish this rebellious people to turn, graciously help us on in our work.

“I trust that this object will, in a measure, be accomplished by my temporary sojourn among you; you know a little more of me now, as well as of my wife, and you may be the more disposed to grant my request when I say, in deep earnestness of spirit, pray for us; pray for me and all my fellow-labourers. And if the Church generally is thus stirred up to call on the Lord often on behalf of His missionary servants, I believe the time will soon come when the Spirit shall be poured out from on high, and the wilderness shall become a fruitful field, and the fruitful field shall be counted for a forest. The effectual



fervent prayer of a righteous man is of much avail. I believe this most surely, and therefore I plead for such prayers for our good cause.

#### FALSE IMPRESSIONS REGARDING THE SECLUSION OF HINDOO WOMEN.

"I wish to make a few remarks on a speech which is reported in 'The Female Missionary Intelligencer,' as delivered by a highly respectable clergyman of Dublin. Among other things, the speaker said: 'In the Indian population—indeed, in all Eastern populations—man stands distinct from woman. She is unapproachable by male influence; and this gives the key to the whole formation of this society; for a missionary in the East may be most devoted to the Lord's work, yet he cannot reach one single female mind, except by such surreptitious means as may endanger his own head, and certainly the life of his victim, in the heroic effort. Females covered up in the Zenanas, left in that peculiar seclusion by the law of their land, know nothing of the glad tidings of the Gospel, never hear the Word of Life, never come to the preaching of the missionaries; if they attempted it they would be branded with disgrace.'

"Now, I hope the ladies of England do not require all this to stir them up to help us in our female school-work in India; because I am prepared to show them that there is no such state of things in India. There are a *few* females in India, 'covered up in the Zenanas' in the sense intended by Mr. Pollock; that is, entirely secluded—such as the wives and concubines of the native Princes, and some of the Mohammedan women of the very highest classes. I should say there are comparatively few of the others so *entirely* shut up. At all events, I do not know of anything like this in this part of the country. Those who may be called native *ladies* in the Mysore country, perhaps, do not go very much out; but they do go about; and if gentlemen go to the houses they may see them and converse with them. I grant it, that they are very shy of us, and that we do not see much of them; and therefore, we very much want our ladies to visit them and teach them. Still, it is not quite true, even of the women of the high classes, that they *never* have, or *may* have, an opportunity of hearing the Gospel.

#### THE NATIVE FEMALES INCREASINGLY OPEN TO CHRISTIAN INFLUENCE.

"Much less is this correct of *women generally*. They may be seen everywhere, traversing the streets and in all public places. We do not see much of either men or women *in their houses*, but they all live a great deal out of doors; and when we preach from street to street, and especially from village to village, we in effect preach from house to house. I have preached in the hearing of hundreds, I may say thousands, of women since I came to India. In all my missionary excursions I have had *some* opportunities of conversing freely with women as well as men. Therefore, it never has been realized in my case, that 'she is unapproachable by male influence,' and that the missionary 'cannot reach one single female mind.' The men have generally formed the large majority of my congregations; but now and then, even in the large towns, women appear among them, and still more in the villages; and for some years their numbers have gone on increasing. Before I left India, and very often when I was at home, I gladly called attention to this



fact, as one among many proofs that there is a change coming over the Hindu female mind.

“A few mornings ago, when I was preaching at the corner of a street, I observed a woman looking out from a window close by. She was in a position to hear every word I said, without being observed by anybody; and I daresay the sound of the Gospel has often entered the female ear, and perhaps the female heart, in a similar way.

“In years past I have conversed at great length with intelligent Hindu women, whose faces I may never see again. One of a group gave me this as her blessing: ‘May you be always cool.’ Very appropriate in a hot climate. And my blessing to these sable sisters in return is: ‘May the love of Jesus be soon kindled in your hearts.’ This very day, in the heart of this great city, after I had preached in a crowd of men, *not without women*, I was walking along a narrow street, and stood for a little near a house where two or three men were conversing. I spoke to them, and presently a large number of people assembled; and I think about a dozen women, old and young, looked out from the house before which I was standing, and listened attentively to all I said.

#### ZENANA AND OTHER FEMALE SCHOOLS OF BANGALORE.

“I am sure the reverend speaker will be thankful that the state of things in India is not quite as he supposed. Still, I most heartily rejoice in all that is done in all our female schools of *every* description. Our Girls’ Boarding Schools, our Girls’ Day Schools, and our Zenana Schools, are all helping forward the cause; and we need no exaggerated statement of the secluded state of the females in India to make us feel the *vast* importance of these schools. When we get girls into our schools, we make sure of making them *thoroughly* to understand the Gospel; and I should think it will soon be seen that they who enjoy the benefit of such instruction will very *rarely* be *heathen*, like their less enlightened neighbours. Alas! we have too much reason to fear they will not all believe *savingly* in Christ; but I am confident with regard to a large number of them, that faith in their own gods and superstitions is gone for ever.

“You will observe that the Zenana Schools are schools in the *houses* of some of the higher classes of Brahmins, and of other high-caste natives, for the benefit of adult females, who will not come to a public day school. Of course such a school requires a lady. It is comparatively a new branch of the work. Some years ago, such an effort would have been quite hopeless; but other efforts in former days have prepared the way for this. *Now* may be the time to add this to our other modes of operation. In the temporary absence of my wife, I am allowed to superintend the Female Day Schools left by Mrs. Sewell. These are six in number—five Canarese and one Tamil. The number on our list is, I believe, about 200 girls.

“Sometimes I am delighted with the smiling faces, the sharp intelligent eyes, and ready answers of these girls. I wish you could go with me to these schools, as some of the Christian ladies here have done, to witness an examination. I think you would sing for joy. But I have used the wrong word: I cannot say *satisfaction*; there is a feeling of joy and affection for those



Hindu females, but I can never be *satisfied* till I see them penitent at the feet of Jesus. I want you all to pray *earnestly* for this. Not a few of the girls have quite knowledge enough for this; but they want the influence from above—that *very thing* without which all the religious privileges of happy Scotland would be vain.

“I have left myself little space or time to give any particular illustrations of these general statements; but I was anxious to make this one matter clear. I hope I have done so, and I hope you will be prepared to help us in giving those, at least in your own immediate circle, a more accurate idea of the condition of females in India, than some people at home seem to have. I know it is very difficult, after all we say, for those at such a distance properly to comprehend the real state of things; but Mrs. Campbell will be able to enlighten you still further if you need it.

“I must now say farewell for the present. Remember me very kindly to those of your house, and also the friends who know me. The Lord be with you and prosper all your work.

“MISS WHITE,  
“Paisley.”

“Yours truly,  
(Signed) “C. CAMPBELL.

### NEW MISSIONARY SHIP.

WE are happy to inform our readers that the Directors, after a careful consideration of the entire case, have entered into an engagement with one of the most respectable shipbuilders in the North for building a new missionary ship. They trust that, when completed, the “JOHN WILLIAMS” will be equal, in some respects superior, to her predecessor; and, although they cannot entertain the hope that she will be ready for sea until nearly the end of the year, yet the advantages to be secured will be an ample compensation for the delay.

With what intense desire our brethren in the South Pacific anticipate her first and future visits will be learnt from the subjoined letter of the Rev. W. WYATT GILL, of Mangaia; and the readiness of the Native Christians to contribute from their limited resources towards the purchase of the new ship, has been evinced not only by the Christians of *Mangaia*, but also by the children of *Samoa*, as will be seen from the brief communication we subjoin from a recent letter of the Rev. Dr. TURNER.

#### LETTER OF REV. W. WYATT GILL.

“Mangaia, October 27th, 1864.

“MY DEAR DOCTOR,—I have just enclosed to the Rev. G. Morris a bill of exchange, payable at three months, for the sum of 250 dollars; *i.e.*, £50. Mr. Morris will kindly forward the amount to the Treasurer, when paid. This sum represents the contributions of our people towards the purchase of a new missionary vessel. It has been freely given, with many prayers that we may speedily see another ‘Messenger of Peace’ in these seas. We trust that the



new vessel will not be smaller than the one we have lost, and that she will bear the honoured name of 'John Williams.' Throughout these seas the dear old 'John Williams' was known and waited for with the deepest interest. Though she will no more return to gladden our hearts, we trust that the great work will be carried on with greater vigour and efficiency than ever. May we not hope for a new route with the new ship? The 'Day-spring' will visit the New Hebrides—that vast and populous group of islands. Are the limits of *our* missionary operations to be contracted? My belief is that when a Mission ceases to grow it will surely, though perhaps slowly, decay and fall into decrepitude. To the north of the route of the old 'John Williams' lie a number of small islands still heathen. The natives are of eastern origin, and gentle. The islands are decidedly healthy for eastern teachers, although in many instances poorly supplied with food. To our brethren at Samoa—Messrs. Turner, Nisbet, and Murray—these islands must be familiar, at least by report. Ellice's Group might be visited by the new missionary ship. Without going to the north of the line (to avoid trespassing on the ground of our American brethren), plenty of new work could be easily found for the new ship, in addition to the supply of the wants of older stations. Some time since a native of Clark's Island spent a day on shore with us. He could speak English well, had been three times to Sydney, and was altogether an interesting fellow. I asked him who Jesus Christ was. He turned sharply towards me with a penetrating glance and said, 'I never heard of Jesus Christ before. Where does that *man* live?' I did what I could, during the few hours he spent on shore, to instruct his dark mind. How greatly did some of the pious intelligent young men here long to visit his island home and teach the poor heathen there the wonderful truths of the Gospel!

"We have heard no particulars respecting the loss of our noble missionary barque, excepting that all were saved. Blessed be God for his abounding mercy. We feel deeply for our missionary brethren and sisters who have lost so much; we feel, too, for the captain and Mrs. Williams, the officers and the crew, who have doubtless lost their all. Two of the crew, as pious sailors (Geddes and Lamprelle), I shall not easily forget. Nor will they easily forget midnight prayer meetings on deck with Mr. Vivian, of Raiatea.

"We had purposed to send our eldest living child (a little girl) to England in the 'John Williams.' We are now anxiously inquiring of God the path of duty in respect to our dear little one.

"We are well, and busily engaged in the work of our Master.

"I remain, my dear Sir,

"Yours very truly,

"REV. DR. TIDMAN."

(Signed)

"WILLIAM WYATT GILL.

EXTRACT OF LETTER FROM REV. DR. TURNER, DATED MALUA, SAMOA,  
SEPTEMBER 27th, 1864.

"We have received a contribution from the children of the district, including the children of the teachers in the Institution, to help in the purchase of a new missionary ship. The children, helped on by their parents and teachers, entered with great spirit into the latter scheme, which, by the



way, was entirely a native proposal. We divided the district into three sections, and fixed a day for each on which to meet with the children, and combine, with our annual examination of the schools, the receipt of the contributions for the new ship. The classes walked up in order to the table where Mr. Nisbet and I sat, and put their subscriptions into the plate. Every one had something—that something was silver; and the whole amounted to 152 dollars, or £30 8s., which will be transmitted to Mr. Prout. The children here like the idea of having ‘a share in the concern,’ as well as the children in England, and they will look at the fine new ship when she comes with no small pleasure, as they think that *their money* paid for a plank or two, or perhaps one of the boats.”

### ARRIVAL HOMEWARD.

Rev. J. Macgowan, from Amoy, China, January 31st.

### ARRIVALS OUTWARD.

Rev. D. Meadowcroft and Mrs. M.; Rev. W. E. Mawbey and Mrs. M.; Rev. Thomas Haslam and Rev. William Lee, at Madras, December 28th.

Rev. James Good and Mrs. G., and Rev. John McLeod and Mrs. M., at Cape Town, December 29th.

### DEPARTURES.

Rev. James Roome and Mrs. R. returning to Berbice, February 16th. Mr. William Pool, and Mrs. P., with Miss Margaret Milne, embarked at Gravesend for Mauritius, *en route* for Madagascar, per “Mutlah,” Feb. 22nd.

### ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following; viz:—

For Rev. J. Jones, Maré:—To A. Legge, Esq., Eccles, near Manchester, for a Box of Books.

For Rev. R. Birt, Peelton:—To the Ladies' Missionary Working Association, Saffron Walden, for a Box of Clothing and useful articles, £10; To Mrs. Cox, Maidstone, for a Parcel of Clothing.

For the Madagascar Mission:—To Mrs. Briggs's Class, St. John's Wood Congregational Church, for a Parcel of Clothing; To Miss Whitridge, of Oswestry, and Miss Whitely, of Halifax, for a valuable Clock for one of the Churches; To the Anerley Chapel Working Party, for a Bale of useful Clothing.

For Mrs. Corbold, Madras:—To the Juvenile Society, Warminster, per Miss Martin, for a Box of Clothing and useful articles, value £8. To the Ladies of the Tabernacle, Bristol, per

Mrs. Wills, for a valuable case of useful articles.

For Rev. S. Jones, Coimbatore:—To the Young Ladies of Miss Hope's School, Wexford, for a Box of useful articles.

For Rev. William Alloway, Jamaica:—To Mr. P. Cook, Tetbury, for a valuable Parcel of Cotton Goods and other useful articles.

To Mrs. Bell, Redness; To Mrs. Erland, Notting Hill; To R. M. T. C.; To Mrs. T. Scrutton, jun.; To Mrs. Billington, Madeley, for Volumes and Numbers of the “Evangelical” and other Magazines.

The Rev. J. P. Ashton, M.A., Madras, thankfully acknowledges the receipt of three Boxes of articles for sale for the benefit of the Schools under his direction; from Barnet, per Miss Baker and Miss Stone; from Wandsworth, per Miss Ashton; and from the Poultry Chapel, per Mrs. E. Harrison.



## ANNIVERSARY SERVICES IN MAY, 1865.

THE Directors are gratified in announcing to the Friends of the Society that they have made the following arrangements for the ensuing Anniversary:—

MONDAY EVENING, MAY 8th.

WEIGH HOUSE CHAPEL.

SERMON TO THE YOUNG, by the Rev. T. W. DAVIDS, of Colchester.

*To commence at Seven o'clock.*

TUESDAY EVENING, MAY 9th.

GUILDFORD STREET WELSH CHAPEL, SOUTHWARK.

SERMON in the Welsh Language, by the Rev. WILLIAM EDWARDS, of Aberdare.

WEDNESDAY, MAY 10th.

MORNING.—SURREY CHAPEL.

SERMON by the Rev. W. L. ALEXANDER, D.D., of Edinburgh.

*Service to commence at half-past Ten o'clock.*

EVENING.—TABERNACLE.

SERMON by the Rev. RICHARD ROBERTS, of the City Road Chapel, London.

*To commence at Seven o'clock.*

THURSDAY, MAY 11th.

MORNING.—ANNUAL MEETING—EXETER HALL.

*Chair to be taken at Ten o'clock, by*

The Hon. ARTHUR KINNAIRD, M.P.,

Treasurer of the Society.

EVENING.—JUVENILE MISSIONARY MEETING—POULTRY CHAPEL.

*Chair to be taken at Six o'clock, by*

The Rev. T. W. AVELING.

FRIDAY EVENING, MAY 12th.

THE LORD'S SUPPER will be administered in different Metropolitan Places of Worship.

LORD'S DAY, MAY 14th.

SERMONS will be preached on behalf of the Society at various places of Worship in London and its vicinity.

TO THE AUXILIARY SOCIETIES IN LONDON AND THE COUNTRY.

THE Officers and Committees of Auxiliary Missionary Societies in London and its vicinity are respectfully requested to pay their amounts at the Mission House, on or before Friday, the 31st instant, the day appointed for closing the accounts. The List of Contributions should be forwarded on or before that day, in order that they may be inserted in the Society's Annual Report for 1865.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their Contributions to the Rev. EBENEZER PROUT, so that they may be received on or before Friday, the 31st instant; together with correct Lists of Subscriptions and Collections duly arranged for insertion in the Annual Report.



## NEW YEAR'S SACRAMENTAL OFFERING TO WIDOWS' FUND.

LONDON AND ITS VICINITY.									10 18 6		
Abney Chapel . . .	11	0	Ballock . . .	1	0	Cottingham . . .	10	18	6		
Anerly Chapel . . .	1	17	Barnet . . .	2	0	Coventry: West Orchard					
Bedford Chapel . . .	5	0	Barnsley . . .	2	4	Chapel . . .	3	0	0		
Bethnal Green . . .	3	19	Barrington . . .	0	10	Well Street . . .	1	9	0		
Blackheath . . .	22	5	Barrow . . .	0	14	Creaton . . .	1	3	3		
Bromley . . .	4	0	Basingstoke: London St.	2	3	Cron dall . . .	1	2	0		
Buckingham Chapel . . .	2	1	Bassingbourn . . .	1	15	Croydon: George Street	5	17	1		
Camberwell Green . . .	22	10	Bath: Argyle Chapel . . .	12	0	Trinity Chapel . . .	6	6	0		
City Road Chapel . . .	9	19	Percy Chapel . . .	14	7	Darlington . . .	1	5	0		
Clapton . . .	40	0	Beccles . . .	2	9	Dartmouth . . .	1	2	0		
Clifton Chapel . . .	1	10	Bedford: Bunyan Meeting	10	10	Deal . . .	2	0	0		
Craven Chapel . . .	20	0	Bedworth . . .	1	4	Dcbanham . . .	1	5	0		
Craven Hill Chapel . . .	14	13	Bexley Heath . . .	1	0	Deddingdon . . .	0	16	7		
Deptford . . .	2	0	Bideford . . .	3	4	Derby: Victoria Street	6	13	6		
Ebenezer Chapel, Shadwell	1	0	Bingley . . .	1	10	Do., Messrs. J. and					
Eccleston Chapel . . .	10	9	Birkenhead . . .	6	8	J. and Miss					
Edmonton and Tottenham	4	8	Birmingham: Carr's Lane	15	0	Denston . . .	5	0	0		
Enfield: Chase Side . . .	11	12	United Com- munion . . .	6	2	Devonport: Princess Street	3	3	0		
Falcon Square . . .	5	5	Bordesley Street . . .	1	0	Dorchester . . .	1	7	2		
Forest Gate . . .	2	0	Edgbaston . . .	20	8	Dorking . . .	4	17	0		
Greenwich Road . . .	2	2	Ebenezer Chapel . . .	7	17	Douglas . . .	1	17	8		
Hammersmith Broadway . . .	1	16	Moseley Rd. . .	2	15	Driffield . . .	4	0	0		
Hanover Chapel, Peckham	10	9	Saltley . . .	1	14	Dudley . . .	5	0	0		
Hare Court Chapel, Canon- bury . . .	25	19	Bishop's Stortford . . .	10	0	Dundee: Pannure Street . . .	7	0	0		
Harley Street, Bow . . .	4	3	By Sale of "Cartes de Visite" . . .	3	6	Earlsheaton . . .	1	12	0		
Haverstock Hill . . .	10	4	Blackburn: Chapel Street . . .	1	0	East Cowes . . .	2	2	0		
Highgate . . .	10	5	James Street . . .	3	10	Edinburgh: W. Walker, Esq. . .	1	0	0		
Holloway . . .	9	9	Park Chapel . . .	1	17	Elswick . . .	1	10	0		
Horbury Chapel . . .	8	17	Blakeney . . .	1	1	Eltham . . .	6	8	4		
Hornsey Park Chapel . . .	8	10	Blandford . . .	3	10	Epsom . . .	3	3	0		
Kensington . . .	20	0	Bognor . . .	1	1	Erdington . . .	2	8	0		
Kentish Town . . .	15	7	Bolton: Duke's Alley . . .	3	3	Exeter: Castle Street . . .	7	15	0		
Kingsland . . .	14	14	Mawdsley Street . . .	3	0	Fareham . . .	2	0	0		
Latimer Chapel . . .	3	0	Boston: Grove Street . . .	2	5	Fordham . . .	0	12	0		
Lewisham: High Road Union Chapel . . .	11	0	Bournemouth . . .	6	16	Fordingbridge . . .	1	1	0		
Merton . . .	2	13	Bradford-on-Avon . . .	2	2	Frome: Rook Lane . . .	1	5	0		
Middleton Road . . .	13	1	Bradford (Yorkshire):— College Chapel . . .	4	4	Zion Chapel . . .	4	10	0		
Mile End New Town . . .	3	3	Greenfield Chapel . . .	2	2	Gainsborough . . .	1	4	0		
Mile End Road . . .	1	0	Horton Lane . . .	15	0	Glasgow: Elgin Place . . .	15	0	0		
New College Chapel . . .	11	0	Lister Hills . . .	1	19	Gloucester: Southgate St. . .	4	11	3		
Norwood: Lower Upper . . .	2	5	Salem Chapel . . .	10	9	Gomersal . . .	2	15	0		
Offord Road . . .	7	19	Saltaire . . .	10	16	Gosport: Old Meeting . . .	1	0	0		
Old Gravel Pit Chapel . . .	25	0	Brentwood . . .	3	0	Gravesend, including £1 from Mr. J. Gould . . .	11	0	0		
Park Chapel, Camden Town	16	5	Bridgewater . . .	5	0	Great Berkhamstead . . .	3	9	1		
Peckham Rye Chapel . . .	5	0	Bridport . . .	2	18	Great Eversden . . .	1	12	0		
Pembury Grove . . .	5	0	Brighton: London Road . . .	6	1	Great Grimby . . .	1	12	9		
Pentonville Road . . .	2	5	Union Street . . .	8	2	Great Ouseburn . . .	0	10	0		
Poultry Chapel . . .	31	11	Bristol: Arley Chapel . . .	12	13	Green Hammerton . . .	0	7	0		
Richmond . . .	3	11	Castle Green . . .	5	7	Greenhithe . . .	3	10	0		
Robert Street Chapel . . .	4	0	Highbury Chapel . . .	31	12	Greenock . . .	3	3	6		
St. John's Wood . . .	4	4	Bromsgrove . . .	2	3	Guernsey: Eldad Chapel . . .	2	2	0		
Sutherland Chapel . . .	3	6	Bruton . . .	1	0	Guildford . . .	5	0	0		
Trevor Chapel, Brompton . . .	8	0	Buckingham . . .	3	2	Halsowen . . .	1	0	0		
Trinity Chapel, Edgware Road . . .	10	0	Bungay . . .	1	5	Halesworth . . .	1	10	0		
Trinity Chapel, Poplar . . .	13	8	Bury . . .	1	3	Hallaton . . .	0	13	0		
Union Chapel, Horsely- down . . .	1	5	Burnham Market . . .	1	2	Haltstead: Old Meeting . . .	3	8	9		
Walthamstow: Marsh St. . .	11	0	Burnley: Bethesda Chapel . . .	3	5	Hamilton: Canada West . . .	2	0	0		
Trinity Chapel . . .	1	1	Westgate Chapel . . .	4	12	Hanley: Tabernacle . . .	5	5	0		
Wandsworth . . .	4	10	Bury St. Edmunds: Whit- ing Street . . .	2	2	Hartleton . . .	1	9	0		
Weigh House . . .	19	3	Cambridge . . .	3	13	Hartlepool, East . . .	1	13	10		
Wells Street . . .	3	4	Canterbury: Watling St. . .	2	6	Mrs. W. Watson . . .	1	1	0		
Winchmore Hill . . .	3	0	Carlisle: Charlotte Street . . .	1	0	Hartlepool, West . . .	1	10	0		
Woodford . . .	10	0	Castle Hedingham . . .	4	7	Harwich . . .	1	7	0		
Wood Green . . .	1	1	Chatham . . .	5	0	Hastings: Robertson St. . .	10	0	0		
Woolwich: Rectory Place . . .	6	12	Chalford . . .	0	12	Heckmondwike . . .	1	10	0		
York Road Chapel . . .	9	0	Chelmsford: London Road . . .	11	11	Hendon . . .	2	6	8		
York Street, Walworth . . .	7	0	Cheltenham: Highbury Chapel . . .	8	0	Herne Bay . . .	1	13	1		
W. C. Gellibrand, Esq. . .	7	0	Chesham . . .	1	7	Hereford . . .	1	6	0		
Dr. Lockhart . . .	20	0	Cheshunt: College Chapel . . .	1	2	Hertford . . .	3	0	0		
W. F. . .	0	10	Crossbrook St. . .	2	16	Heywood . . .	1	4	0		
			Chester: Commonhall St. . .	3	0	Hexham . . .	1	19	9		
			Queen Street . . .	9	3	Hitchin: Mrs. D. Lloyd . . .	0	19	0		
			Chester-le-Street . . .	0	12	Hoddesdon . . .	3	5	10		
			Chiddingfold . . .	1	0	Honiton . . .	1	10	0		
			Chinnor . . .	1	4	Hopton . . .	3	0	0		
			Chippenham . . .	1	10	Horncastle . . .	0	15	0		
			Chorley: St. George's St. . .	2	0	Howden . . .	1	10	0		
			Clare . . .	1	0	Huddersfield: Highfield . . .	6	0	0		
			Cleckheaton . . .	2	2	Ramsden St. . .	7	0	0		
			Clevedon . . .	2	0	Hull: Albion Chapel . . .	8	0	0		
			Cockermouth . . .	2	0	Hope Chapel . . .	4	6	7		
			Colchester: Headgate Lion Walk . . .	1	10	Fish Street . . .	7	0	0		
			Congleton . . .	1	10	Hungerford . . .	1	0	0		
			Corfe Castle . . .	0	12	Huntly . . .	1	15	0		
						Hyde: Union Street . . .	2	0	0		
						Ilfracombe: per Rev. G. Waterman . . .	1	0	0		
						Per Rev. J. Besley . . .	1	2	6		
						J. Jones, Esq. . .	0	10	0		
						Ilkeston . . .	1	5	0		
						Ipswich: Nicholas Street . . .	4	11	0		

## COUNTRY AND ABROAD.

Acoks Green . . .	1	16	0
Accrington . . .	1	1	0
Alfriston . . .	0	10	0
Alston . . .	0	13	0
Amble . . .	0	15	8
Andover . . .	7	0	0
Annan . . .	0	17	3
Ashford . . .	2	2	0
Ash . . .	2	2	0
Ashton-under-Lyne: . . .			
Albion Chapel . . .	10	0	0
Atherstone: Coleshill St. . .	1	0	0
Avbury: Free Church . . .	0	13	6
Axminster . . .	0	15	0



Ipswich: Tacket Street	5 0 0	Nottingham: Castle Gate	10 0 0	Stratford-on-Avon	2 0 0
Itchen	0 15 0	Friar Lane	3 1 6	Stroud: Bedford Street	4 4 0
Jersey	3 12 9	St. James St.	2 16 4	Stubbin (Yorks)	1 0 0
Keighley	3 0 0	Nuneaton: Zion Chapel	1 0 0	Stubbins (Lancashire)	1 11 6
Kingsbridge	1 10 0	Oakhill	3 0 0	Sudbury Old Meeting	4 15 0
Kingston	5 5 0	Oldham	2 3 9	Sunderland: Bethel Chapel	4 0 0
Kingswood (Glos.)	0 13 3	Oldham United Commu-		Surbiton	7 8 0
J. Griffiths, Esq.	0 10 0	nion	4 4 0	Sutton	4 0 0
Kirby Moorside	1 4 4	Ombersley	0 6 3	Sutton Valence	1 14 0
Kirkham	0 17 0	Ongar	1 5 0	Tavistock	3 0 0
Knowle	0 7 3	Ormskirk	1 7 11	Taunton: North Street	16 9 0
Knutsford	0 15 0	Ossett	2 0 0	Paul's Meeting	9 2 10
Lancaster	5 10 0	Park near Bury	2 10 0	Thatcham	1 0 0
Launceston (Cornwall)	1 12 6	Parkstone	1 0 0	Thame	0 18 0
Leamington: Holly Walk	4 4 0	Pateley Bridge	0 10 0	Theddington	2 5 0
Spencer St.	8 6 0	Penrith	2 0 0	Therfield	1 1 7
Leatherhead	1 18 2	Penryn	0 16 0	Thirsk	1 0 0
Leek	3 0 0	Peterborough: Trinity Ch.	3 2 11	Thornbury	0 14 0
Leicester: Bond Street	7 0 0	Do., a Friend to Widows	1 0 0	Throop and Howe	2 9 0
Gallowtree Gate	7 0 0	Do., T. White, Esq.	1 0 0	Tisbury and Fovant	1 16 2
London Road	7 14 2	Do., a Friend	0 5 0	Tiverton	3 0 0
Oxford Street	2 0 0	Westgate Ch.	3 5 0	Tockholes	0 10 0
Lenham	0 15 0	Plaistow	1 0 3	Torpoint	0 10 0
Limpley Stoke	4 0 0	Plymouth: Sherwell Ch.	9 0 0	Torrington	1 10 0
Lincoln: Newland Chapel	8 0 0	Union Chapel	2 2 0	Torquay	8 1 6
Linton	1 1 0	Pocklington	1 0 0	Totnes	1 1 0
Liverpool: Claremont Ch.	1 5 0	Poole	2 2 0	Trowbridge: Tabernacle	5 0 0
Crescent Chapel	16 6 0	Portland	0 19 0	Silver Street	1 0 0
Great George St.	28 18 9	Portsea: Sion Chapel	2 10 0	Tunbridge Wells: Congre-	
Newington Ch.	5 2 6	Poyle	1 11 6	gational Chapel	4 0 0
Toxteth Chapel	0 18 6	Preston: Lancaster Road	2 17 8	Turvey	0 11 0
Wavertree	8 10 0	Reading: Broad Street	7 0 0	Tutbury	0 14 0
Welsh Tabernacle	2 0 0	Trinity Chapel	6 0 0	Ullesthorne	1 4 0
Long Buckley	1 6 6	Redhill	3 17 1	Upminster	3 4 6
Long Sutton	1 13 6	Ripon	1 2 0	Upper Mill, Saddleworth	1 0 0
Louth	2 18 3	Rochester	2 0 0	Uttoxeter	2 7 10
Lowestoft	4 4 6	Ross	1 10 0	Uxbridge: Providence Ch.	6 6 0
Ludlow	2 4 6	Royston: John Street	5 5 0	Wakefield: Salem Chapel	2 0 0
A few Working Men	7 0 0	Rubery	0 12 6	Zion Chapel	5 0 0
Lutterworth	2 0 0	Runcorn	1 5 0	Wallingford	2 0 0
Lymington	4 6 6	Ryde	3 10 0	Walsall: Bradford Street	5 9 8
Lynn: A Servant	0 10 0	Saffron Walden	2 0 0	Bridge Street	1 10 0
Macclesfield: Roe Street	5 0 0	St. Albans	2 5 0	Ware: High Street	2 17 7
Townley St.	2 10 0	St. Helens	5 3 0	Wareham	1 0 0
Maidenhead	4 9 2	St. Leonards	4 17 3	Warrington	3 11 8
Malvern Link	1 7 0	Salisbury: Endless Street	5 0 5	Welford	1 10 6
Mr. Bennet	1 0 0	Sandbach	2 0 0	Wellington: Cheese	
Manchester: Charlestown	0 10 0	Sandwich	1 15 0	Lane	2 11 1
Cheetham Hill	10 0 0	Sawston	1 8 0	Wellington (Salop)	0 11 0
Chorlton Rd.	12 7 10	Scarborough: Bar Church	15 0 0	Wells (Norfolk)	1 0 0
Longsight	2 10 0	Selby	1 0 0	Westerham	0 10 0
New Windsor	2 10 0	Sheffield: Howard Chapel	2 0 0	West Melton	1 1 0
Zion Chapel	8 10 0	Nether Chapel	12 3 1	Weston-super-Mare	3 5 3
Mansfield, including	41	Queen Street	5 0 0	Weymouth: Gloucester St.	1 13 0
from Two Friends	1 14 9	Stockbridge	1 2 0	Whitby	2 10 0
Marden	1 12 0	Tabernacle	1 2 6	Whitehaven	5 0 0
Market Harborough	5 11 6	Wicker Chapel	5 2 6	Whitstable	3 15 0
Market Weighton	1 1 0	Sherborne	3 3 4	Wickhambrook	1 6 0
Marlborough	1 5 0	Shrewsbury: Castle Gate	0 12 0	Wigan: Hope Chapel	3 1 4
Marlock Bath	1 5 0	Swan Hill	4 7 3	Wilmetote	0 10 0
Melbourne (Camb.)	2 5 0	Sidmouth	2 0 0	Wimborne	2 0 0
Mere	12 17 6	Skipton	1 11 0	Wimslow	4 3 3
Milborne Port	1 10 0	Sleaford	0 10 0	Wincanton	1 4 0
Milton next Sittingbourne	3 0 0	Slough	5 16 3	Windsor	6 11 0
Montrose	2 1 0	Smethwick	2 0 0	Wingham	0 19 6
Moor Green	0 5 0	Soham	1 0 0	Wingrave & Aston Abbots	1 0 0
Morley: Rehoboth Chapel	2 0 0	Southampton: Above Bar	6 0 0	Wirksworth: Temperance	
Mossley	1 11 9	South Molton	1 10 9	Hall	0 17 6
Nailsworth	2 0 0	Southport: East Bank	12 0 0	Witham	1 15 0
Newcastle: West Clayton	1 0 0	West End	3 6 4	Wolverhampton: Queen St.	10 0 0
Street	2 10 0	Southwold	1 5 0	Woodbridge: Quay Chapel	2 0 0
Newport (Salop)	2 10 0	Sowerby Bridge	1 0 0	Worcester	7 1 6
Northampton United Com-		Staines	2 15 6	Workop	1 7 6
munion	8 3 7	Stanford	2 4 0	Worthing	1 7 0
Northfleet	1 5 5	Stand	0 19 3	Wotton-under-Edge: Ta-	
North Shields	3 15 8	Stockport: Wycliffe Ch.	2 7 6	bernacle	4 10 3
Northwich	3 0 0	Stoke	1 1 0	Yarmouth	7 13 0
Norwich: Chapel in Field	5 7 6	Stone	2 0 0		
Princes Street	5 0 0	Stonehouse (Glos.)	1 11 0		
		Stowmarket	3 10 0		

£2055 14 10

*It is earnestly hoped that those of our friends who have hitherto found it impracticable to make their Sacramental Offerings to the Widows' Fund, will kindly embrace the first Sabbath in the present month for the occasion.*



## MISSIONARY CONTRIBUTIONS.

From 18th January to 18th February, 1865.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

Mrs. H. Kemble.....100 0 0	Old Gravel Pit Auxiliary.	For a Child in	Sabbath School
In memory of a	Per Mr. Curwen.	Mrs. Gannaway's	Children, for the
Brother.....100 0 0	Sunday School.	School, Neyoor.....3 0 0	New Missionary
A Friend, W.....50 0 0	Boys, for Mr. Brock-	52L.	Ship.....14 4 8
F. J. Wood, Esq.,	way's school at	York Road.	For Widows' Fund 4 9 2
L.L.D.....15 0 0	Peeleton.....6 4 10	On Account, per	Missionary Boxes.
E. B. A., for Madag-	Girls, for the Girls'	Mr. J. Neilson.....20 0 0	Jane Bennett.....1 3 11
ascar (Psalm	School at Peeleton 7 12 1	Per Mr. W. Pool.	Ellen Cooper.....0 5 10
lxxii. 19).....10 0 0	Infants, ditto.....0 5 1	Miss A. M. Ushorne,	Widow Drew.....0 6 3
A Thank-offering to	Juvenile Association 6 14 11	for School in Ma-	Mrs. Gillett.....0 7 0
Almighty God for	Ditto, for Mission-	dagascar, to be	Ellis Lunnon.....0 2 9
His sparing mercy	ary Ship.....15 18 9	under the charge	Robert Pasmore...0 2 5
Mark Mills, Esq.,	For Kohla, a Native	of Miss Milne.....10 0 0	Mrs. Peerce.....0 14 2
for India.....5 0 0	Teacher at Peeleton, South	Young Men's Mis-	Mrs. White.....0 7 11
Mary, for Madagas-	Africa.	sionary Associa-	Mrs. Westbrook....0 3 8
car Churches.....1 1 0	Sunday School Chil-	tion, at No. 18,	Eliza Wooten.....1 5 7
R. S. A. Thank-offering	dren, Mission	Wood Street.....9 16 9	Boys' Mission School and
A Friend, per Rev.	Rooms, Homerton 1 6 6	BEDFORDSHIRE.	Home.
C. F. S. Money,	James Carter, Esq. 1 0 0	Woburn.	John Allaway, Esq. 1 1 0
for the South Sea	Thos. Gardner, Esq. 1 0 0	Rev. J. Andrews.	Thos. Micklem, Esq. 1 1 0
Mission.....0 10 0	W. Underhill, Esq. 0 12 0	Missionary Ser-	James Poulton.....1 1 0
Master J. D. Mason's	Mr. Coventry.....1 0 0	mons.....4 5 9	Ex. 15s. 6d.; 91L. 13s. 10d.
Box.....0 7 6	41L. 13s. 8d.	Public Meeting.....2 6 1	Reading.
Bedford Chapel.	Onslow Chapel, Brompton.	Subscriptions.	Legacy of late Miss
Rev. T. Jones.	A. Molety, per Mr.	Thomas Letch-	Gill, per Mr. Sad-
Mr. J. Beale, Treasurer.	A. H. Baynes.....5 10 0	worth, Esq.....3 0 0	dington, £100 3 per
Rev. T. Jones.....1 0 0	Park Crescent, Clapham.	Mrs. Letchworth...1 1 0	Cent. Consols, less
W. G. Davies, Esq. 1 0 0	Sunday School.....3 6 4	F. Letchworth, Esq.,	duty, value.....80 15 6
Mr. J. Beale.....1 0 0	Southgate Road Chapel.	jun.....1 1 0	CAMBRIDGESHIRE.
Mrs. Brown.....1 0 0	Sunday School.....7 10 0	Miss Letchworth...0 10 0	Linton.
Dr. Hands.....1 1 0	Stepney.	Boxes.	Rev. G. Burgess.
Collections.....27 10 0	Juvenile Associa-	Miss Phillimore...1 2 11	Annual Meeting.....3 5 9
For Widows' Fund 5 0 0	tion, per Mr. Hal-	The Misses Bots-	For Widows' Fund 1 1 0
37L. 11s.	sey.....20 0 0	ford.....1 2 0	For New Ship.....5 13 7
Juvenile Society,	Surrey Chapel.	Miss Andrews.....0 14 0	Herbert and Percy's
for the Native Girl	Per Mr. W. H. Simms 27 0 8	Miss Green.....0 7 7	Missionary Box.....0 4 4
Ellen Reed (4-year)	Per Mr. G. C. Sanders 14 1 10	Mrs. McKay.....0 6 3	Exs. 2s. 4d.; 10L. 2s. 4d.
11 10 0	41L. 2s. 6d.	The Misses Gooding 0 6 0	CHESHIRE.
Bishopsgate Chapel.	Sutherland Chapel	Miss E. Odell.....0 6 0	Birkenhead and Wirral
Per Rev. E. Man-	Sunday School.....5 0 5	Mr. Fisher.....0 6 0	Auxiliary.
nering.....43 8 8	Tolmers Square Congre-	Sabbath School Chil-	A. H. Cowie, Esq., Treasurer.
Cambervell.	gational Church.	dren.....0 5 1	Rev. C. Goward, Sec.
Travers Buxton,	Per Mr. A. Bremner.	The Misses Hall....0 3 10	Congregational Church,
Esq. (D.) 50 0 0	Collection.....12 0 0	Widow Spencer.....0 2 11	Oxton Road.
City Road Chapel.	Trinity Chapel, Edgeware	For the Ship.....3 10 8	Rev. C. Goward.
Per Mr. D. A. Messent.	Road.	20L. 17s. 1d.	Collections.....26 11 3
Contributions.....8 19 8	John Cunliffe, Esq.	BERESHIRE.	Public Meeting.....5 17 0
For Widows' Fund 9 10 9	(D.) 100 0 0	Maidenhead Auxiliary.	Mr. A. Cowie's Bible
18L. 10s.	Weigh House.	Mr. Poulton, Treasurer.	Class.....1 0 6
Craven Chapel.	Juvenile Association.	Rev. J. Macfarlane, Sec.	For Widows' Fund 6 8 1
J. Glazier, Esq. (D.) 5 0 0	Mr. Henry J. Cook, Treas.	Public Meeting (Sir	39L. 16s. 10d.
Craven Hill Chapel.	Mr. Charles T. Walker, Sec.	S. M. Peto in the	Congleton.
Sunday School.....11 2 4	For the Native Boy	Chair).....12 3 1	Rev. J. Moore.
Hare Court Chapel.	Joseph Proctor, at	Missionary Ser-	B. Radley, Esq.....1 1 0
Per G. Cook, Esq.....6 10 6	Cuddapah.....8 10 0	mons.....11 12 4	Dr. Beales.....0 10 0
Holloway Congregational	For Native Boy	Littlewick Sabbath	S. Maskery, Esq.....0 10 0
Church.	Zachariah, at	School Children....0 14 0	Mr. Pattison.....0 5 0
Rev. Mark Wilks.	Madras.....6 0 0	Annual Subscribers.	For Widows' Fund 1 10 0
Contributions, per	For Emma Watson,	John Allaway, Esq. 1 6 0	Miss Ingle's Box.....0 8 0
D. McNeil, Esq.....22 17 6	Isabella Nixon,	Alex. Field (2 years) 2 2 0	4L. 4s.
A Friend, per Rev.	and Harriet Wil-	Mr. Fletcher.....1 1 0	Haslington.
Mark Wilks.....19 10 0	liams, in Mrs.	A Friend.....0 5 0	Spencer Bostock's
Sunday School.	Corboid's School,	William Hammond 1 0 0	Third Birthday
Class of Young	Madras.....8 10 0	Rev. J. Macfarlane 0 1 0	Gift, 25th Decem-
Women, per Mr.	For Ann Wills, in	Mr. Poulton.....2 2 0	ber, 1864.....0 5 0
Holmes, for Pee-	Mrs. Alice's School,	Mr. Rich. Poulton 0 10 6	Neston.
leton, South Africa 2 1 6	Bangalore.....6 0 0	Mr. J. O. Poulton...0 10 6	Per Miss Macle.
For Madagascar Memorial	For Elizabeth Fry,	Samuel Phipps, Esq. 1 0 0	For School at Peking 2 7 9
Churches.	in Miss Cowen's	Thomas Stuchbery 1 0 0	Sandbach.
Class of Young	School in Calcutta 3 0 0	Jos. Trumper, Esq. 1 1 0	Hape Chapel.
Women, per Mr.	For Richard Winter	Mrs. Venables.....1 1 0	For Widows' Fund 2 0 0
Holmes.....1 16 2	Hamilton, at	Dividends on Stock,	For the Ship.....1 19 6
Girls' School.....3 13 0	Shanghai.....5 0 0	for the Native	Miss Eliza Rosson,
Boys' ditto.....3 7 4	For another Boy at	Teacher Thomas	by Sale of Need-
For the Ship.....1 3 0	Shanghai.....5 0 0	Rutter.....10 0 0	work Stoppers.....1 0 0
54L. 17s. 6d.	For a Child in Mr.	Ladies' Association.	Exs. 6d.; 4L. 10s.
Horton Auxiliary.	Rirt's School,	Collected by—	Wilmslow.
On Account.....5 0 0	Peeleton.....3 0 0	Miss Phillips.....1 10 2	Rev. S. Ellis.
Latimer Chapel.	For an additional	Miss Stuchbery.....1 3 0	Collected by Mrs. Crewdson.
Sabbath School.....9 8 0	Child in Mr.	Miss Westbrook....0 16 4	Rev. S. Ellis.....2 0 0
For Widows' Fund 3 0 0	Dennis's School...3 0 0	Juvenile Mission-	Miss Ellis.....0 10 0
12L. 8s.	Ditto, in Miss	ary Association,	Miss F. T. Ellis.....0 10 0
Mile End New Town.	Cowen's School...3 0 0	for Hindoo Chil-	
Per Mrs. Paulson,	For a Child in	dren at Banga-	
on Account.....8 1 0	Mrs. Wilkinson's	lore, per Miss	
For Widows' Fund 3 3 0	School, Santha-	Poulton.....14 0 0	
11L. 4s.	pooram.....3 0 0		



Mr. A. T. Ellis.....	0 5 0	Rev. W. M. Paull ...	0 10 0
Blythe, Neville,		Mr. J. Paull.....	0 10 0
Esq., Adelaide,		Miss Cumming .....	0 5 0
Anstralia .....	5 0 0	Mr. Mitchelmore	
Mrs. Ball .....	2 0 0	(D.) .....	0 2 0
Mrs. Beaumont .....	1 0 0	Missionary Boxes.	
Miss Beaumont .....	0 10 0	Misses Willoughby	1 5 0
Mrs. Bedell .....	2 0 0	Mrs. McCrea.....	1 0 7
Mrs. Bickham .....	1 0 0	Rev. W. M. Paull .....	0 13 6
Mrs. Bickham .....	0 10 0	Mrs. Hill .....	0 10 6
Mr. R. R. Benson .....	1 0 0	Mr. Shute .....	0 9 2
Mrs. Crewdson .....	5 0 0	Mr. E. & G. Crossing .....	0 8 0
Mr. Robt. Crewdson .....	20 0 0	Miss Hodge .....	0 5 10
Mrs. R. Crewdson .....	1 0 0	Miss Stumbles .....	0 4 4
Miss Crewdson .....	5 0 0	Mrs. Pearn .....	0 5 3
Miss A. M. Crewdson .....	1 0 0	Miss Heath .....	0 3 8
Mr. A. Crewdson .....	2 0 0	Mr. Fairweather .....	0 1 7
Mr. Theo. Crewdson .....	5 0 0	Dittisham .....	0 5 4
Mrs. T. Crewdson .....	1 0 0	Exs. 12s.; 10s. 13s. 5d.	
Mrs. Dimmock .....	5 0 0		
Mr. and Mrs. Heugh	2 2 0		
Mrs. Jenkins .....	2 2 0		
Mrs. Krauss .....	0 10 0		
Misses Krauss .....	0 10 0		
Mrs. Keyworth .....	0 10 0		
Mrs. Pearson .....	1 0 0		
Mr. George Pearson .....	0 10 0		
Mrs. Pidduck .....	0 10 0		
Mrs. Roberts .....	1 0 0		
Mrs. Somerville .....	0 10 0		
Small Sons .....	0 13 6		
For Widows' Fund	4 3 3		
75s. 4s. 3d.			

## CUMBERLAND.

## Keswick.

Rev. W. Colville.

Collection .....	1 9 1
A. Fisher, Esq. ....	1 1 0
For the Ship .....	1 1 2
3s. 11s. 3d.	

## Wigton.

Rev. R. Salkeld.

Collected by Card ..	1 6 10
Mr. W. Fell .....	0 10 0
Rev. R. Salkeld .....	0 5 0
Collections .....	2 0 2
Exs. 8s.; 4s.	

## DERBYSHIRE.

## Dronfield.

Per Mr. Cullen.

Annual Collection ..	1 6 0
Mrs. May & Family ..	1 1 0
2s. 7s.	

## DEVONSHIRE.

## Axminster.

Rev. S. J. le Blond.

## Subscriptions.

Rev. S. J. le Blond ..	0 10 0
Mr. G. W. Mitchell ..	0 10 0
Mr. W. Tapscott .....	0 5 0

## Collected by—

Miss Elizabeth	
Willmott .....	1 19 4
Miss Bowdige .....	0 14 0
Mrs. Hayman .....	0 5 0
Miss Ellen Ribbands ..	0 4 0
Missionary Boxes	
and Cards .....	1 14 5
Public Meeting .....	1 4 6
Moiety of Sacra-	
mental Offering	
for Widows and	
Orphans .....	0 15 0
Exs. 6s.; 7s. 15s. 9d.	

## Sidbury.

Miss G. Thompson's	
Box .....	0 6 6
For the Ship .....	0 17 0
1s. 8s. 6d.	

## Totnes.

Per Rev. W. M. Paull.

Collections .....	7 15 9
Subscriptions.	
Mr. Rundle .....	1 1 0
Mrs. Huxham .....	1 0 0
Rev. H. Bower .....	0 10 0

Rev. W. M. Paull ...	0 10 0
Mr. J. Paull.....	0 10 0
Miss Cumming .....	0 5 0
Mr. Mitchelmore	
(D.) .....	0 2 0
Missionary Boxes.	
Misses Willoughby	1 5 0
Mrs. McCrea.....	1 0 7
Rev. W. M. Paull .....	0 13 6
Mrs. Hill .....	0 10 6
Mr. Shute .....	0 9 2
Mr. E. & G. Crossing .....	0 8 0
Miss Hodge .....	0 5 10
Miss Stumbles .....	0 4 4
Mrs. Pearn .....	0 5 3
Miss Heath .....	0 3 8
Mr. Fairweather .....	0 1 7
Dittisham .....	0 5 4
Exs. 12s.; 10s. 13s. 5d.	

## DORSETSHIRE.

## Seage.

Rev. G. Hinds.

Collection .....	2 13 9
Boxes.	
Miss N. Bonfield ..	0 14 11
Miss E. Seymour .....	0 2 1
Miss H. Collins .....	0 3 5
Miss A. Searley .....	0 1 8
Mrs. Selby .....	0 1 1
Miss S. Butler .....	0 3 7
Exs. 3s. 6d.; 3s. 17s.	

## DURHAM.

## Chester-le-Street.

Collected by Miss E.	
G. Owen .....	2 4 0
G. Downie, Esq. ....	0 10 0
Annual Collection ..	2 5 0
For Widows' Fund	0 12 0
Exs. 6s. 6d.; 5s. 1s. 6d.	

## ESSEX.

## Auxiliary Society.

Per. H. Lewis, Esq.	160 0 0
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## Halstead.

Old Meeting, per	
Mr. W. S. Wallis .....	55 7 7

## South Ockendon.

Rev. J. Morison.

Collection .....	2 1 10
For the Ship .....	5 15 7
Exs. 4s.; 7s. 13s. 5d.	

## Upminster.

Rev. H. Madgin.

For Widows' Fund	3 4 6
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## Collected by—

Miss Joslin .....	3 5 6
Mrs. D. Pinchon .....	0 19 0
Annual Subscriptions.	
Mrs. Clayton .....	1 0 0
Mr. Joslin .....	1 0 0
Mr. Joslin, jun. ....	0 10 0
Mr. Martin .....	0 10 0
Dr. Macalain .....	0 5 0
Mrs. D. Pinchon .....	1 0 0
Mr. Smith .....	1 0 0
Mr. H. Worlings .....	0 10 0
Sabbath School .....	0 6 6
13s. 1s. 6d.	

## Wivenhoe.

Collected by Cards	
for the Madagascar	
Mission .....	0 11 0

## GLOUCESTERSHIRE.

## Chalford.

Rev. E. W. Johns.

For the Ship .....	1 7 6
Widows & Orphans ..	0 12 0
Collection .....	0 17 0
2s. 16s. 6d.	

## Nailsworth.

## Forest Green Chapel.

Collection .....	3 2 0
For Widows' Fund	1 4 0
Mrs. Norton (A.) .....	2 0 0
H. and S. E. Norton ..	2 0 0
8s. 6s.	

## HERTFORDSHIRE.

## St. Albans.

Rev. W. Braden.

Missionary Sermons	11 1 0
Boxes .....	2 13 8

## Collected by—

Miss F. Pratt .....	0 14 0
Miss J. Ironmonger ..	1 6 6
Sunday School .....	1 3 6
H. Parsons, Esq. (A.) ..	1 0 0
For Widows' Fund ..	2 5 0
For the Ship .....	8 15 4
Exs. 8s.; 28s. 11s. 6d.	

## Ware.

## Church Street.

Rev. P. Law.

Contributions .....	13 0 0
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## High Street Chapel.

Rev. Dr. Leask.

Collections .....	5 10 6
Public Meeting .....	2 7 0
Anon., for India .....	1 0 0
Mr. Stoker's Mis-	
sionary Box .....	0 16 6
For the Ship .....	6 2 2
For Widows' Fund ..	2 17 7
Exs. 8s. 6d.; 18s. 5s. 8d.	

## ISLE OF MAN.

## Douglas.

Rev. A. Thompson, B.A.

## Collected by Mr. Fowler.

Miss Christian .....	0 10 0
Sums under 10s. ....	1 1 6

## Collected by Miss Robertson.

Mrs. Whiteside .....	0 10 0
Miss Gell .....	0 10 0
Sums under 10s. ....	1 13 6
Mrs. Richards .....	0 10 0

## Collected by Miss Dalrymple.

Sums under 10s. ....	1 14 0
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## Missionary Boxes.

Office .....	0 3 4
Sunday School .....	1 14 0
For Widows' Fund ..	1 17 8
For the Ship .....	11 6 6
21s. 10s. 6d.	

## KENT.

## Bromley Common.

Mr. W. Bradley, jun., to make his	
Subscription 12s. ....	0 10 0

## Eltham.

Per H. W. Dobell, Esq.

Sunday School .....	10 13 0
Missionary Boxes ..	4 13 9
Miss Mary Dobell,	
for Mrs. Corbold's	
School .....	6 0 0
For Widows' Fund ..	8 6 4
29s. 13s. 1d.	

## Folkestone.

Tontine Street Congrega-	
tional Chapel .....	

Per Mr. Smith.

Collection .....	5 14 0
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## Gravesend.

## Windmill Street.

Rev. E. S. Pryce.

A Moiety, per B. H.	
Cullerne, Esq. ....	11 13 8

## Lewisham Bridge.

Sunday School .....	1 11 3
Young Women's	
Classes .....	0 15 6
2s. 7s. 2d.	

## Maidstone.

## Week Street Chapel.

Per Miss Crispe.

Collected by Miss	
C., for Native Girl	
Sarah Jinkings .....	3 0 0
Girls' Sunday	
School, for Mary	
Maidstone .....	3 0 0
Boys' Sunday School,	
for Benjamin .....	3 0 0
2s.	

## Tonbridge Wells.

Rev. J. R. Thomson.

Collection .....	7 14 3
For the Ship .....	13 15 1
20s. 9s. 4d.	

## Sandwich.

Rev. Dr. Hillier.

## Subscribers.

Rev. Dr. Hillier .....	1 0 0
Mrs. Hillier .....	0 10 0
Miss Hillier .....	0 10 0
Ladies' Association	1 18 8
Public Collections ..	3 7 9
Missionary Boxes ..	2 2 6
Sunday School ditto ..	1 13 8
Two Friends .....	0 5 0
Miss Bayly .....	0 7 0
For Widows' Fund ..	1 15 0
Juvenile Society ..	2 10 0
For the Ship .....	5 13 6
Exs. 9s. 6d.; 21s. 3s. 7d.	

## LANCASHIRE.

## Manchester Auxiliary

## Society.

Per J. Sidebottom, Esq.

On Account .....	367 12 5
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## Rusholme Road Sunday

## School.

Fourth Girls' Class,	
for the Native Girl	
Annie Thomson .....	3 0 0

## West Lancashire Auxiliary.

S. Job, Esq., Treasurer.]

## Crescent Chapel and

## Norwood Chapel.

Second Grant from	
Weekly Contribu-	
tions Fund .....	50 0 0

## From the Young

## Ladies of Crescent

## Chapel, for the

## Missionary Ship

## (see Juvenile

## Magazine) .....

19 5 7	
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Mr. Stephenson (A.)

1 1 0	
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## Toxteth Chapel.

For Widows' Fund	0 18 6
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## Per Mr. Perkins.

Salem Chapel Sun-	
day School .....	12 0 0

Green Lane, Stanley

ditto .....	0 10 10
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## 82s. 15s. 11d.

## Smallbridge.

## Independent Chapel.

Per Mr. D. Fletcher.

Contributions .....	1 13 7
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## Southport.

W. Hinners, Esq.,	
for the Rev. R. G.	
Hartley's Chapel,	
Madagascar .....	5 0 0

## Tockholes.

Rev. R. Crookhall.

Collection .....	3 0 0
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<b>LEICESTERSHIRE.</b>		Mr. F. Livens, for		Miss Johnson.....	1 1 0	Miss E. & J. Welton	0 16 8
Auxiliary Society.		Native Boy .....	3 0 0	Mr. W. S. and Miss		R. G. Harbutt .....	0 11 12
G. Baines, Esq., Treasurer.		Collections .....	25 16 5	Ivens .....	1 1 0	Charles Harbutt .....	0 11 4
Rev. R. W. McAll, Secretary.		Sunday School .....	18 0 0	Mr. Thomas Morris	1 0 0	Collections .....	5 3 9
<i>Ashby-de-la-Zouch.</i>				Miss Wright .....	0 10 0	Exs. 14s.; 7l. 17s. 10d.	
Rev. T. Mays.		<b>Auxiliary Jubilee Fund.</b>		Mrs. Hudson .....	0 7 6	<i>Wheatstone.</i>	
For Widows' Fund 1 18 9		Mr. G. Baines .....	5 0 0	For Native Teacher John		Collection .....	
[Subscriptions.		Mr. Wm. Branston .....	1 0 0	Wychiffe.		1 10 1	
Rev. J. H. Crisp .....		87l. 7s. 7d.		Miss Wright .....		<i>Wigston Magna.</i>	
Mrs. Crisp .....		London Road.		Mrs. Vears .....		Rev. G. Hogben.	
J. Kendrick, Esq. (D.) .....		Rev. R. W. McAll.		Mrs. Woodburn .....		Collection .....	
Mrs. Goodacre .....		Collections .....	80 1 4	Mr. James Law .....		2 5 6	
Rev. T. Mays .....		For Widows' Fund 7 14 4		Rev. J. Hopwood .....		Ditto, Sunday School	
Mrs. Wayte .....		Sunday Sch. Boxes.		Mrs. Vernon .....		1 2 1	
Mr. Ison .....		for Education		Mrs. Betts .....		<b>Subscription.</b>	
Mr. Blood .....		in Madagascar .....	4 0 10	Mr. Wardley .....		Mrs. Blunt .....	
Mrs. Timms .....		Subscriptions collected by		Miss Johnson .....		Dr. Hueme .....	
Grealey. Collection 6 10 0		Mrs. J. W. Bowles.		Mrs. Read .....		Mr. Langham .....	
<i>Newton Burgoland.</i>		Mr. John Bennett .....	8 0 0	Mrs. Sanders .....		Misses Eggleston .....	
Collection .....		Mr. Joseph Swain .....	2 2 0	Miss Beale .....		Mr. R. Hughes .....	
Sunday School .....		Mr. Robert Walker .....	2 2 0	Mrs. Newitt .....		Mr. Birmingham .....	
<i>Hugglescote. Con-</i>		Mr. F. Creak, B.A. .....	1 0 0	Mrs. Rainbow .....		Mr. Forryan .....	
tributions .....		Mr. F. Ellis .....	1 0 0	Mrs. Thorne .....		Mr. Knight's Mis-	
11l. 13s.		Rev. R. W. McAll .....	1 0 0	Juvenile School .....		sionary Box .....	
<i>Bardon.</i>		Mr. J. Roberts .....	1 0 0	Sunday School Boxes		6l. 9s. 8d.	
Rev. D. Abel .....		Mr. R. Robins .....	1 0 0	Gilmorton Sunday		<i>Wymondham.</i>	
Collection .....		Mr. G. Rodhouse .....	1 0 0	School .....		Rev. J. Devine.	
11l. 13s.		Mr. J. Carnall .....	0 10 8	Ex. 13s. 9d.; 32l. 16s. 10d.		Contributions .....	
<i>Burton Overy.</i>		Mr. J. Latchmore .....	0 10 6	<i>Loughborough.</i>		Mr. Godfrey .....	
Collection .....		Mr. T. O. Beale .....	0 10 0	Rev. J. Mason.		A Widow .....	
5 10 6		Mr. D. B. Hayward .....	0 10 0	For Widows' Fund 1 1 0		6l. 17s.	
<i>Earl Shilton.</i>		Mr. J. Joseph Lloyd .....	0 10 0	Collections .....		3 1 0	
Rev. John Stewart.		Mrs. J. W. Bowles .....	0 10 0	<b>Subscriptions.</b>		<i>Leicester.</i>	
Contributions .....		Mrs. Jenkins .....	0 8 0	Rev. T. Wilshe .....		Master Sadler's Mis-	
8 2 6		Miss Speckley .....	0 6 6	Mrs. Grundy .....		sionary Box .....	
<i>Enderby.</i>		Smaller Sums .....	1 5 0	Mrs. Earp .....		Less Expenses .....	
Rev. G. H. Dickinson.		Missionary Boxes.		A Friend .....		476 14 9	
Collection .....		Miss Stafford .....	0 14 7	6l. 1s.		8 14 6	
1 1 6		Mrs. Loveday .....	0 11 0	<i>Market Bosworth.</i>		468 0 3	
<i>Hallaton.</i>		Mrs. Chas. Fletcher .....	0 10 2	Rev. C. Haddon.		<b>LINCOLNSHIRE.</b>	
Rev. John Marshall.		Mr. Rowie's Children 0 4 4		Collections, 1863 .....		<i>Sleaford.</i>	
For Widows' Fund 0 10 0		Contributions in Commemo-		Ditto, 1864 .....		Rev. G. R. Bettis.	
Collected by Mrs.		ration of the Jubilee of the		1l. 13s. 6d.		For the Ship .....	
Granzer and Mrs.		Auxiliary.		<i>Melton Mowbray.</i>		Collected from Chil-	
Gibbins .....		Mr. Joseph Swain .....	5 0 0	Rev. J. Twidale.		dren .....	
Missionary Boxes .....		Mr. R. Walker .....	5 0 0	For Widows' Fund 1 2 2		Mrs. Muston, Kirkby .....	
Collection .....		Mr. J. Bennett's		Collections .....		Collected in Sleaford	
6l. 0s. 8d.		five Children .....	5 0 0	Missionary Prayer		Meeting .....	
<i>Hinckley.</i>		Mr. F. Creak, B.A. .....	2 2 0	Chapel Collection,		expensededucted	
Rev. John James.		Mr. Joseph Harrap .....	2 2 0	Collection at Hel-		fringham, ditto .....	
For Widows' Fund 1 1 0		81l. 4s. 7d.		For Widows' Fund 0 10 0		Exs. 13s. 6d.; 12l. 14s. 9d.	
Collection .....		Oxford Street.		Exs. 13s. 6d.; 12l. 14s. 9d.		<b>MIDDLESEX.</b>	
Mr. Foxwell .....		Rev. W. Woods.		<i>Missionary Boxes.</i>		<i>Finchley.</i>	
Mr. Abel .....		Collections .....	13 7 9	Mrs. Sappcoat .....		A. Newman, Esq. ...	
6l. 9s. 6d.		For Widows' Fund 2 0 0		Miss M. A. Peach .....		5 0 0	
<i>Kibworth.</i>		Subscriptions.		Miss B. Skinner .....		<i>Highgate.</i>	
Rev. F. Islip.		Mr. T. Archer .....	1 1 0	Misses Kate and		Legacy of the	
Tur Langton .....		Mr. James Preston .....	1 1 0	Mary Twidale .....		late Miss Mary	
6l. 6s. 6d.		Mr. W. L. Drury .....	1 1 0	Sunday School Boys		Pleurean, Share	
<i>Leicester.</i>		Mr. John J. Preston .....	0 10 6	Subscription, Rev.		of Residue, per	
Bond Street.		Mr. W. Freston .....	0 10 6	W. G. Sawyer (2rs.)		Rev. J. Viney and	
Rev. Johnson Barker, LL.B.		Mr. J. Hammond .....	0 5 0	Collected by Miss		J. Clarke, Esq. ....	
For Widows' Fund 7 0 0		Mr. J. E. Holland .....	0 4 0	Wootton .....		<b>NORFOLK.</b>	
Collections .....		Mr. J. Cooke .....	0 2 6	Collected by Miss		<i>Lynn.</i>	
Sunday School .....		Mr. W. Webster .....	0 2 6	M. A. Peach .....		A Servant .....	
Subscriptions .....		Mr. S. Payne .....	0 2 6	Exs. 8s. 6d.; 22l. 5s. 4d.		For the Ship .....	
H. F. Coleman, Esq. 5 5 0		Mr. C. M. Stowe .....	0 2 6	For Widows' Fund 0 10 0		Exs. 20s. 1d.; 33l. 6s.	
<b>Missionary Boxes.</b>		Mr. W. Snow .....	0 2 6	Exs. 14s.; 10l. 10s.		<i>Yarmouth.</i>	
Mast, Donisthorpe 2 10 0		Mr. J. Broome .....	0 2 6	<i>Narborough.</i>		Per Mr. S. C. Burton.	
Mast and Miss		Village Stations.		Rev. J. N. Robjohns.		Collections.	
Barfoot .....		Markfield .....	1 8 4	Collection .....		Miss M. Shelly's	
Mr. Bonsill .....		Humberstone .....	1 8 2	Sunday School .....		Sunday School	
In Commemoration of the		Grobby .....	0 15 0	Mr. Kellham .....		Class .....	
Jubilee of the Auxiliary.		Wheatstone .....	0 15 6	Eble Class .....		ditto .....	
Mrs. Coleman .....		Missionary Box .....	0 15 7	Miss S. Peck's Mis-		King Street Chapel	
Mr. Cripps (the late) 5 0 0		Exs. 11s.; 25l. 4s. 11d.		sionary Box .....		Gaul Street Chapel	
Mr. Davenport .....		<b>Leicester United Services.</b>		Mr. I. Freer's ditto 0 1 6		For Widows' Fund,	
92l. 16s. 7d.		Collection, Juvenile		Contributions .....		per Mr. Shelly .....	
Gallowtree Gate.		Service .....	1 18 0	6l. 13s. 9d.		Juvenile Meeting .....	
Rev. J. A. Picton, M.A.		Public Meeting .....	11 14 8	<i>Oakham.</i>		Public Meeting .....	
For Widows' Fund 7 2 4		Do. Breakfast (sur.) .....	1 3 8	Collection .....		Exs. 20s. 1d.; 33l. 6s.	
Subscriptions .....		After Sermon .....	15 17 3	G. Finch, Esq. ....		<i>Theddington.</i>	
Mr. T. R. Warner .....		30l. 13s. 7d.		Exs. 14s.; 10l. 10s.		Rev. M. Braithwaite.	
Miss Mill's Young		<i>Lutterworth.</i>		Contributions .....		9 10 7	
Ladies .....		Rev. J. Hopwood.		<i>Ullesthorne.</i>		Rev. W. Harbutt.	
2 16 4		Missionary Sermons 14 0 9		For Widows' Fund 1 3 3		Missionary Boxes.	
		For Widows' Fund 2 0 0		Sunday School .....		0 5 4	
		Annual Subscriptions.					
		Rev. Jesse Hopwood 1 5 0					
		Mr. Isaac Vernon .....	1 1 0				
		Mr. J. Woodburn .....	1 0 0				



## NORTHAMPTONSHIRE.

## Daventry.

Juvenile Association.	
Collection .....	7 8 5
Collected by Miss	
Annie Leigh .....	3 2 4
For the Ship .....	6 11 4
Exs. 42s.; 15l. 6s. 1d.	

## Northampton.

B. Steevenson, Esq.	
..... (D.)	10 0 0
T. Grundy, Esq. (D.)	5 0 0

## Towcester.

## Per Mr. T. Vernon.

Collection .....	4 7 6
Collected by Miss	
Thomasin .....	1 12 6
Boxes.	
Mrs. Lines .....	0 4 1
Rose Corby .....	0 2 6

Subscriptions.	
Mr. T. Vernon .....	1 0 0
Mrs. Adkins .....	0 10 0
Mr. Harper .....	0 10 0
Sale of Whitboars	0 7 0
Sunday School, Girls	1 12 2
Ditto, Boys .....	0 10 0
For Widows' Fund	2 6 0
Exs. 3s. 9d.; 10l. 11s. 3d.	

## Wellingtonborough.

Mrs. T. S. Curtis,	
for the Chinese	
Evangelist Josiah	
Viney (half-year)	80 0 0

## NORTHUMBERLAND.

Alnwick. A Friend	1 0 0
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## NOTTINGHAMSHIRE.

## Auxiliary Society.

## Per J. Cole, Esq.

For Widows' Fund	
(see separate List)	15 17 10
For the Ship, on	
account .....	43 0 6

## Moor Green.

Collection .....	1 2 9
60l. 8s. 7d.	

## STAFFORDSHIRE.

## Leek.

Per J. Alsop, Esq.	
Mr. Alsop .....	2 0 0
Mrs. Birch .....	1 0 0
Mr. Joshua Brough	
Mr. John Brough ..	4 0 0
Mr. W. S. Brough ..	0 10 0
Mrs. Chell .....	0 10 6
Rev. J. Hankinson	
Mr. Nicholson .....	1 1 6
Annual Collections	24 7 11
Charles and Bessie	
Tipper's Miss. Box	1 7 11
Ladies' Association	3 13 0
For Widows' Fund	3 0 0
For the Ship .....	19 6 3
Exs. 5s. 6d.; 62l. 11s. 1d.	

Stafford. Rev. T. S.	
Chambers (3 yrs.)	3 3 0

## Uttorester.

## Rev. J. Cooke.

Thos. Bladon, Esq.	0 10 0
Rev. John Cooke	0 10 0
Mr. W. Chatfield	0 10 0
Mr. S. Garie .....	0 10 0
Mrs. Gibson .....	1 1 0
Miss Lassetter .....	0 10 0
Mrs. Vernon .....	1 1 0
Mr. Vernon .....	1 1 0
Sums under 10s.	2 10 0

Collected by—	
Miss Cooke .....	0 14 0
After Sermon .....	8 8 6
Public Meeting .....	5 7 1
Juvenile Society .....	6 4 0
For the Ship .....	5 6 6
Exs. 19s. 8d.; 28l. 3s. 1d.	
Mr. W. Vernon, for	
Africa .....	0 11 3

## Walsall.

Bridge Street Chapel.  
Rev. A. Gordon, LL.D.  
Mr. J. Cook, Secretary.

Col. by Mrs. Whitehouse.	
Mrs. Whitehouse ..	1 0 0
Rev. Dr. Gordon ..	0 10 0
Mr. Chesterton ..	0 10 0
Mr. Wilkes .....	0 10 0
Mr. Wood .....	0 10 0
Mrs. McMillan .....	0 5 0

Collected by Miss Shannon.	
S. Cox, Esq. ....	1 0 0
Mr. Sheldon .....	1 0 0
J. Shannon, Esq. ..	1 0 0
Mrs. Shannon .....	1 0 0
Mr. Cook .....	0 10 0
Mr. Grentrex .....	0 10 0
Mr. Holloway .....	0 10 0
Miss Smith .....	0 10 0
Miss Shannon .....	0 10 0
Master Birch's Box	0 9 2
Sums under 10s.	2 3 6

Collected by Miss Potter.	
Mrs. Potter .....	1 0 0
Miss Potter .....	0 10 0

Collected by Miss Watkins.	
Mrs. Webb .....	0 10 0
Mrs. Hampson .....	0 10 0
Mrs. Mason .....	0 10 0
Mr. J. Stanley .....	0 10 0
Mr. Kirkpatrick .....	0 10 0
Miss Watkins .....	0 10 0
Mr. T. Kirkpatrick	0 5 0

Collected by Misses M. and	
A. Douglas.	
Mrs. Mary Douglas	0 10 0
Mr. A. Canning ..	0 10 0
Small Sums .....	0 11 5

## Boxes.

Master Chesterton	0 12 1
Mrs. Saunders .....	0 5 0
Boys' Sabbath Sch.	1 8 6
Girls' ditto .....	1 13 0
Mr. Geo. Wilson .....	0 5 0
Public Meeting .....	3 9 7
Missionary Ser-	
mons .....	11 2 6
Exs. 22s.; 36l. 1s. 9d.	

## SUFFOLK.

J. A. W., per L.	
Webb, Esq. ....	100 0 0

## Clare.

## Per Mr. Bradford.

Missionary Ser-	
mons .....	8 7 6
Ditto Prayer Meet-	
ings .....	0 15 3
Collected by Mrs.	
Unwin .....	0 16 0
Mr. Unwin (A.) ..	1 0 0
For Widows' Fund	1 0 0
6l. 18s. 3d.	

## Debenham.

## Rev. C. Talbot.

Contributions .....	14 0 0
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## Halesworth.

## Rev. H. Coleman.

Contributions .....	11 2 10
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## SURREY.

## Dorking.

## Per Mr. Todman.

On Account .....	2 3 10
For the Ship .....	23 11 0
For Widows' Fund	4 17 0
30l. 11s. 10d.	

## Epsom.

## Rev. T. Lee.

May Sermon .....	4 3 0
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## Subscriptions.

Miss Eisdell .....	1 1 0
Mrs. Heslop .....	0 10 6
Mrs. Wraigham .....	0 10 0

## Boxes.

Sunday School .....	2 0 1
E. Young .....	2 6 7
Miss Heslop .....	0 10 6
Miss Chandler .....	0 11 4
For the Ship .....	0 17 0
For Widows' Fund	3 3 0
21l. 13s.	

## Richmond.

## Per Miss Blyth.

On Account .....	4 3 6
For Mare .....	5 0 0
12l. 4s.	

## Wandsworth.

Per Mrs. Ashton,	
on account .....	14 3 6

## SUSSEX.

## Eastbourne.

Rev. A. Foyster .....	0 10 0
For the Ship .....	2 2 0
2l. 12s.	

## Lewes.

Collected by Miss	
Haywood .....	1 1 0

## WARWICKSHIRE.

## Birmingham.

Rev. T. Aston .....	50 0 0
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## Kenilworth.

After Missionary	
Sermon .....	4 11 9
Mr. Hennell .....	1 1 0
Mr. Barran .....	0 10 0

## Missionary Boxes.

M. Webb .....	0 2 6
Mrs. Hughes .....	0 2 4
Mrs. Aiken .....	0 1 10
Miss Osborne .....	0 1 7
Boys' School .....	0 1 3
Miss Andrews .....	0 1 0
For the Ship .....	2 2 10
Exs. 14s. 3d.; 3l. 11s. 11d.	

## Leamington.

## Spencer Street Chapel.

Per R. S. Hudson, Esq.	
On Account .....	41 6 8
For Widows' Fund	8 6 0
40l. 12s. 8d.	

## WILTSHIRE.

## Avebury.

Free Church.	
Mr. J. F. Pinnizer	
..... (A.)	1 0 0
For Widows' Fund	0 13 0
1l. 18s. 6d.	

## Mere.

## Per C. Jupe, Esq.

A Friend .....	1 0 0
J. F. Rutter, Esq. ..	1 0 0
Miss Jupe .....	2 0 0
A Friend .....	1 0 0
A Friend .....	0 5 0
A Friend .....	4 0 0
Mr. Smith .....	1 0 0
A Friend .....	0 14 0
Mr. Roles .....	1 0 0
A Friend .....	1 5 0
H. Hansford .....	0 5 0
Mr. Hart .....	1 0 0

## Missionary Boxes.

## Mere and Zeals.

A Friend .....	1 9 1
James Norris .....	0 11 3
Mrs. T. Standerwick	0 17 10
Elizabeth Dowling	0 13 7
A Friend .....	0 10 6
Martha Jenkins .....	0 10 6
Anonymous .....	0 11 6

Daniel Marsh .....	0 5 0
Willie Jukes .....	0 9 0
Mr. Tapp .....	0 10 5
Mrs. Whitmott .....	1 0 10
Fanny Goldsborough	1 2 10
Mrs. Lander .....	1 11 5
Mrs. J. Farthing ..	0 11 6
Mrs. Glover .....	0 13 4
Mrs. Lapham .....	0 6 1
Miss Green .....	0 19 3
Miss Smith .....	0 16 6

## Knole.

Janet Snook .....	0 4 10
H. Hooper .....	0 0 10
Emma Sauger .....	0 1 2
Fractions .....	0 0 9

By sale of Arrow-	
root .....	0 15 0

Day School Needle-	
work .....	2 5 0

Part of some Chil-	
dren's Charity Box	0 5 0

Produce of a Cottage	
Garden .....	0 4 6

Anniversary Collec-	
tions. Mere and	
Zeals .....	47 1 1
School at Mere .....	4 0 8
School at Zeals .....	1 13 4
For Widows' Fund	12 17 6
School at Knole ..	0 17 11

## Doverhill.

Mr. Norris's Mis-	
sionary Box .....	1 1 9
Interest .....	2 0 3
Exs. 6s.; 10l. 10s. 11d.	

## Salisbury.

## Rev. H. J. Chancellor.

J. C. Wheeler, Esq., Treas.	
Collections .....	15 17 3

J. C. Wheeler .....	5 0 0
J. Read, sen., Nufon	5 0 0
Mr. James Read ..	1 0 0
Mr. William Read ..	1 0 0
Mr. Thomas Read ..	1 0 0
Mr. S. Hill .....	1 0 0
Mr. Chubb .....	2 0 0

## Collected by—

Mr. Hill, Sunday	
School .....	8 9 3
Bible Class .....	0 13 4
Miss Hill .....	3 8 0
Mrs. Watson .....	1 0 7
Miss Gummer .....	2 16 0

## Missionary Boxes.

S. Read .....	0 9 2
E. Chancellor .....	0 8 5
M. Horder .....	0 5 8
M. Buckle .....	1 7 1
E. Creed .....	0 6 8
E. Cooper .....	0 3 6
Webb .....	0 2 11
Missionary Ship ..	19 14 8
For Widows' Fund	5 0 5
Exs. 41s. 4d.; 74l. 7s.	

## Westbury.

## Upper Chapel.

## Rev. T. Gilbert.

Missionary Sermon	8 0 10
Collected in Sabbath	
School .....	2 0 0
Female Bible Class	0 15 0
Youths' ditto .....	0 6 7

## Subscriptions.

Mrs. Gilbert .....	0 10 0
Mr. J. Brown .....	1 0 0
Miss Brown .....	0 5 0
Mr. Smith .....	0 2 0

## Missionary Boxes.

Mrs. Gilbert .....	1 1 0
Mrs. Pearce .....	0 3 6
Ann Elkins .....	0 3 6
Miss King .....	0 3 0
Anna Danks .....	0 2 7
Miss Cuzner .....	0 1 4
For the Ship .....	2 11 10
Collected at Hawke-	
ridge Village	
Chapel, after a	
Lecture by Rev.	
T. Mann .....	0 15 0
Exs. 1s. 2d.; 13l. 3s. 6d.	



<b>YORKSHIRE.</b>		<b>Bishopston-by-Glasgow.</b>		<b>St. Andrew's.</b>	
<i>Birstal.</i>		<b>Free Church.</b>		<b>Per W. Smith, Esq.</b>	
<b>Salem Chapel.</b>		<b>Sabbath School, for</b>		<b>Contributions'.....</b>	
<b>Collection.....</b>		<b>Madagascar.....</b>		<b>Public Meeting.....</b>	
<b>3 8 7</b>		<b>0 5 0</b>		<b>Mrs. Professors Swan</b>	
<i>Bradford.</i>		<i>Edinburgh.</i>		<b>Mrs. Professors Swan</b>	
<b>Auxiliary.</b>		<b>Albany Street Chapel.</b>		<b>for Bhowanipore</b>	
<b>Per W. Milnes, Esq.</b>		<b>Juvenile Association, per</b>		<b>Mission.....</b>	
<b>On Account.....</b>		<b>Mrs. Cullen.</b>		<b>Mrs. Gibson, of</b>	
<b>For Widows' Fund</b>		<b>For a Child in Mrs.</b>		<b>Duloch.....</b>	
<b>(see separate List) 15 0 11</b>		<b>Lowe's School,</b>		<b>A. Aikman, Esq.....</b>	
<b>Horton Lane Chapel Ladies'</b>		<b>Travancore.....</b>		<b>A Tea-dealer, for</b>	
<b>Working Party.</b>		<b>For the Ship.....</b>		<b>China.....</b>	
<b>For Mrs. Hall's</b>		<b>H. B. Dewar, Esq.,</b>		<b>James Buist, Esq.....</b>	
<b>High Class Female</b>		<b>for Native Teacher</b>		<b>Mrs. Stevenson.....</b>	
<b>School, Madras... 5 0 0</b>		<b>James Duncan... 10 0 0</b>		<b>Miss Melville</b>	
<b>For Rev. R. G. Hart-</b>		<i>Glasgow.</i>		<b>Adamson.....</b>	
<b>ley's Chapel, An-</b>		<b>Elgin Place Church.</b>		<b>A. St. Clair, Esq.....</b>	
<b>tanagariv..... 10 0 0</b>		<b>"Society for Religious</b>		<b>Mr. George Cook's</b>	
<b>140l. 0s. 11d.</b>		<b>Purposes."</b>		<b>Children.....</b>	
<i>Deusbury.</i>		<b>Per Mr. John Gray, Treas.</b>		<b>Mr. and Mrs. Smith</b>	
<b>Springfield Chapel.</b>		<b>For the Bellary Schools.</b>		<b>Miss Agnes Thomson</b>	
<b>Rev. G. McCallum.</b>		<b>George Smith, jun. 1 0 0</b>		<b>For the Ship.....</b>	
<b>Collections.....</b>		<b>D. S. Macnair.....</b>		<b>South Bell Street</b>	
<b>For the Ship.....</b>		<b>Mrs. J. Watson and</b>		<b>Chapel Sabbath</b>	
<b>Sunday Schools.</b>		<b>Family.....</b>		<b>School.....</b>	
<b>Collected by—</b>		<b>Henry Watson.....</b>		<b>Exs. 14s. 6d.; 43l. 6s. 7d.</b>	
<b>Girls' Classes.</b>		<b>John Burnet.....</b>		<i>Seaforth-by-Annan.</i>	
<b>First.....</b>		<b>Walter Macilwraith</b>		<b>James Saunders,</b>	
<b>Second.....</b>		<b>James Macilwraith</b>		<b>Esq. (D.).....</b>	
<b>Fourth.....</b>		<b>Thomas Neilson.....</b>		<i>Stirling.</i>	
<b>Fifth.....</b>		<b>Duncan McDonald.....</b>		<b>T. H.....</b>	
<b>Eleventh.....</b>		<b>Andrew Robertson.....</b>		<b>Cowans Street Sab-</b>	
<b>Boys' Classes.</b>		<b>Gilbert Finlayson.....</b>		<b>bath School, for</b>	
<b>First.....</b>		<b>For the Ship.....</b>		<b>Shanghai.....</b>	
<b>Second.....</b>		<i>Hawick.</i>		<b>10 0 6</b>	
<b>Third.....</b>		<b>Congregational Union</b>		<i>IRELAND.</i>	
<b>Fifth.....</b>		<b>Church.....</b>		<b>Dungarvan, Co. Waterford.</b>	
<b>Eleventh.....</b>		<b>Sabbath School, for</b>		<b>Collected by Miss C. Baker.</b>	
<b>Smaller Sums.....</b>		<b>the Ship.....</b>		<b>Rev. J. A. Drought</b>	
<b>Exs. 25s. 6d.; 28l. 4s. 4d.</b>		<b>Helensburgh.</b>		<b>for China.....</b>	
<i>Halifax.</i>		<b>Per Miss Arthur.</b>		<b>Rev. J. A. Drought,</b>	
<b>For the Chinese Medical</b>		<b>Collection in the</b>		<b>for Madagascar.....</b>	
<b>Mission.</b>		<b>Parish Church, by</b>		<b>Miss Drought.....</b>	
<b>Collected by Miss Bradley.</b>		<b>Rev. J. Arthur</b>		<b>E. and C. Baker.....</b>	
<b>Annual Subscribers.</b>		<b>(erroneously in-</b>		<b>Mr. Orr.....</b>	
<b>Mrs. Appleyard.....</b>		<b>cluded with the</b>		<b>Mrs. Olden.....</b>	
<b>Mrs. Bowman.....</b>		<b>Ship List in the</b>		<b>Mrs. Purser.....</b>	
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APRIL, 1865.

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On Prayer.

BY THE REV. H. R. REYNOLDS, B.A.

THE bare chance of speaking to God, the dim feeling that we are finding our way to the privacy of the Most High, is a lofty privilege. The universal belief that man may draw near to God, that he may transfer his thoughts and wishes to the mind of the Eternal, proclaims his sense of the Divine relationship between himself and God. The little child enters the kingdom of heaven, and feels small perplexity in speaking to its King. The magnetic needle will point to the unseen pole, and the soul, before it is hardened or demagnetized by the rude blows of the world, will point to the home and heart of the Great Father. The irreligious man often feels that his lips must shape a prayer, and in some rough way call upon God. There is a sense of utter helplessness which comes over every man sooner or later, when he can only express his need in prayer. Prayer is the life-blood and vital air of the spiritual life. He who has put the worth of prayer to the greatest test, is the most conscious of spiritual desires. The greatest and noblest in the muster-roll of God's Church have been fervent in spirit, strong in prayer. Every spasm of sorrow, every consciousness of sin, every disappointment and every duty, lead such to the throne of grace.

The Holy One Himself, who was ever doing the Father's will,—who could call God His own Father, so “making Himself equal with God,” —“who did no sin,”—who was “holy, harmless, undefiled,” ever moving onwards to sit down with His Father on the eternal throne,—could do nothing without prayer. When mothers brought their babes to Him, this stirred the deepest fountains of His great heart, and He could not touch a little child and keep back, or keep in, His prayers. Before and after his greatest works, He withdrew into Himself; He lifted up his eyes to Heaven. Amid his baptism, his transfiguration, the choice of



his apostles, his greatest miracles, his sacrificial sorrows, his deepest agony, He seems half shrouded from our eyes in a luminous cloud of prayer. He, of all the sons of God, felt most the necessity for prayer. There must ever have been an infinite and yet unattained possibility for His *human* nature, soaring far above that which He realized on earth, all the Paradise that had been lost, all the bliss from which man had fallen, all the heaven that He would reconstruct ; and thus He prayed. The wants and the woes, the sorrows and the destiny of mankind, all lay heavy on his heart ; and his mourning over us, his power of infinite sympathy, his fear for us, the awful agony of his soul because of our sins, and the final breaking of his heart upon the cross, were all revealed to us in the form of mighty intercessions, mysterious prayers. It was by communion with the Father that He was strengthened to bear the cross, and stand the issues of death ; to do the Father's will, and finish his work. If this be so, what then should not, may not, must not his disciples feel when they, with trembling faith, with damaged nature, and vacillating purpose, strive to know his mind, to do his will, to finish his work ? Indeed, the remembrance that the Holy One of God,—the Great Mediator, Intercessor, and Comforter,—actually kneels at our side, prays with us and for us, and by his Spirit makes intercession in us, reveals to the Christian the vast necessity for prayer.

It is demonstrable truth that, in order to enjoy many of the most spiritual blessings, the preliminary of desire is imperatively demanded. "Hunger and thirst after righteousness" are the preparation wrought by Divine love within us, that we may enjoy all the fulness of God. Further, the great work of our Lord Jesus Christ has been to open up a new and living way unto the Father. This forms an accumulation of practical argument adapted to encourage our prayerfulness, for it shows us that one great result of His sacrificial life, atoning death, and glorious resurrection, has been to increase the facilities, the disposition, the successes of prayer.

There is a species of mysticism that yearns for "a still communion which transcends the imperfect offices of prayer and praise." There have been men who have professed to rise above the region of desire into that of "holy indifference," who have ascended into the heaven of boundless, lightless, colourless, passionless stillness ; whose light has been within them, whose communion with God has been an utter losing of themselves in Him, an entire self-abnegation, the lofty exaltation of which affords an atmosphere too rare for common mortals, and surrounds them with a temperature where even the breath of ordinary piety would freeze into icy vapour.

Men have soared into this region of thought out of Persian metaphysics and Hindu theology, out of Mohammedan fatalism and the Buddhist's hopeless yearnings, out of Catholic doctrine and German transcendentalism,



out of Puritan sternness and Wesleyan fervour. Spain, France, and Scotland, Oxford, Cambridge and Geneva, Modern Poetry and Ancient Philosophy, have been exponents of a mysticism like this. It is enough for us to say, in reply, that Jesus prayed; that His whole earthly life was a prayer; that the highest conception which we have of Him still is, that He is our "Advocate with the Father," and that John the divine, who in the estimation of the Christian mystic had penetrated most deeply into the Master's spirit, said, not at the outset of his career, but when he knew most of the height and depth of the holy life, and as a summation of his own experience: "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us."

There are exceptions to this general statement; yet heathenism and worldliness, scepticism and sin, youth and toil, active service and *à fortiori* quiet meditation, permit and even demand the exercise of prayer to God. It is highest and purest in natures the most spiritual, and is the constant attitude of those that are likeliest and nearest to their heavenly Father. So that, from the lowest to the highest, from the inarticulate cry of the child to the living holy fellowship with God enjoyed by prophet and apostle, and—higher still—on to the very midst of the throne, where the Man Christ Jesus pleads for us, prayer is the sign of life, the measure of progress, the token of eternity, the necessity that is laid upon immortal souls. Let us form any adequate conception of the spiritual temple of God, and we shall find that it is filled with worshippers, fragrant with the incense of prayer, crowded with the great company whom no man can number, who claim to be the sons of God, who know that they are the heirs of the inheritance, but who are hoping for, earnestly expecting, devoutly waiting, for the manifestation of more of their own sonship, and more of His glory. Here is enough to show that in prayer we not only give utterance to a great human need: we also share a feeling in common with the holiest and greatest, the most spiritual and devout, the most energetic and holy, the most charitable and useful, with all that we know, and with the best that we know, of Incarnate God Himself.

It is not, however, enough for us to know that human and religious experience of various kinds reveals the felt necessity, the conscious need of prayer, the believed practicability of communion with God. It is highly important for us to enumerate the advantages of prayer, the beneficent results of such communion. These advantages may be divided into two classes—1, Those which flow immediately out of prayer itself; 2, Those which may fairly be termed answers to prayer.

Each of these classes of advantage demonstrates the goodness of our heavenly Father, the help of God. About the latter there can be no question. If God hears our prayer and attends to the voice of our supplication, it will be easy to find in such response on His part to our desire a most gracious and wonderful acknowledgment of our relation to



Him and of our position in this universe. It is not presumptuous to say even more than this ; for if any one prayer has been really heard, then the dignity of the human race is determined beyond all question : God and man have at least in that one case been proclaimed to be *one* and not *two*. The way unto the Father has been made manifest to some extent. There has been an arrest of curse. Hope springs heavenward on new and soaring pinion. One such fact is worth volumes of argument. We do not wonder at the Psalmist, who knew that God had heard his prayer, and attended to the voice of his supplication, exclaiming, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." The advantages that flow immediately out of prayer may not so readily be acknowledged to be the help of God, because they may also be regarded as the natural reaction in the mind of man from the effort of prayer ; and some have reasoned, that such advantages are nothing more than the moral effects of the spiritual culture involved in the effort of prayer.

Some have declared that this reaction, this species of self-magnetization, was the only advantage of prayer. Now, even if they were right, it would not follow that there was no divineness therein, and that Christians should ignore these great and manifold results. If prayer does exert a reaction so beneficent and life-giving, it is to the Christian man a proof that God has so graciously constituted our nature, and so perpetually works within it, that He is constantly revealing through it His Divine intention and loving help. That which the objector may call a self-magnetization, a Christian will claim as heavenly influence. It is desirable, therefore, to enumerate the obvious advantages of prayer, which flow immediately out of itself ; and, afterwards, to consider the greater question of the answer to prayer. Each of these classes of advantage are signs of the gracious intentions and working of God in the constitution and government of our nature.

Prayer is, in itself, whether heard or not, an effort of man to draw near to God. If I try to pray, I must make an effort to realize the presence, the nearness, the accessibleness of the Most High God. A necessity is laid upon me, and for a little while, at least, I must deal with spiritual things. If I would pray, I must break some of the fetters that bind me ; must dash out of the narrow confines of sense into the world of changeless reality,—out of the confused region of seeming into that of being. I may ask for what is foolish, even for what is material and perishable, and would do me no real good ; but if I really ask God for what He in mercy refuses to bestow, I have learned a great lesson ; I have, in reality, done a great thing. I have discovered—I will not say, my heavenly Parentage, but the Divine ineffable companionship which wraps me round. If I have not gazed upon the face, I have listened to the footstep, and seen the finger-mark and handiwork of



Jehovah, or heard the voice of God. I have found out more about myself. I have, at least, lifted the spiritual veil, and looked inwards and through myself at the Eternal. All spiritual processes become, by habit, less formidable. I have learned a deep secret, which I may apply to higher and nobler things; which must become a factor in all my spiritual experience ever after. "The ungodly is so proud, that he careth not for God;" but whosoever prayeth, shows (whether his prayer be heard or not) that he is not ungodly, that he does care for God. The effort to pray makes him care more. God has helped him. Such an effort is a heavenly gymnastic,—a first lesson in the school of conflict, and of commerce with the unseen and eternal things. In attempting to draw near to God, man learns his helplessness and sinfulness; and, blinded by the light of that countenance which shineth as the sun in its strength on him, there comes a great change over him. It may be a presumptuous, or even ignorant and selfish, prayer; the idea of God involved in it may be most inadequate and unworthy; yet, in such effort, the soul that has burst out of its narrow, fleshly confines, has laid hold on the Infinite,—has sounded some of the depths, and has proved beyond all question the love and grace of God. It is not necessary to go back to unfallen Adam and untarnished Eden, to know that man was meant to be the friend of heaven and God. The great truth is proclaimed in the muttering of every prayer, in the stretching out of every hand after God, in the gesticulations of those Yogis and Dervishes, in the counting of those well-worn beads, in those infant songs, and in all those fervent prayers of breaking hearts and dying men.

In all the lower forms of animal life there are anticipations, yearnings, rudimentary attempts, at the organs of the more developed members of God's family. In the least cultured specimens of humanity there are the undeveloped mental and spiritual faculties,—the pricking which Plato describes of the wings of the soul, when they are about to bud and put forth their power; the premonitory anticipations of the high powers of philosophic mind and soaring fancy, of artistic skill and spiritual zeal. The canoe of the Papuan points upwards to the gallant ship with its gilded prow and well-filled sails; the flint knives in the Drift gleam forth from their mysterious bed, a silent prophecy of all that human hands would one day fashion; and links of wondrous sympathy bind those old dwellers on the plains of Gaul with the builders of pyramids and Gothic minsters, of crystal palaces and railway bridges, in these days of marvel and speed. So, too, there are subtle lines of brotherhood to be made out between the speculations of the old star-worshippers, and the mighty inheritors of all the ages.

The first rude efforts at an induction made by an Australian Bushman are linked, by inseparable affinities, with the grandest conclusions of modern science; and in each of these cases we do not judge of the value



and nature of the highest type by the mistakes, the feebleness, or ineffectiveness of the lowest; but we judge of the meaning of the weakest, we partly interpret the rude art and confused thinking of the barbarian, by the magnificent results to which they point. Thus, I think, we have an analogy to our interpretation of the prayers of children, of worldlings, of heathen in our own and other days, in our own and other lands.

We must not say that all prayer is such as this; but seeing elsewhere to what height prayer can climb, judging of its meaning in the struggles of the spiritual man, pondering its power with God in the anxieties and tears and loneliness and triumph of an Apostle, even in the agonizing and mighty intercessions of the great High Priest,—we may go back from Gethsemane and Calvary, and back even from the very heaven of the Divine presence into which He passed for us, to the feeblest, faintest utterance of prayer, and as we listen may say: This great thing is the ultimate meaning of that little one; this perfect communion with God, which has claimed Him as the Father of man, and which holds Him to the Covenant of Peace, is simply the full development and true interpretation of the otherwise inexplicable act of those feeble ones, as they stretched out their hand after “an unknown God.” In all times and places, man has shown a restless and incessant necessity for worship, and in that conscious need proclaims his august origin. In the communion of the Christian with God, in his conscious access to the Father of his spirit through the blood of the Atonement, he proves the conversableness of God with man; he realizes the Divine image in which he was made; he puts to the test the greatest revelation of the nature and will of God.

[We shall continue the subject of the advantages arising out of prayer in our next number.]

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## Understanding of the Times.

BY THE REV. G. SMITH, D.D.

THAT as Christians we are laid under obligation to understand the character of the times in which we live, is a proposition so palpable and self-evident, that little if anything needs to be advanced in proof or even in illustration of its truth. Persons who are well taught in their relative duties cheerfully admit the obligation, and willingly attempt to discharge it. There are, however, circumstances in the state of society around us which may justify and even demand our dwelling upon it to some extent, with a view to correct some prevailing errors, and to deepen our own convictions of what is right and good. To this object we invite the attention of our readers in the present paper.



It is a well-known fact that there are many Christians who practically ignore this duty. They appear to dwell in some ethereal region, which unfits them for attention to earthly affairs. They purposely occupy an insulated position of their own, regardless of the condition of those around. If their own little corner of a vineyard be flourishing, they care nothing for the wide field in which human effort is needed. The forest may languish and be dried up, if their own branch or leaf receives refreshing dews, and puts forth fruits and flowers. If they are in health and prosper, they are but little concerned that humanity lies bleeding at every pore without any knowledge of the leaves of the tree which are for the healing of the nations. If they can maintain their own ecclesiastical or social position, they can be totally indifferent to the claims of their fellow-Christians, and the wants of the world. Now, whether this indifferentism arises from a contracted theological creed, or from some mistaken theory respecting the incompatibility of high spiritual attainments, with any concern about a dispensation of things rapidly coming to an end, it is, we think, much to be lamented and condemned. It is opposed to the dictates of an enlightened humanity ; for even an ancient Roman, though a heathen, could say, "I am a man, and nothing affecting mankind is uninteresting to me." It is adverse to the spirit of the Gospel, which inculcates universal philanthropy, and teaches us to recognise in every human being a neighbour entitled to our sympathy and aid. It is contrary to the design contemplated in the planting of Christian churches, which are intended by the diffusion of Divine light to bless the world, and to constitute points of attraction around which the inquiring and hopeful may gather for instruction and salvation. And it is directly censured by the reproof of the Saviour to the Pharisees, who, He said, could "discern the face of the sky, but did not discern the signs of the times." The children of Issachar acted under the influence of a nobler inspiration, when, in their secluded position and amid their agricultural employments, they obtained such an understanding of the times as to know what was demanded of them in a peculiar crisis of their national affairs. They understood the political condition and constitution of their country, and they took an enlightened patriotic interest in passing events.

It is not intended by this eulogy to commend or encourage a zeal for party or local politics, which may readily be productive of more evil than good. The cases are by no means rare in which good men have been so absorbed in these matters as to neglect their families and businesses, and the high concerns of Christ's kingdom ; to vex their own spirits, injure their tempers, and sensibly to lower the tone of their religious character. But, avoiding all approach to this extreme, we may, as men, as citizens, and as Christians, feel that we have a deep interest in the commonwealth. In ancient times God commanded His banished people to seek the peace of the



city in which He should cause them to be carried captive, and to pray unto the Lord for it; for in the peace thereof He declared they should have peace. Much more may we cherish a concern in relation to everything affecting the peace, the honour, and the prosperity of our own beloved land. Beyond this, we may ascend the mount of contemplation, and look out on the whole world, pondering the way in which God is pleased to govern its affairs, causing the wrath of man to praise Him, and even when clouds and darkness are round about his paths, causing all things to work together for the advantage of the Church. The wide field of social existence is thus presented to our view, and we may arise and pass through it in its length and breadth, comparing the past with the present, and connecting both with the hope of the future. Many of the events now passing over us appear destined to exercise a powerful influence on the condition of mankind; and others, which seem trivial and ephemeral, may be followed by consequences the most momentous and enduring. The arrangements of Divine Providence, therefore, whether they are vast or minute, simple or complicated, prosperous or adverse, are worthy of our serious regard. "The Lord's voice crieth unto the city," "O earth, earth, earth, hear the word of the Lord."

Such careful observation as that for which we contend does not necessarily suppose a low and divided state of religious feeling and conviction, for where it is properly conducted it involves a devout recognition of God. It is, indeed, mournfully possible to do this, as we may do any other work, in an indevout spirit: just as a man may contemplate nature, and yet banish from his thoughts the Author of its various works; be impressed with its beauty, yet forget Him who is its light and life; admire its regularity and power, and descant on its centripetal and centrifugal forces, overlooking the truth that these laws are but the expressions of the Divine will, and the impress of Divine power. It is equally possible to peruse the pages of the Bible, to admire its statements, and eulogise the vehicle in which its truths are conveyed, and yet be indifferent to its saving doctrines and commandments. In like manner we may observe the signs of the times, and, resting in second causes, forget the Supreme Governor of the nations: attribute disaster solely to the want of human foresight, and resolve prosperity into man's sagacity and skill. But there is no inevitable connection between such inquiries and unbelief, between such knowledge and irreligious forgetfulness of God; on the contrary, every accession to our information, and every enlargement of the field of knowledge, should serve to deepen our conviction of the truth that the Lord reigneth, and that, in all changes affecting our country or the world, we may discern the wisdom, love, and faithfulness of the Most High God.

Beyond even this it may be affirmed, that such studies are adapted to cultivate a right state of heart. Our cherished religious emotions ought



to be largely regulated by the circumstances in which we are placed. As different phases of the government of God are turned towards us, we should be variously affected ; and as fresh movements in the wheels of His Providence evolve new designs in reference to His Church, fresh emotions and new songs should be called forth. One class of events is intended to humble, and another to cheer ; this to lead to diligent inquiry, and that to ardent hope ; one to awaken regret, and another to create or augment joy. The attainment of such knowledge may prevent much evil. Ignorance is sometimes rash, and at other times indolent ; alternating between presumption and despair, and leading to fearful acts of crime and unbelief. The history of men proves this. Had Pharaoh rightly discerned the signs of the times in which he lived, he might have saved his throne and people ; had the Jews possessed true knowledge of their times, they would not have crucified the Lord of glory. To judge righteous judgment we must have understanding of the times. Equally important is this knowledge to the discharge of our duties. We are each called to a service which bears reference to passing events ; we have duties to fulfil which receive their direction and hues from the times. There are seasons when it behoves us to plan, and others to act ; periods when we are patiently to endure, and others when we are to advance to victory ; times when God by the arrangements of His Providence is saying, "Stand still, and see my salvation ;" and others when He is enjoining us by the same means to go forward, "to go up, and possess the land." We need not, then, shrink from this understanding of the times, as though it were of doubtful propriety ; nor be content with occasionally attending to it, for it assumes all the attraction of a privilege, and as a duty it is enforced with all the authority of law. The inquiry of our Saviour, addressed to the men of His day, "How is it that ye do not discern the signs of the times?" implied a recognition of the duty and its consequent advantages.

The facilities for understanding the times are great. It requires no superior order of intellect, no abstruse speculations, no learned leisure or extended retirement, to read the prominent features of any age. "Say not ye, there are yet four months, and then cometh harvest? Lift up your eyes, and look on the fields, for they are white already to harvest." In these words our Lord addressed His disciples at Jacob's well, and they could hardly mistake the tokens of a rapid ingathering to His Church, when they saw the Samaritans approaching Him. The Pharisees demanded of Him *when* the kingdom of God should appear, though it was springing up around them ; and had they opened their eyes, they might have seen its incipient prosperity. The ease with which this duty may be performed is exhibited in the memorable rebuke of the Saviour against the Scribes and Pharisees, when they demanded of Him a sign from heaven. He replied, "Ye can discern the face of the sky ; can ye



not discern the signs of the times?" As if He had said, "Go look at the heavens, and, as you mark the glory of the setting sun, and predict the calm or storm in which he will arise on the coming day; learn that the signs of the times may be as readily discerned as the changes of the seasons and the alternations of the weather are by the signs of the sky. How is it that ye do not understand?"

It is not, of course, intended that these signs can be perfectly read, and be infallibly interpreted by us. Some of our most gloomy fears may prove unfounded. As in nature the cloud apparently charged with the destructive fluid pours out only the refreshing shower, so the events we dread as portents of woe may become channels and means of blessing. We "see not the bright light in the cloud," which, if discerned, would yield gladness of heart. So, on the other hand, many of our joyful expectations may prove unfounded, and the future will cover our sanguine hopes with painful disappointment. It is not for us to know the times and seasons, which the Father hath reserved in His own power. The period is wisely hidden from our view when the gigantic forms of idolatry shall fall, when tyranny itself shall be bound, when superstition shall be dissolved by the power of truth, and the Crescent of the false prophet wane in the light of the Cross. But that period will arrive, and, until it comes, we have outlines and shadows of its glory presented to our view, and to which we do well to take heed, with a view to increase our courage and direct our aims. Up to a given point we have intimations of the signs which shall precede the day of millennial glory. Let us go abroad and watch, as from the heights of Carmel, for the cloud to rise out of the sea; let us catch, from the ramparts of Zion, the dawns of that light which, already irradiating the tops of the hills, shall soon illuminate the depths of the valleys, shine on every land, and arise on every heart; and let us from the walls of our Jerusalem cry aloud in the hearing of the people, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Distinct features of a peculiar kind are stamped on the present age. We are, no doubt, in some danger of exaggerating the importance of events which are very near to us, and to which we are variously related; and yet, when all due allowance is made for this tendency, we cannot doubt that features of great importance give their impress to our times, and consequently to our Christian duties.

Every former age may be regarded as having a character of its own. The estimate which mankind has formed of them is indicated by the commendatory or opprobrious epithets by which they are described on the historic page. "The iron age" is a phrase which marks well the seasons of despotism, when tyranny and oppression checked the growth and forbade the utterance of noble thought, and when courageous and faithful men were deprived of liberty and life for their adherence to the



cause of truth and righteousness. The golden age of freedom is contrasted with that of iron, when men enjoy constitutional liberty, sit under their vine and fig-tree without fear, and enjoy security from the invasion of the spoiler and the fear of evil. Times of knowledge—when the printing-press is multiplying its productions by myriads every day, when the Bible is brought within the reach of all the people—are advantageously compared with times of mediæval darkness, when knowledge was confined to cells and cloisters, and shed but dim, fitful, and sickly rays on the mass of the population. Times of concord are justly valued when placed in contrast with times of war, when treasure and life are alike sacrificed, and multitudes of human beings are hurried into eternity. The olive-branch of peace, waving where the black flag of death floated in the breeze, brings near the blessedness of that era when they shall not hurt nor destroy. Our own times are not exempt from this general law. Compared with bygone periods in the history of our land, we have a character peculiarly our own. On us the ends of the world are come. Other men laboured, and we have entered into their labours. We reap where they had sown. “The lines have fallen to us in pleasant places.”

Features of an encouraging kind mark the present age. There are some, indeed, who decry it, and represent us as having unhappily fallen on evil days. To them the present time is one of failure and retrogression, of discouragement and alarm. The sun of England has set, and the pall of funereal darkness is about to encompass the earth. This theory, constructed by morbid imaginations, is based on doubtful interpretations of prophecy, rather than on a careful induction of facts. It is, however, amply refuted by a candid interpretation of the present state of our country and of the world. In no period of the history of man have the blessings of civilization and Christianity been so widely diffused as now. Our own country is marked by the general spread of education among all classes of the people. The connection and harmony of science with revealed truth is established on a firmer basis, and proclaimed by a larger constituency than in former days. The proper limitations of government, leaving religion to conscience and to God, is better understood than formerly. Religious disabilities have all but disappeared from the Senate and from the municipal institutions of our land. The connection of government with the idolatry of India, of which country the Queen of Great Britain is proclaimed the Empress, has happily ceased. At home and abroad the Gospel is faithfully preached by a large and increasing band of men, imbued with love to Christ and zeal for the glory of God. The ingenuity of Christian benevolence has devised various means of meeting every form of human woe, and its labour has not been in vain in the Lord. The Gospel has not grown effete with the lapse of years, but has wrought moral miracles in our day equal to those of the Apostolic age.



There are, however, circumstances of a discouraging order on which we ought also to look. Among these we may place the renewed activity and influence of erroneous systems of religion. Sacerdotalism on the one hand, and Rationalism on the other, have seriously assailed Evangelical truth. Still, the contest is to be maintained, and we have no doubt of its final issue. The encroachments of the Papacy, always grasping and covetous, always intolerant and persecuting, call for more of vigilance and effort on the part of Protestant Christians than is at present put forth. But perhaps the greatest evil of which we may now complain is the intense worldliness of feeling which extensively prevails in the churches of Christ, and which, like a canker, threatens to eat out vital piety. The spirit of commercial competition, the love of pleasure, and the tendency to display, have sadly lowered the tone of piety in many Christian communions, and left them feeble and without strength. The great want of the Church is power—power in pleading with God, power in witnessing for Christ, and power in overcoming the world. Our ascended Lord is ready to meet this want, for He has said: “Behold, I send the promise of my Father upon you; but tarry ye—until ye be endued with power from on high.”

The prevailing features of the age encourage us to renewed effort with a view to secure a revival of religion. That good and great man, the late Rev. John Angell James, closed one of his valuable books on Practical Theology with this remarkable sentence: “What is wanted, and all that is wanted, under God’s blessing, for the world’s conversion to Christ, is—an earnest ministry and an earnest Church.” We believe and repeat the sentiment, that a revived ministry and an earnest Church may win the world to Christ. In order to this, we need times of refreshing from the presence of the Lord. Our efforts will be regulated by our piety, and this will be kept healthful and vigorous by renewed baptisms of the Holy Spirit. These are to be sought in fervent and believing prayer, and to this we are urged by command and promise. Thus saith the Lord, “Prove me now herewith, if I will not open the windows of heaven, and pour ye out a blessing that there shall not be room enough to receive it.” To such devotional effort we are variously urged.

There is very much that is deeply affecting, and at the same highly encouraging, in the ascertained condition of the world. This is the field of our effort, and it is thrown open to our gaze. The moral state of man as now seen is mournful beyond description. It is utterly hopeless apart from the Gospel. The Church has the only remedy for the ignorance, guilt, and misery of mankind. “Freely ye have received, freely give.” What the Gospel has done for this country it can do for every country under heaven, and we shall not be guiltless if we forbear by its influence to deliver those who are drawn unto death and ready to perish.

The circumstances of mankind are favourable to Christian endeavour.



The peace of the world is all but universal ; and when, by the close of that war now raging on the continent of America, and the downfall of slavery there, the temple of Janus shall be shut, the angelic song may again be heard, "Peace on earth, good will to men!" The civilizing influence of commerce is growingly favourable to our design. The moral power of Britain and of other Christian countries is great to the uttermost parts of the earth. There is a loud voice, coming from the temple of God in heaven, to the reapers in the Church on earth, "Thrust in the sickle and reap ; for the time is come to reap ; for the harvest of the earth is ripe." "Pray ye, therefore, the Lord of the harvest to send forth more labourers."

Nor let it be forgotten, in estimating our duties and resources, that the facilities for diffusing truth are unexampled. The rapidity of postal and other communication is wonderful ; and the fact that a message is now flashed along the electric wires from India to our own shores in the space of a few hours, may well fill our minds with astonishment and hope. Much of the preparatory work for evangelizing the world is done. The Bible is translated into one hundred and sixty languages. Native teachers and Christian churches are found in all the great communities of earth. The Gospel has returned victorious from every conflict. The capacity of the Church for new contests is every day increasing. Above all, the Spirit is ready to be poured forth on all flesh. Some of the students of unfulfilled prophecy look to the year 1866, as that which will bring down the man of sin and introduce the Millennium. It is not improbable that this expectation, like many others built on chronological computations, may prove unfounded ; but we can scarcely err in believing that we are on the threshold of great changes which call for watchfulness, effort, and prayer. "The earnest expectation of the creature waiteth for the manifestation of the sons of God."

The advantages we share involve great responsibilities. We are to hand down to coming ages, unimpaired, the heritage of freedom which has been transmitted to us. At the same time we are to aim at extending its benefits, till all men shall be blessed in Christ, and all people call Him blessed. Let the hope that a better day is coming to the sin-soiled, stricken, and sorrowful race of man, regulate our aims and efforts, our hopes and prayers. Let us live waiting for its brightness, and if we die before its coming, let us depart hence, in the confident faith that it will come, and that amid the joys and triumphs of heaven we may be permitted to look down on a world saved and regenerated by the grace of the Spirit, and exclaim, "THE TABERNACLE OF GOD IS WITH MEN, AND HE SHALL DWELL AMONG THEM !"



## Church Prosperity.

BY THE REV. WILLIAM SWAN.

THE word "prosperity," as applied to a church of Christ, has a somewhat different meaning from the same word as applied to a commercial concern. A mercantile house, carrying on a prosperous business, is one that stands firm and strong; able to fulfil its engagements, and advancing in respectability, wealth, and influence; its customers numerous, its sales extensive, its profits handsome, its capital accumulating, its business extending, its credit beyond all question. A Christian church is a different concern altogether. Its prosperity consists not of increasing wealth—its thousands of gold and silver; and its adversity is not the want of these. What renders a Christian church prosperous is something moral and spiritual. It relates not to the possessions, but to the character of its members. Accordingly, the pastor estimates his success, not by the circumstances of his people in making money, but that they are men of God, arrayed in the beauty of holiness, shining in the brightness of the Christian graces, walking worthy of God, adorning the doctrine of God their Saviour in all things; peace and truth and love hallowing their intercourse, while the joy of God's salvation sheds its radiance on their hearts. Church prosperity, then, is the vital power of religion in the souls of the members, shown in holy living, harmonious working, prayerful zeal, love to God and man; and success attends the efforts of pastor and people just in proportion as all this is realized. It is easy, then, to see what are the elements essential to this state of things. The first requisite is that the church itself should be constituted of pure materials. Its membership must be a society of Christian men and women—gold, silver, precious stones—the "chosen and called and faithful"—the sanctified in Christ Jesus. They must be built on the only right foundation, and on that foundation must be laid every additional stone added to the building. Thus will the increase of members be a genuine addition to the strength and beauty of the spiritual building; and a corresponding increase of grace and gifts will enable the church to shine with ever-brightening lustre, and with ever-augmenting power on the world around, as an institution diffusing its own holy character, and bringing its influence to bear on an ever-widening circle.

The church, viewed in relation to its own members, realizes the advantages of fellowship—of union—of sympathy—of co-operation. Its constituent parts, as we have stated, are individual believers; and the more profound their piety is, the more intensely personal and individual must it be. There is no true piety where there is not personal godliness; and there is no deep piety where individual faith, hope, and love do not flourish and bear fruit; for true piety is not unsocial. It seeks fellow-



ship, sympathy, communion, and it finds it in the church—in “the fellowship of kindred minds :” and thus the members of a Christian church, constituted and animated by the principles of the Gospel they believe and love, comfort one another—edify one another—pray for one another—suffer for one another—bear one another’s burdens, and so fulfil the law of Christ. True Christianity is intensely personal, and intensely unselfish ; it expands in benevolence and sympathy to all around : it seeks congenial fellowship, and is never more in keeping with its genuine instincts than when it combines with others like-minded, in the prosecution of common interests, and, above all, in direct efforts to advance the Saviour’s cause and kingdom.

A Christian thus alive to the realities of religion, and under the influence of Gospel motives and gospel hopes, is a happy man ; and a church, composed of such men, is a happy society. This characteristic should never be lost sight of. Too little is made of the power of the truth to give present peace and joy—to diffuse an atmosphere of gladness around the believer. The best refutation of the calumny that religion makes the subject of its influence gloomy and morose, is the manifest cheerful, contented, happy faces, and pleasant words, and generous impulses of the professors of religion. The church should be a combination of such happy souls, enjoying peace, and diffusing peace, love, and joy around them.

Still, the imperfection felt and confessed by the individual Christian, keeps him humble, and urges him to press on to higher attainments. Were his sanctification more advanced, his spiritual enjoyment would be higher. But enough is known to show that he has found the true way to peace and all its blessed fruits ; and the more he experiences of the influence of this Heaven-born temper, the more convinced he becomes that it is unselfish and unworldly. He breathes the air of heaven while he cherishes the emotions of faith, hope, and love ; and, under the influence of these graces, longs to communicate to others the joy that warms his own heart. The love of Christ constrains him. The peace that passeth all understanding keeps his heart and mind by Christ Jesus. Here is the root and spring of all pure, benevolent feeling, and all zealous effort ; for he that loveth God, loveth his brother also. What is true of individual experience holds good also in the church. If the members of the church individually partake of these characters of the new nature, their united action and influence, as associated together, will be the combined energy of all as a holy fraternity ; co-operating in the spirit of unity, zeal, and love, making their influence felt all around, in promoting the cause of their One Lord, as fellow-helpers of the truth. The church so constituted, and so acting, must be a focus of holy light, a centre of holy influence, and a witness for God and truth ; bearing its testimony, meekly yet boldly, before all.



We have said that Christianity is intensely unselfish. Here we would add, that it is also unsectarian. The prosperity of a church is not to be measured by the sectarian zeal of its members. Nor are they the most honourable and useful men in the church, whose zeal blazes forth in all matters that relate to the interests, or supposed interests, of the individual congregation, as distinct from the interests of other Christian communities. The spirit of party is not identical with the spirit of pure Christian love. The one is hemmed in by the narrow boundaries of the church the zealot calls his: and so the spirit that animates him is, after all, but a thinly veiled form of spiritual selfishness. The other expands in all directions, beyond the pale of sect and denomination, and embraces the followers of Christ, wherever it can find them. It does not view questions of church order as matters of indifference, and its own preference for the body it belongs to is an intelligent and decided attachment; but it does not, and cannot, ignore the image of Christ, wherever it appears in the person of Christians, although they belong to other sections of the consecrated host.

If these views be correct, then it is the duty of every individual connected with a Christian church, to see that he is promoting its prosperity both by personal character and by social influence. His individual life as a Christian must tell upon his church life, both by his personal piety swelling the amount of vital Christianity in the body, and by his activity, helpfulness, sympathy, and affection, going forth towards the brethren, and finding a holy gratification in augmenting the happiness and usefulness of all whom his influence can reach. What a blessed fellowship is that where this is exemplified, not by one member, but by all!—each striving to do his part lovingly and well, and all uniting in this strife to keep the unity of the spirit in the bond of peace, and all contending earnestly for the faith once delivered to the saints.

These are but hints on a large subject—remarks suggested by the contemplation of the duties and privileges of the people of God as associated together, and walking in the sacred fellowship of Christ's own institution—the Church. A full discussion of the subject would involve a consideration of the doctrines taught, the standard of truth, the scriptural order and discipline to be observed, the obligations of the whole membership to promote the peace and prosperity of the church, and the aggressive character it should maintain as planted in the midst of the general community, where multitudes of careless and ignorant persons are to be found. But into these subjects we cannot now enter, and conclude with one or two practical questions.

Do we wish our own souls to prosper? We must not neglect the appointed means of securing that blessing. Do we expect the churches to which we individually belong to have peace, edification, increase? We must discharge our personal and relative duties as members of those



churches, and do our part prayerfully and conscientiously ; otherwise we have no warrant to look for the desired blessing. Are we, as members of the body of Christ, and feeling ourselves identified with sister churches, professing the same faith and order—are we earnestly desirous that they may enjoy prosperity ? We shall, if we are right-minded. But we shall manifest the sincerity and ardour of our well-wishing by corresponding deeds. If any are struggling with poverty, we shall extend to them the help God enables us to offer. If any are discouraged and weakened by the difficulties that surround them, we shall be prompt to alleviate or remove the evils they endure ; and, in a word, if brotherly aid and sympathy can avail, we shall show the operation of that blessed law, according to which, if one member suffer, all the other members suffer with it ; and if one member rejoice, the tide of joy will circulate through the whole body—the joy of each the joy of all—the sorrow of each the sorrow of all.

One question more. Is any one conscious, while reading this page, that his own individual soul's life is in a state of decay ? Is such a one a member of a Christian community in which the pulse of the Divine life beats strong and healthy ? If so, what must he think of himself ? Is he not a withered branch, not yet fallen from the tree, but lifeless, and no longer deriving nourishment from the parent stem ? Is it not time to take alarm ; to seek pardoning mercy and renewing grace ? Beware of thinking that the vigorous church life of a prosperous church will save from ruin a worthless member. He who holds the stars in His right hand marked the few names, even in Sardis, that had not defiled their garments in the midst of prevailing corruption ; but He, too, marks those who have turned back after the world and Satan, while their fellow-members are faithful and true ; and the righteousness of the righteous will not avail to save the wicked in the day when every one of us shall give account of himself to God. May we so abide in Christ, and so honour His truth, that we may find mercy of the Lord in that day !

### Spring-time.

BY THE REV. W. M. STATHAM.

IF the spring-time is a resurrection in the world without, it is most certainly also a resurrection in the world within. The human heart comes to life again. There is a quiet power about the season which steals away your sadness ere you are aware. There is no sudden call upon you to be cheerful, like those exceedingly powerless appeals which human beings make to each other sometimes. "Come, my friend, this will not do, you know—you must be a man again. Come, throw

off this melancholy, and let us have a pleasant hour." At which sudden call upon its elasticity, the heart only leaps up a moment to fall again into its old state,—murmurs, perhaps, as if disliking to be disturbed over its feast of sadness. For true it is, that men may court the melancholy, and deem brighter thoughts intruders upon the banquet hours of cherished grief. True it is, that there is no cure for sorrow like truth,—the truth of God. In the reve-



lation of God through Christ, we have the only sure alleviation of the heartache of life. There we read of a perfect atonement which cancels sin—a soft hand which wipes away tears—a city of rest which is the home of our dead fathers, and will one day be for us the safe retreat from sorrow and from sin. There we learn to say, “Thy will be done;” and in the highest sense are made happy, through copying the example and catching the spirit of Him whose meat and whose drink it was to do the will of God.

Admitting all this, yet, as Vinet says, “Grace has not made Nature an outcast:” she has still her work to do, “as it was in the beginning is now;” and a blessed work it is. When the day comes that spring-time ceases to exercise her mysterious power of whispering hope to man, the heart will be other than it has been through the long centuries of time.

But what do *we* know of the spring-time in London, Manchester, Liverpool, and the larger cities? Why, thanks to that Divine Providence which has opened up such expeditious paths to our feet, we can all take a peep at the God-made country by many a brief excursion from the man-made town. And have we not the flower-carts in our streets? And while at breakfast, is there not a whole conservatory of many-coloured plants upon the head of the loud-voiced vendor? And is not the sky very clear, and the sun very bright, and the air very genial? And the fogs and the frosts, are they not over the sea and far away? And when we get past the outer edge of the great circumference of London life, are there not violets with their fragrance, and a “Kentish bank” kind of life on every hand?

Yes! and let us remember that very many residents in great cities were not born in them: very many are country-born. A hint to the accustomed mind is all enough: and one peep of the dear old spring-time suggests what the whole panorama is likely to be. Oh! ye dwellers by the sea-girt hills of lovely Devon, with the bracing winds of ocean,

blended with the valley beauties and the balmy air of the western shores; oh! ye dwellers on the sloping uplands of England’s sunny gardens—by the sound of the waterfalls and within sight of the peaks of Derbyshire—is not the spring-time coming?

“And beechen buds begin to swell,  
And woods the blue-bird’s warble know:  
The yellow violet’s modest bell  
Peeps from the last year’s leaves below.  
“And now again the genial hour  
Awakes the painted tribes of light:  
I’ll not o’erlook the modest flower  
That makes the woods of April bright.”

But why go abroad for a poet at such a season? Have we not our own inimitable Cowper and our well-read Thomson? And will we not re-peruse the pencil-marked passages which have so often given us spring—as epicures have salmon—sometimes out of season?

But what has all this to do with a busy, commercial, industrial, shop-keeping nation? What have a fortune-making, “nous”-possessing people to do with spring? Why, as faith is older than the law, so the love of Nature is older than the love of coins. It is in the hearts of most of us, buried sometimes beneath much conventionalism and hard materialism! We like to wake up, and feel that we have all the child’s heart in us again in the spring-time, and that the good God who made us has not left the country to an ignominious disdain. We do not wish to feel wiser and manlier than the rustic, because we are fighting the battle of life in the great city. No! May the Great Father preserve to us many of the innocent aspirations and the quiet heart-contentments we felt in the dear country.

With the spring-time, too, comes the idea of the LIVING GOD—One who is at work again in ten thousand ways around us; the living God, making the grass to grow and the tender herb to shoot forth, providing for us “the concert of the groves,” when the time of the singing of birds has come.

Yes, the advent of the spring is near! And may I not put upon paper a wish in which thousands of my readers will



join, that those whose thoughts we have often perused in this Magazine—those who are privileged now to see the spring as our Saviour saw it—those who will pluck wild flowers where the holy child Jesus plucked them at Bethany—those who will hear the voice of the turtle-dove, and stand

“Near Siloa’s brook, that flowed  
Fast by the oracles of God”—

those who will “consider the lilies” as they bud and blossom in the Holy Land, and kneel where He knelt who bowed His sacred head in the fragrant olive-grounds—that they may find a resurrection of the heart in the balmy spring season of time-beloved Jerusalem?

I cannot forget that the Christian, whose aim it is to do all to the glory of God, will strive to use the genial influences of Nature for the highest ends. His work for Christ will be done more cheerily—his views of offending brethren will be kindlier—his efforts to do good will partake of the energy of a man who, whilst holding the plough of truth, is surrounded by so many of the helpful influences which a heavenly Father has surrounded him with.

Neither can I forget that, to many, the spring-time has no corresponding season in their hearts. They are dead to God! There are none of the green spots of early piety. There is nothing of what the Bible calls living unto God through Jesus Christ our Lord. If the spring-time is a happy season in Nature, I am sure it is in grace. The angels sing for joy. Parents weep for over-fulness of the heart. Perhaps some reader of this paper may, by very wilfulness and worldliness, be hindering the advent of a spiritual spring within the soul.

Then how consolatory are the suggestions of the season to those sore broken by bereavement—to those who have to sit solitary now! Think, dear reader, of the spring-time of the resurrection. “It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.”

And to the wide Church of Christ

what a promise of hope there is in the season! We think on the words—“He shall come down like rain on the mown grass.” “He maketh it soft with showers and blesseth the springing thereof:” and when the waste places of the moral world are covered with corn, “they shout for joy, they also sing;” then the prophecy of olden time shall be fulfilled—“All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy name.”

How much buried seed springs up in the spring-time? Silently it has slept beneath the soil. So the seed of truth, sown perhaps by dead hands, shall spring forth in the spring-time of a revived and quickened Church.

In closing this word upon Spring, suffer me to suggest that we all seek to put forth new buds of promise. Perhaps the short green shoots of amiability, gentleness, kindness, and forbearance have been nipped by some early frost. Let us seek to be saved, by the aid of the Holy Ghost, from being withered branches; but as sincerely desirous to renew our youth, let us look to find in our own hearts, socially and spiritually, something akin to the coming spring.

Let us also be thankful and glad. Let us tune our harps afresh. Let us feel the kindness of God. We will go with Longfellow to the “gorge in the mountains, through the winding gallery of birch and beech and pine, where leap the bright brown waters of the jubilant streamlet out of the woods across the plain, under the rude bridge into the woods again—a day between two nights;” whilst “with it went a song that made the heart sing likewise: a song of joy, and exultation, and freedom—a continuous and unbroken song of life, and pleasure, and perpetual youth. Like the old Icelandic scald, the streamlet seemed to say—‘I am possessed of songs such as neither the spouse of a king nor any son of man can repeat: one of them is called “The Helper;” it will help thee at thy need in sickness, grief, and all adversity:’ and Kavanagh sat down on a mossy trunk.”



"Is this a time to be cloudy and sad,  
When our Mother Nature laughs  
around?

When even the deep blue heavens look  
glad,  
And gladness breathes from the blos-  
soming ground?

"There are notes of joy from the hang-  
bird and wren,  
And the gossip of swallow through all  
the sky;

The ground-squirrel gaily chirps by his  
den,  
And the wilding bee hums merrily by.

"The clouds are at play in the azuro  
space,  
And their shadows at play in the bright  
green vale;

And here they stretch to the frolic chase,  
And there they roll on the easy gale.

"There's a dance of leaves in that aspen  
bower;

There's a titter of winds in that  
beechen tree;

There's a smile on the fruit and a smile  
on the flower,

And a laugh from the brook that runs  
to the sea.

"And look at the broad-faced sun, how  
he smiles

On the dewy earth that smiles in his  
ray;

On the leaping waters and gay young  
isles—

Ay, look! and he'll smile thy gloom  
away!"

## A Sail from London Bridge to Gravesend in the Olden Time.

BY THE REV. R. BRINDLEY.

MANY of us have stepped into a boat at London Bridge and sailed to Gravesend. In the early summer—before July heats have rendered a close proximity to the faithful but dirty river somewhat unpleasant—it is a good thing for the health and animal spirits to take a boat and drop idly down the busy stream. As you glide along this highway for the commerce of nations, through forests of masts, with vessels on either side from every port in the globe, and huge warehouses piled along the banks of the river, you are amazed at the material wealth of a country, the "sails of whose commerce whiten every sea and float on every breeze." Let us go back to the time when Henry VIII. was beginning to coquet with Anne Boleyn, and Cardinal Wolsey had reached the zenith of his glory; and as we sketch the scene that follows, let us be glad at heart that manners as well as times have changed since then. Foxe records the facts, and D'Aubigné, in the fifth volume of his "History of the Reformation," retouches the picture. We are indebted chiefly to his pages for the following account.

At the period of which we speak the passage-boat was on its way from London

to Gravesend. There was a large number of passengers on board who amused themselves by watching the different objects of interest on the shore, or were busy in earnest talk about the last act of Wolsey, when two very different characters, who had been pacing the deck, suddenly met; the one a priest bloated with sensuality, the other a respectable and honest man of the name of Brown. The priest accosted Brown with a loud voice, and said to him, "You are too near me; get further off; do you know who I am?" "No, sir," quietly answered Brown. "Well, then, you must know that I am a priest!" "Indeed, sir," continued Brown; "are you a parson, or a vicar, or a ladies' chaplain?" "No; I am a soul priest," he haughtily replied: "I sing mass to save souls." "Do you, sir?" replied Brown, with a provoking calmness: "that is well done; and can you tell me where you find the soul when you begin the mass?" "I cannot," said the priest. "And where you leave it when the mass is ended?" "I do not know," rather indignantly the priest added. "What," said Brown, "you do not know where you find the soul, or where you leave it,



and yet you say that you save it?" "Go thy way," replied the priest, "thou art a heretic, and I will be even with thee." The priest and Brown after this conversed no more together.

The boat in a little while anchored off Gravesend; and the passengers got on shore. As soon as the priest landed, burning with wrath, he hastened to two of his friends, Walter and William More; and all three mounting their horses, set off for Canterbury, and denounced Brown to the Archbishop. In the meantime John Brown had reached home. There had been joy in that dwelling, for a child had been born into the world; and in due time Elizabeth, the wife, went to church to return thanks to God for the preservation of her life. The husband, daughter, and maid-servant were preparing for their friends the usual feast; the guests were all taking their seats, the smile of congratulation lighting up every face, when the street-door was suddenly opened, and Chilton the constable, a cruel and savage man, accompanied by several of the Archbishop's agents, seized upon Brown. All sprang from their seats in alarm. Elizabeth and Alice, the daughter, uttered the most piercing cries; but the officer, without showing any mercy, dragged Brown out of the house, placed him on a horse, fastened his feet under the animal, and hurried him to prison, where he was kept forty days.

Say not, the former days were better than these, for thou speakest not wisely concerning this thing. To say nothing of persecuting a man for his religious faith, or because he doubted the efficacy of the priest's purgatorial prayers, what shall we say of the abuse of power or privilege, or of that ecclesiastical tyranny that could thus without warning drag a man from his own home, cast him into prison, and keep him there forty days before the charge was brought against him? We none of us believe that the former days were better than these; but we do believe, if we may judge from what has recently issued from the Pope's pen, and from what has recently taken

place in Spain and other places, that the old persecuting spirit still lingers in that church under whose sanction and by whose authority cruelties like these were perpetrated.

At the end of forty days Brown was brought before the Archbishop, and the Bishop of Rochester, and was required to retract his blasphemy. This, Brown refused to do. A pan of burning coals was brought in, on which were set the martyr's feet. "Confess the efficacy of the mass," cried the bishops to poor Brown. "If I deny my Lord upon earth," he replied, "He will deny me before His Father in heaven." The flesh was burnt off the soles of his feet, even to the bones. He was then given over to the secular power to be burnt alive. On the Saturday previous to the festival of Pentecost in the year 1517, at the time when Cardinal Wolsey's glory had culminated, the martyr was led back to Ashford. Elizabeth hastened to her husband, and found him with his feet fast in the stocks, his features changed by suffering, and expecting to be burnt alive on the morrow. The poor woman sat down beside him, weeping bitterly; while he could not for his chains unbend toward her. "They have burnt my bones," he said, "but they cannot burn my tongue and prevent my confessing my Lord. O Elizabeth, continue to love Him, for He is good, and bring up our children in His fear." On the following morning,—it was Whit Sunday,—the brutal Chilton and his assistants led Brown to the place of execution, and fastened him to the stake.

"His faith sustained him in his final hour:

His final hour gave glory to his God."

The fagots were lit, the wood crackled, the flame crept up, licking its fiery way, till it wrapped the martyr round, he crying out, "O Lord, I yield myself to Thy grace; grant me mercy for my trespasses." In a few minutes after this, like the proto-martyr Stephen, "he fell asleep."

Such is but one of many terrible



scenes that might be narrated, and which were common in England just on the eve of the Reformation. Far be it from us to act an unfair part, or to forget that the sin of persecution lies also at the door of Protestants, and in some measure at the door of the Puritans too. One thing, however, is certain, that the Church of Rome, for the most part, is what she professes to be,—an unchangeable and unalterable Church. We flatter ourselves sometimes that she is improved; that her sterner features are softened; that she would not do now, if she could, what she so unblushingly perpetrated in

a bygone age. We don't believe it. Nevertheless, this is not the weapon with which she punishes the Protestant or Puritan heresy in England; for she dare not. The tactics of the Romish Church are wise and politic. She knows what she is about. She is making progress, too, in this land. Some of our young people have been wooed and won into her communion. We had grown sick of the Protestant cry. But facts are stubborn things. The ostrich policy will no longer do. "And that knowing the time, that now it is high time to awake out of sleep."

## An Aged Disciple.

BY THE REV. L. H. BYRNES, B.A.

It was as such that I chiefly knew the late Mr. John Arnsby, at Wisbech, in Cambridgeshire, where his memory is still fragrant; and many there and elsewhere throughout our country, and even upon other shores, still remember, with a reverent gratitude, the holy influence of this good man. He died lately at Chatteris, Cambridgeshire, at the advanced age of 93, having outlived his own generation, and many also of those who as young men laboured in the Sunday-school under his superintendence.

I was but a boy of ten years of age when I first knew him. I was taken as a scholar to the Independent Chapel Sunday-school at Wisbech. This was fully thirty years ago. But he was then a venerable-looking man, with white hair, which was always on the Sunday in beautiful order, and curled magnificently over his ample brow. I see him now as I saw him that morning, with his spectacles, white limp cravat without collar, whole suit of black, knee-breeches and silk stockings; a perfect gentleman to look at, though but a humble tradesman. I regarded him with boyish veneration, and thought I had never seen so kind and amiable a man before. But when he came and put his hand upon my head, and stroked my

hair, and told me that he should love me if I were a good boy, it seemed to me that it was well worth trying hard to be a good boy, to gain the love of so holy a man.

Our schoolroom was under the chapel. It was very dark, and in winter afternoons had to be lighted with candles. The ceiling was very low, so as almost to touch his head when he ascended the little elevation called "the desk." Yet it was a very dear and happy place, and a centre of real spiritual power in the town. And he was the life of the school, ruling both scholars and teachers without their knowing it, by a rod not of iron but of love. I never knew a man of his age with such elasticity of step, buoyancy of spirits, and energy of character. When 75 years old, he not only conducted his business, which required hard work, during the six days, but he used to preside at the early Sunday morning prayer-meeting at seven o'clock. Then, at nine o'clock to the minute, you would find him in the desk, to open the Sunday-school; he usually himself started the tune, and always delivered a short address at the opening, which gave a holy impetus to the labours of the teachers during the day. His place in the chapel was never



vacant, save when of an evening he was engaged at one of the village preaching stations. As a hearer he was one of the most attentive and least complaining, and always found something to approve and profit by from the poorest discourse. It could always be known when he was peculiarly delighted with a sermon, by a half-audible murmur of assent and by an approving motion of the head. In the afternoon he was again punctually at his post at two o'clock; and after opening the school and seeing all things in order, he would sometimes hand over the charge of the classes to the secretary, while he, at the pastor's frequent request, conducted the afternoon service in the chapel. Then finishing the service in time to be in his place for the closing of the school, he would bring with him a large party from the chapel, who thus acquired an interest in the school, and made the closing of it a service of more importance and solemnity in the eyes of the scholars.

It would be difficult to find a superintendent more deeply or more generally beloved by the teachers. This was owing to his kind, judicious, and consistent conduct. It was not in the school and on Sunday only that his Christian spirit was shown; wherever you met him he was the same. His house was quite a rendezvous for the teachers, who in any trouble or difficulty or case of conscience were wont to seek his advice. In that little parlour behind the shop, how many a grave consultation or theological debate was held: how many cases of conscience were discussed. And if not too busy, he would seldom let the little company of teachers or inquirers, who had dropped in of an evening, depart without singing a hymn. On Sunday he usually took two or three teachers home with him to tea, and so arranged that none should feel themselves omitted or neglected. He was especially careful to entertain strangers. If a shy youth had just been apprenticed in the town, and strolled into the chapel or school, he seemed at once to know the heart of a stranger. Many a young man, with the grief of separation from home fresh upon him, has

found himself unexpectedly greeted by a friendly voice, and invited to tea with all the cordiality of an old acquaintance. In his house the conversation, though always cheerful, was such "as becometh the gospel of Christ." He had a very nice sense of propriety in his converse with others, and his mind was so devout, that it was the easiest thing in the world for him to introduce and sustain a religious conversation without the slightest approach to cant. His speech was always with grace; and I do not think that I ever entered the house without coming away the better for my converse with him. He was especially useful to religious inquirers. When he noticed in any one signs of grace, he sought opportunity for conversation; and if he thought the person a proper one for communion with the church, he urged him to see the minister; and thus he encouraged many a timid one, and was the means of introducing many members to the church.

There was another way in which he served the Church of Christ. Our minister, the late Rev. William Holmes, made it one object of his ministry to select young men of talent, in order to introduce them to the ministry of the Word. Five or six young men thus had their attention called to the work of Christ in the ministry of His Gospel, and some of whom have risen to positions of great importance. In this work Mr. Arnsby was the minister's right hand. When a young man had shown in the school an eminent gift in prayer, and had acquitted himself creditably in addressing the children, Mr. Arnsby would next enlist him for preaching in the villages. "Come, my boy," he would say, laying his friendly hand upon the young man's shoulder, "you must preach at Gorefield;" and when the time came, the old gentleman would usually be one of the audience, and report his impressions to the minister. I well remember my first essay in preaching. I had long notice, and made what I thought ample preparation. Mr. Arnsby, with some half dozen friends, accompanied me. The sermon was in-



tended to be delivered *memoriter*, and indeed was written too small to be read, but memory failed, and I utterly broke down. The old gentleman was greatly disappointed. I could not conceal my own vexation; but he encouragingly rallied me. "You will do better next time," said he; "you must never give it up with but one trial."

He had been engaged in Sunday-school work so many years, and was so well known in the country round, that he was often stopped by persons whom he could not recognise, who had been his scholars, and who came forward to thank him for religious impressions received in the school, but not developed till long afterwards. He used at one time periodically to travel on business into the Midland Counties, and seldom returned without having some cheering news to tell on the following Sunday of former scholars, whom he had met and found converted to God; and these narratives, as related by him, often with tears in his eyes, used to produce a deep impression upon the school.

He was one of the best judges of a sermon I ever met, and yet every remark he made was full of kindness, and never did anything censorious or severe escape his lips. He had well learnt that difficult lesson of never forming an unfavourable judgment when a favourable one was possible. And yet he would have been the last to extenuate or connive at a palpable fault; and I have several times known him to take a teacher aside, faithfully and seriously, to chide him for some fault or grave neglect of duty; but tenderness was always so skilfully blended with faithfulness, that offence was scarcely ever taken at any of his remonstrances, and so effectual were they, that they usually issued in the desired amendment.

As his age advanced he became hard of hearing, and ultimately so deaf that, with the aid of a hearing trumpet, he could hear very little indeed, and sometimes none, of the service. This was a great trial, as the means of grace were always so precious to him. After the

death of his dear wife, in February 1857, and of his daughter Martha in the following May, his strength began most visibly to decline, and he was entirely unfit to attend to any kind of business. It was not until then, at the age of 87, that, at the urgent request of friends, he gave up business at Wisbech, and removed to the residence of his only surviving daughter, Mrs. Saunders, at Chatteris. This was very painful to him; for although a comfortable home and a loving daughter were great privileges, yet it was a severe blow to him to be taken from Christian intercourse with old friends, at a time when he cared not for new faces; besides which his growing infirmities made intercourse with strangers a very great effort to him. After his removal to Chatteris he never but once attempted to go to chapel, and then he did not hear one word. Yet, though deprived of intercourse with old friends at Wisbech, and of the dearly prized ordinances of God's house, he was always cheerful and happy. The consolations of the Gospel fully sustained and animated his soul. In November 1862, he took to his room, and soon after to his bed. He died of no disease: natural decay brought him to the grave, and he was cut down as a shock of corn fully ripe. His pain he bore with exemplary patience and resignation. A murmur did not escape his lips. On the Tuesday before his death he felt his end was near. After giving to his daughter some few directions, he commended her most affectionately to God, and then said, "I have done now; God has enabled me to say it. A few more days and the struggle will be over, the last enemy conquered." His mind then wandered; he asked to be put in his coffin, yet consciousness at intervals returned, till at length his happy spirit departed at 11 o'clock on the night of July 5th, 1863, to take its place among the spirits of just men made perfect before the throne of God and of the Lamb.

Concerning his earlier days, I may be permitted to add the following particulars:—He was born in 1771 at Weldon in Northamptonshire. His father was a churchman, but his mother, whom he



always emphatically called "a good woman," attended chapel. As a youth he frequently walked to Aldwinkle Church to hear the then celebrated Dr. Haweis, a personal friend of the Countess of Huntingdon. He always joined the choir, which was one of a very high order, the Doctor being himself a great lover of music. In 1792 he commenced business in Brigstock, Northamptonshire, where he married. There his house was always open to ministers and good men, and thus he became acquainted with many of the ministers of the Midland Counties of that time, and of these he had a fund of anecdotes to relate. In 1799 he removed his business to Oundle, where he had the honour of commencing and establishing the Sunday-school in connection with the Independent denomination in that town. He was personally acquainted with Robert Hall, Thomas Toller, and Andrew Fuller, who had been his guests. In 1821 he removed from Oundle and took a business in Wisbech, where thirty-

six of the most useful years of his life were spent. He had eight children, three of whom died in infancy. Of the remaining five, four had passed before him into the skies, and one only of the eight survives to mourn his loss.

I strongly hope that among our young Christian tradesmen there will be found some who, reading this sketch, may discover what a work of usefulness is open to them if they will apply themselves to it with the zeal, the faith, the holy character of this most exemplary Christian man. May God send into His Church a host of superintendents as earnest, self-sacrificing, and qualified as he was! To fill these positions the great want is competent men, like him, full of faith and good works. There is abundance of power, talent, and intelligence in the Church of Christ. We want generals to collect these willing soldiers of the Cross, and who, having collected them, have power and skill to organize and to handle the troops well upon the spiritual battlefield.

## Poetry.

### THE CANCELLED BOND.

He gave me back the bond,  
It was a heavy debt;  
And as He gave, He smiled, and said,  
*"Thou wilt not me forget."*

He gave me back the bond,  
The seal was torn away;  
And as He gave, He smiled, and said,  
*"Think thou of ME alway."*

That bond I still will keep,  
Although it cancelled be;  
It tells me what I owe to Him  
Who paid the debt for me.

I look on it and smile,  
I look again and weep;  
This record of His love to me  
For ever will I keep.

A bond it is no more,  
But it shall ever tell,  
That all I owed was fully paid  
By my Emmanuel.

### A SABBATH AT HOME.

I LOVE Thy house, my Lord,  
The place of prayer and praise,  
Where, from Thy holy word,  
I gather thoughts to raise  
My drooping soul, on buoyant wing,  
Up, up to Thee her glorious King.

I love to meet Thy friends,  
My pilgrim brethren, bound  
Where all affliction ends,  
Where all delights are found,  
And where the wondering soul shall see  
Herself for ever there with Thee.

To-day I am denied  
The privilege to wait  
The mount of God beside,  
Within the temple's gate;  
But wilt Thou not, O Friend Divine,  
With grace upon my spirit shine?

What though affliction come?  
With agonizing smart,  
A Sabbath-day at home,  
With Jesus in the heart,  
Will stir me up with greater zeal  
To speak of Him whose love I feel.



'Tis well, 'tis well, my Lord !  
 Whate'er Thou wilt is well !  
 This truth I would record,  
 That in Thy light to dwell  
 Is heaven begun, ere heaven appears,  
 With all its joys, through all its years.

And when the passing scene  
 Shall be for ever past,  
 And to the land serene  
 My spirit soars at last,  
 It will be bliss indeed for me  
 To be at home, my Lord, with Thee !  
*Ware, Herts.* W. LEASK.

## Anecdotes and Aphorisms.

"I LOVE JESUS."

It was dark and wet and gloomy here last night ; you could hear a sad moaning outside, for the winds were coming in from a troubled sea. Perhaps, if we could have understood them, they could have told us of some foundering ship with whose torn sails they had been sporting, or some poor castaway, whose last prayer was mingled undistinguished in its solemn tones. I was glad to be indoors on such a night. The bell rang—a message was brought that a little child was dying, and her parents would have me pray with them. Soon after entering the sick-room, I led the mourners in prayer. The sufferer was a child of only four years of age, and I felt that my chief mission there was to speak comfort to the parents, as I did not think that so young a child would be able to understand or desire me to speak to her of the world to which she was going.

But I was greatly mistaken. As I rose from prayer I stepped to the bedside, and was introduced as the minister who had just prayed. She at once whispered to her mother, "He loves Jesus,—I love him ;" and stretching out her hand, she beckoned to me to kiss her ; which done, she drew me again to her and kissed my cheek, twining her arms round my neck, and repeating, gasping at every word (she was suffocating with croup), "I love Jesus."

"And do you think Jesus loves you ? Did He ever take little children in His arms ?" I asked.

She looked at me, and with a countenance full of expression nodded her head.

I asked her where she was going. "To heaven," she replied.

"Will Jesus take good care of His little girl in heaven ?" Another such look and sign.

"And whom will you see in heaven ?" "Brother." She lost an infant brother last winter, over whose death, young as she was, she grieved deeply.

"And do you want to die ?" She looked to her mother a moment, and then shook her head. It appears that just before I was sent for, and before anything was said to her about her being in danger, she grasped her mother's hand with an earnest "Bye, mother ; I'm going to die." She called for her father and little brother, and took leave of them too ; but the thought of being separated from her mother seemed to be too painful for her.

"I'm going to die ; you die, too, mother," was her affectionate entreaty ; but later in the evening she seemed to be reconciled to the parting, repeating to her mother, "I'll love you in heaven, mother."

But no incident in the scene affected me like her frequent expressions of love to her Saviour. Again and again, as she was carried to and fro, her whole frame convulsed with her struggles for breath, I heard her broken whisperings, "I—love—Jesus !"

The sweet little sufferer, who could doubt her word ? She knew Jesus could make her well if He chose—He did not, yet she loved Him. What could explain such a temper in a human heart but the power of the Spirit of God ? "Though He slay me, yet will I trust in Him."

It is worthy of remark that, a short



time previously, she had listened to a sermon from the text, "If any man love not the Lord Jesus Christ, let him be anathema." On her return from church she asked her mother who there was who did not love Jesus. Artless reasoner! She has been spared the rude experience by which older saints have unlearned his mistake. She has gone to the world where all love Jesus, and where all will be glad to see her because she does so too.

He sent for her gentle loving spirit shortly afterwards. The Good Shepherd has taken one more lamb into His bosom, to rear it with His own hands, and has left with the parent hearts the surest consolations of His gospel.

How blessed the kingdom that is made up "of such!"

How early in life the faithful mother may instruct her child in the love of Jesus!

How ample is the recompense of Christian faithfulness in the care of a young immortal!

How pleasant to have in heaven a little earth-born angel to love you!

#### THE BABY ON THE PRISON STEPS.

Nearly two hundred years ago, people passing by one of the prisons in England might have seen, on any warm sunny day, a woman seated on the stone steps with a baby in her arms.

It was a poor, feeble little thing, and those who looked attentively at it used to think that it would never live to grow up to repay the care its mother bestowed upon it.

Her heart was very sad, as she sat there rocking her baby in her arms, trying to still its feeble cry, for her husband was shut up in those gloomy walls, and it was but seldom that the keeper of the prison would allow her to see him.

But you must not think that he was a wicked man, because he was a prisoner: for in those days people were put in prison as often for loving the truth as for committing crimes.

The king of England and his Parliament had passed a law that persons must

not meet together to worship God in any other place than the churches which they established; and that no one should preach unless they gave him permission.

Many of the people thought this law unjust, and would not obey it; so they had meetings of their own, where they could hear the word of God truly explained by godly men. These meetings made the Government very angry, and the people who were attending them were put in prison. This baby's father was one of those who had been found at these meetings, and so he was in prison with many others.

After months of imprisonment, during which time the baby and his mother were constant in their visits to the prison, the father was released; but he was obliged to leave the country, and for many years was separated from his family.

Still the little puny baby lived and grew, though very slowly. Almost as soon as he could speak, he would go to his mother, with any money which had been given him, and say, "A book! buy me a book!"

His mother taught him from the Bible, and he early learned to love the Saviour. When he was only seven years old, he commenced to write verses. His mother had some doubts whether some verses which she found in his handwriting were really his; so to prove that he could write them, he composed an acrostic on his name. I will give you the last verse, that you may know of whom you have been reading; for if you take the first letter of each line, you can form his name:—

"Wash me in Thy blood, O Christ!  
A nd grace divine impart;  
T hen search and try the corners of my heart,  
T hat I, in all things, may be fit to do  
S ervice to Thee, and sing Thy praises too."

Not very good poetry, you will say, but now you know his name. It is the same Isaac Watts who has written so many of the hymns you love to sing.

#### "BUILD HIGHER."

An invalid was sitting by his window in a pleasant spring morning, watching



the robins building their nest on a low bough near him. Patiently and joyously they laboured, and as the invalid looked kindly and lovingly at them, he almost unconsciously exclaimed, "Build higher, build higher, foolish creatures; I wish you could understand me. Your nest is so low, the cat will destroy it. You are labouring in vain, and spending your strength for nought."

A year has passed away, and spring has come again. The robins too are here, singing as they toil; but the dear patient invalid who sat by the window one year ago, watching them and listening to them, and so anxious for their welfare, is not here. He has taken his flight to a more genial clime where winter will never come.

Perhaps amid the glorious companionships and lofty employments of his new home, he now and then looks down upon us as he did upon the robins one year ago; and seeing us engrossed with trifles, setting our affections on anything below

the sun, building our nests too low, within reach of the destroyer, he says to us as to the birds, "Build higher; oh, build higher!"

"He builds too low that builds beneath the skies."

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#### FAITH AND UNBELIEF.

*Faith* sees more in a promise of God to help than in all other things to hinder; but *unbelief*, notwithstanding God's promise, saith, How can these things be?

*Faith* bringeth us near to God when we were far from Him; but *unbelief* puts us far from God when we are near Him.

*Faith* will make thee see love in the heart of Christ, when with the mouth He giveth reproofs; but *unbelief* will imagine wrath in His heart, when with His mouth and word He saith He loves thee.

*Faith* will give comfort in the midst of fears; but *unbelief* causeth fear in the midst of comforts.

*Faith* maketh great burdens light; but *unbelief* maketh light ones intolerably heavy.

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## Sketches of Christian Life in England in the Olden Time.\*

To be quite at home in the Middle Ages is what could not be said of any real Protestant. No one who values the great change wrought in our national life by the Reformation, would wish to go back to the "ages of faith," as Roman Catholics call them, and find there a congenial resting-place. There is a learned work bearing that title which so exaggerates the better side of mediæval society, and so conceals its dark aspects, as to give a fictitious picture of Europe at the period; but even could it be accepted as a faithful representation, it would fail to create in a Protestant mind a desire for its actual reproduction in the nineteenth century. Yet, though "not at home" in the Middle Ages, we greatly like to visit them, and tarry for a while amidst their scenes and incidents,

with feelings somewhat akin to those of Americans who explore the great historical spots of the old country—her battle-fields, castles, cathedrals, and churches,—and trace such vestiges as remain of primitive homesteads and cottages. The mediæval era is "the old country" in which was bred and born a good deal of our modern social and religious life; and with kindly feeling we wander through its paths. The authoress of "Sketches of Christian Life" is a companion and guide we love to take with us. She knows the whole region—is familiar with its by-ways, its nooks, and its corners. She introduces one to objects of interest overlooked by many; and, by her pleasant stories and reflections, throws a more beautiful hue over what we have long seen and always admired. There is, in all her writings on these subjects, a broad sympathy with goodness, a discrimination between truth and error—between the lights and

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\* "Sketches of Christian Life in England in the Olden Time" By the Author of "Chronicles of the Schönberg-Cotta Family," &c., &c. (London: Nelson.)



shades of ancient piety, and a reverence for Protestant Evangelical religion, without a tinge of that fanatical hatred of everything before Luther's time; all this exactly accords with our own sentiments. The present volume is one of her best. The sketches are felicitous. The characters are well drawn and skilfully grouped; while the background of the pictures is full of fresh colouring, sometimes cheerful and sunny, sometimes cloudy and tempestuous—always life-like. All is more or less historical, founded on authentic documents. From the earliest dawn of Christianity in Britain down to the Lollard times, the authoress conducts her reader, relating charming stories and dialogues touching an Anglo-Saxon family through three generations, and Alfred the Deliverer, and divers nunneries and monasteries. The following passage is as just as it is beautiful, and indicates what the writer is in search of throughout her admirable volume:—

“A little maiden had come with her pitcher for a draught of water from the Banniwell (holy or Bénéit), a peculiarly pure spring in one of the reaches of the valley. She was waiting for the water slowly to fill her pitcher as it flowed, when an aged priest came to bathe his eyes in the spring, which was thought, by the grace of God and our Lady Mary, to be beneficial for weak eyes.

“The child offered to withdraw her pitcher and to wait; but the old man, saying time had little value for him, seated himself on a stone near at hand. The child's eyes were fixed on the water gushing and sparkling from its little stone spout; the old man's, meanwhile, were fixed on her. To him her fair round face, her glossy brown hair, and the grave earnestness with which she was fulfilling her task, were sights as fresh and pleasant as the sparkle of the water, the green ferns, mosses, and grasses around it were to her.

“‘Do you come here often, my child?’

“‘Every morning, father,’ she said. ‘Mother says there is no water like this, especially when it is drawn by little maidens like me, just after sunrise.’

“‘But the sun has scarcely risen.’

“‘Not over the hills,’ she said; ‘but you see the colour is in the sky, to say he is coming.’

“‘You like to rise early?’ he said.

“‘Yes,’ she said; ‘I like to see things and places shine out, one by one, as the sun comes up: first the top of the hills, then the edges of the woods, then the pinnacles of the church tower, and then here and there the river, and, at last, even the water in this shady place. It is flowing quite gently now; but, in a few minutes, it will be sparkling, as the drops of light fall on it through the trees and the ferns.’

“‘Is that the reason why you like to come early?’

“‘Partly,’ she said, becoming confidential, as she looked at his kind old face; ‘and I like it for many reasons. In my brother's book the good people always got up early when God sent them on messages.’

“‘What book is that?’ said the monk.

“‘I do not know,’ she said. ‘It is the only English book we have. All the others are in Latin. They are school-books; but this is quite different. It is full of beautiful stories, all about God.’

“‘And you like to come here early, because the good people used to do so in the book?’

“‘And besides,’ she said, ‘there is so much in the book about wells. There was the well the angel came from heaven on purpose to show Hagar, that her boy might drink and not die. There was the well to which God sent Rebekah, to meet the good servant when he prayed. And then there is the well where the poor woman went to draw water, and found the Lord Jesus there.’

“‘But that is all a long time ago, my child,’ said the old man.

“‘Yes,’ said the child; ‘but the angels, and prayer, and the Lord Jesus are quite the same now.’

“‘Do you expect to see the holy angels, or our Lord, at this well?’

“‘Not to see them,’ she said. ‘Brother told me, the book says we are not to see



it all yet; but *they are here*, I know. And,' she continued, with a lower voice, 'the book speaks of another well in Paradise, by which the Lord Jesus leads His people now.'

"The old man was silent a few minutes.

"'There were no such good books when I was young,' he said; 'at least, none in which it was all so plain. I have forgotten a good deal of my Latin, and my sight is dim. When does your brother read the book to you?'

"'In the evening,' she said, 'when the little ones are asleep, and all is quiet in the house.'

"'If you come here every morning, my child,' said the old monk, 'for your water, we shall meet each other, and you can tell me more of these stories.'

"'I will try,' she said. 'Everybody likes them.'

"'Do you tell them to any one else?'

he said. "Yes,' she said. 'There is a poor woman we know in the lazar-house. Mother sends me to her with broken meat, and broth sometimes, and no one ever delights in the stories as she does. There are such beautiful words, straight from our Lord himself, about the broken-hearted and the weary and heavy laden.'

"As they spoke, the clatter of hoofs and the shouts of a merry company of huntsmen came up the valley, and, in a minute, the Abbot and his train swept past them to the moorland.

"The little maiden made her reverence to the old monk, took up her pitcher, and went away singing.

"Morning after morning these two met by the holy well, and spoke of sacred promise and story—the old man becoming as a little child, till the dimness was gone from his spiritual sight, washed away in the water of life, and he saw the kingdom of heaven.

"Then came a morning of sorrow. One day the old man found the maiden weeping bitterly. He dived deep into the memory of the old days before he became a monk, to divine what could be

the probable sorrows of such young creatures, but in vain.

"At length she said,—

"'Some of them said you must have told the monks, father; but I am sure you never did!'

"'Told what?' exclaimed the old monk, sorely bewildered.

"'About the book,' she said, beginning to sob again. 'It is gone! The monks have taken it, and my brother too!'

"'Why?' said the old man.

"'They said it had the name of a wicked man upon the title-page. But it was not his book—it was God's book. You know how good it was!'

"'It surely was the very water of life to me, my child,' said the old monk. 'What was the name on the title-page?'

"'John de Wycliffe,' said the child.

"The old monk crossed himself. It was a name which had been much discussed lately at the refectory table, and with bitter animosity.

"'God forbid I should lead thee into error, my child,' he said. 'The book is indeed good. It is the book of God. But, Wycliffe, they say, was a great heretic. You may reverence the book, but never have anything to do with that unhappy man!'

"Many questions were on the child's lips, but something in the old man's manner made her refrain from asking them. His course was nearly ended. The water from the spring had not done the good to his eyes that the water from the eternal spring had done to his heart. The dimness increased to blindness, so that he had to be led whithersoever he went, and the quiet talks with the young girl were at an end. Then the feeble limbs failed altogether. The old monk was laid in the abbey churchyard; and his spirit departed, having received the comfort of the truth without being awakened to its conflicts. It brought him its peace, but not its sword. He died, rejoicing in the truth Wycliffe's translation of the Bible had given him, and believing that Wycliffe himself was a most perilous heretic."



## The Age and the Gospel.\*

IN the conduct of a periodical like this, so direct in its aims for the promotion of vital religion, it is not often deemed desirable to encumber our pages with lengthened dissertations; but, while endeavouring to keep pace with the changeful aspect of the times, we prefer to present important truths in the smallest practicable space. Tempting as the opportunity is, we shall not depart from our rule on the present occasion. Controversy is little welcomed, by good men, for its own sake, but cannot be shunned nor evaded, in proper time and place. It may be a good or an evil, as it is well or ill conducted. Providence, in its mysterious chemistry, works by opposite elements; now clothing itself in darkness, and now in a robe of celestial light. Truth gains by inquiry, and its evidence may be brightened by the keen collision of antagonistic minds. Like the storms and tempests of the tropics, polemical discussion may be overruled for good, to stir the lazy elements that might otherwise stagnate by too long repose. And religious controversy, if carried on in a Christian tone, often comes, as "a spirit of health," like the angel at Bethesda, to put fresh vitality into the tide of thought; and, above all, to direct a slumbering world to the great Physician standing by, whose presence brings life and cure, when nothing else can.

Besides, it is always advantageous for the youthful members of our religious families, who are the hope of the churches, to be made acquainted with the more prominent defences of the faith, by approved champions of Divine truth; and to know that the popular objections

against the Bible are susceptible of a full solution; and fall, innocuous, like spent arrows upon the shield of the mighty. Our friend Dr. Vaughan, in his admirable lectures some years ago at the Hanover-square Rooms, did good service in this way; and Mr. Allon, in his address at the Congregational Union, followed in a somewhat similar direction. Mr. Moore, who has long been known for his writings on the Christian Evidence, produced one of the best works on "The Divine Authority of the Pentateuch," in answer to Colenso; and in this publication,—chiefly directed against Parker, Renan, and Michelet,—he has established a fresh claim to the confidence and gratitude of the Church to which he belongs.

These sermons would have been deemed invaluable anywhere; but they have a particular force and significance as delivered in the University Church of Great St. Mary's, Cambridge, and as the Hulsean Lecture for the year.

We gather from the Cambridge journals that they excited unusual attention when preached there; and they are presented to the public in compliance with the expressed wish of influential scholars in that place. The author, in his preface, says: "At all events, in the kind reception of his sermons, he cannot deny himself the gratification of seeing a testimony to one fact, which is most encouraging,—namely, that there is nothing the University of Cambridge welcomes more than an honest and painstaking effort to uphold the authority of the Bible, and to vindicate the claims of the world's Redeemer." Many will be extremely glad to hear this; though the Hulsean Lecturer will perhaps excuse the suggestion, that the outside world might have been slow to receive such an unmixed eulogy, upon less competent authority than his own. Reflecting men cannot so easily forget that two, if not three, of the virulent opponents of Chris-

\* "The Age and the Gospel: Four Sermons preached before the University of Cambridge, 1864; to which is added a Discourse on Final Retribution." By DANIEL MOORE, M.A., Incumbent of Camden Church, Camberwell, Author of "Thoughts on Preaching." (Rivingtons, London, Oxford, and Cambridge.)



tianity, in the notorious "Essays and Reviews," belonged to Cambridge, as the Bishop of Natal still does, no doubt to the sincere regret of earnest friends of religion in that ancient University. But the fact is so. And some may be permitted to think that the great favour extended to Mr. Moore, might have been quite as much due to the eminence of that gentleman's literary and rhetorical qualifications, as to any new-born zeal—in some quarters at least—for those evangelical principles which he has so powerfully vindicated in the volume before us.

The lectures relate partly to the evidence for revealed religion, and partly to the claims of Christ.

The first, "On the Characteristics of the Age," is from 1 Chron. xii. 32: "The children of Issachar, who had understanding of the times;" in which the preacher, in an elaborate portraiture of modern society, especially refers to the intense activity, the widely-diffused knowledge, and the sceptical tendencies of the age; and then urges the DUTIES of the Church at such a juncture, religious men being supposed "to know what Israel ought to do"—namely, to uphold the intellectual claims of Christianity; to watch the tendencies of the popular literature; to put ourselves in harmony with great social movements; and to be thoroughly conversant with the evidences of revealed religion.

The second is "On the Age and the Written Word." The author first carefully unfolds the artful and tortuous methods of sceptical procedure in the present day; next, he specifies the points of the written Revelation usually selected for attack; and, lastly, enlarges upon the varied claims of the Revelation itself:—I. Its reasonable claims as inspired. II. Its historic claims as fully authenticated. III. Its moral and spiritual claims as adjusted to the nature and circumstances of mankind. IV. He shows that no difficulties obtain in revealed religion which do not bear with equal or greater force upon natural religion.

The third is upon the "Person and

Offices of Jesus," in which the lecturer considers—I. The claims of Christ as interpreted, or perverted, by modern criticism: here he argues the utter insufficiency of the views of Strauss, Parker, and M. Renan, to solve the problem of Christianity, or to account for its early spread, or for its present position as a great power in the world; and, II., contends, with signal ability, that, apart from His preternatural and Divinenature, Jesus of Nazareth is a phenomenon in the history of the world which never has been accounted for, and never can be.

The last is entitled, "The Christ of God," which is designed to show that, taking in the entire Scripture testimony concerning the Divine personality of Christ, we have an adequate solution of all the phenomena which the humanitarian hypothesis is wholly insufficient to explain. It accords with—I. The transcendent mystery of His nature. II. The greatness of His works. III. The circumstances of His life and history. IV. The requisites of Jewish prophecy. V. With His pre-eminent suitableness and qualifications for the accomplishment of the work of human redemption.

The following passage, addressed to undergraduates training for the ministry, will give an idea of the eloquent hortatory appeals of the lecturer, and will find its way to every preacher's heart:—

"I conclude with one remark, addressed to an important section of my auditory. Obligated by my limits to deal chiefly with the *intellectual characteristics* of the age, the fear with me is natural, that some of those who are looking forward to the sacred office may be chiefly concerned to come up to the literary or controversial requisitions of the times, and care for little else. Can it be necessary to remind such that, in taking upon themselves the ministry of the Gospel, they will have to watch for souls?—'watch for them as they that must give account.' Notable words these of the Apostle. For if, while logically equipped for the strifes and controversies of the day, we be found wanting in the higher qualities of ambassadors for Christ; if



there should be nothing in our message either to build up the believer in his faith, or to cast down the formalist from his false hope; if there be no pungency in our appeals to the conscience,—nothing heart-stirring in our word of exhortation; no fulness in our exhibitions of the great mystery of godliness to draw all men to Christ—to His footstool, to His cross, to His heart, to His throne; in a word, if our whole ministry be permitted to degenerate into a hard, soulless, dialectic exercise—of body without spirit, of intellect without devoutness, of Christianity without Christ—fearful, most fearful, will be the reckoning taken with us by the Eternal Lover of the souls of men; and fearful will the recoil be upon our Church and ourselves. No; all around is life, in sad and solemn earnest; evil principles sown broadcast; sin and misery burdening the earth; all the aspects of social life reflecting the signs of a dislocated and disordered world; the whole creation groaning and travailing in pain together until now. And the remedy for this is to be found in the holding up to the faith of men, not so much a dogma as a PERSON; not so much the testimonies to the Revelation as the perfections of the august and GLORIOUS REVEALER. Brethren, it is Christ the masses of our population want, though they know it not.”—Pp. 22, 23.

In this rapid analysis of “The Age

and the Gospel,” we have been induced to let the book speak for itself. The outline furnished can, however, convey little adequate idea of the rich and varied contents. Students and ministers will find it of real assistance, as a compendium of striking arguments for the claims of the Bible, on the one hand, and for the glory of Christ on the other; while the poor pretence of M. Renan, to philosophy or to criticism, brilliant sophist as he is, are shown up as mercilessly as they deserve to be. The argument is sustained by a few select notes in the appendix, scientific and theological, upon the most litigated points in question, which must greatly enhance the usefulness of the volume to those who may not have larger works at hand. The discourse upon “Final Retribution” would alone have been sufficient to make the reputation of a less distinguished writer. Dr. Winter Hamilton’s Congregational lecture is noticed in grateful and most respectful terms; but Mr. Moore’s course of argument is developed with a logical force and directness peculiarly his own. The work needs no heralding of ours. The most competent readers will probably be most of all struck, as we have been, with the singular power of condensation, upon subjects so comprehensive and profound, in a small post octavo volume of 185 pages, yet treated in a manner equally inviting and conclusive to all minds.

### Brief Notices of Books.

#### *Physical Geography of the Holy Land.*

By EDWARD ROBINSON, D.D., Author of “Researches in Palestine.” (London: Murray.)

There is a mournful interest attaching to this volume. It is the fragment of a larger work on “The Physical and Historical Geography of the Holy Land,” which, for many years, its lamented author had been contemplating, and for which his travels and researches in Palestine so pre-eminently fitted him. That work, however, he was not permitted to finish, as the hand of death arrested the labourer in the midst of his toil; and the present volume is all that was completed of the assigned task. It appears under the editorship of a beloved

member of his family. It must not, however, be supposed that the work before us is *itself* fragmentary, so far as the “*Physical Geography of Palestine*” is concerned. On the contrary, it is one of the most complete, though succinct, accounts to be met with, in our own or any other language, of the geography of the most interesting country on the face of the earth. Not entering so much into detail as “*The Biblical Researches*,” it, nevertheless, leaves nothing unnoticed that such a book is expected to tell us. It forms a most valuable appendix to the author’s earlier works; and we assure our readers most honestly, we know of no book which, to teachers or learners, will prove of more value, on the specific



subjects to which it is devoted, than this last production of the great Eastern traveller, who has done so much to familiarize us with the scenery, manners, and customs of the lands of the Bible. To Oriental tourists—whose number is rapidly and largely on the increase—this volume will prove of real service, as its statements may be fully depended on, being the result of careful and repeated observations.

*The Voices of the Year; or, The Poets' Calendar: containing the Choicest Pastorals in our Language.* Illustrated. (London: Charles Griffin & Co.)

Of this book we need say little, as the pastorals are not newly published poems, but are selected from the works of poets of all ages; for even Anacreon, Hesiod, Horace, Virgil, are represented in translations. Coming down to a later date, we find the names of Spenser, Milton, Quarles, Thomson, Addison, Pope, and Cowper; and there are not wanting in this volume choice pieces by poets of our own day. The selections are well made, all bearing on the same subject; and they are arranged in four parts each, being opened by one of Thomson's "Seasons." We need only add that these poems are printed on toned paper, that there is a very complete Biographical Index, and that the volume is very handsomely bound in cloth. We only wish the illustrations were more worthy of the subjects and the elegant exterior.

*The Targums of the Pentateuch: Leviticus, Numbers, and Deuteronomy.* By J. W. ETHERIDGE, M.A. (London: Longman & Co.)

Mr. Etheridge is a good Oriental scholar, and may be trusted as a translator in his own department. Nobody has done for English literature what he is doing. These Targums should be obtained by all Biblical students, and read and compared with the Books of Moses. The editor has given an introduction, which he calls a glossary. It contains a good deal of useful information, but it is not just the kind of thing to be prefixed to his work. We should have liked to see a scholarly dissertation on rabbinical literature, pointing out how far it is valuable and how far worthless. But Mr. Etheridge is not happy in this department of his work. This book altogether, like the former volume on Genesis and Exodus, is "got up" in an inappropriate style.

*The Lambs all Safe; or, The Salvation of Children.* By the Rev. A. B. GROSART, Kinross. (Edinburgh: W. Oliphant & Co.)

This book is full of Christian consolation for parents whom the good Shepherd has bereaved of lambs entrusted to their care. There may be some doubts as to the accuracy of the views taken by the author of two or three Scripture texts; but this will not interfere with the conclusion,—that all children, *as such*, who die before the time of responsibility are safe, is a scriptural truth. The good and great thoughts suggested by this little work—a third edition of which is now called for—are such as to scatter many a gloomy cloud, and cheer the hearts of the sorrowing with rays of heavenly light.

*Plain Words on Christian Living.* By C. J. VAUGHAN, D.D., Doncaster. (London: Strahan.)

We greatly admire the sermons of Dr. Vaughan. He possesses peculiar qualities as a preacher. At once simple and original, scholarly and devout, he instructs the thoughtful and impresses minds of sensibility. These productions, originally sermons, but now addressed to the eye instead of the ear, present all the excellences of the much esteemed author. We greatly honour him as a Christian teacher, and as a devoted self-denying servant of God. Such a man is an ornament not only of his own Church, but of all Christendom.

*The Life of John de Wycliffe.* By the Author of "The Story of Martin Luther." (London: J. F. Shaw & Co.)

They who are familiar with Dr. Vaughan's "Life of Wycliffe" will think but little of this. The book will be useful, however, to readers who want a very general sketch of Church history in England before and after Wycliffe, and an interesting account of the Reformer's character and work. It is well adapted to excite within the young an earnest purpose to live for the maintenance and diffusion of the truth.

*Daily Communion.* By the Author of "Bible Words for Daily Use," &c. (London: Knight & Son.)

This is a good arrangement of brief Scripture texts, with an appropriate verse for the morning, noon, and evening of each day in the year. It will aid, both as a stimulus and a solace, in the life of testimony for the Redeeming God.



*Oudendale: a Story of School Boy Life.* By R. HOPE MONCRIEFF. (London: W. Macintosh.)

The life of an orphan boy—his temptations, his resolutions, his failures, and his final victory through faith in Jesus,—are admirably drawn. Every boy in our upper schools may read this book with advantage. Religion is not so introduced as to disgust boys who, without religious principle, yet need subjection to religious influence.

*A Year at the Sea Shore.* By P. H. GOSSE. With Illustrations. (London: Strahan.)

A charming book, with richly coloured engravings. It describes the wonders of the sea as they are found stranded on our coasts from month to month. It will be a great treat to have it as a companion next summer in seaside wanderings, and we advise our readers to possess themselves of the treasure.

*Realized Wishes: a Tale of Working and Waiting.* By MARIA SINGLETON. (London: Nisbet & Co.)

Certain of the trials that faith and love have to endure, in some of the modern forms of Christian activity, are well delineated in this pleasing tale.

*A School Geography.* By JAMES CORNWELL, Ph.D. (London: Simpkin, Marshall, & Co.)

This thirty-sixth edition of a useful book is improved, and made more worthy of a place in all our schools.

*Grammatical Analysis.* By WALTER SCOTT DALGLEISH, A.M. (Edinburgh: Oliver & Boyd.)

This is a scientific investigation of the structure of sentences, that will prove helpful in studying and acquiring the art of composition.

*Stories for Boys.* By J. HOPE MONCRIEFF. (London: J. F. Shaw & Co.)

A series of tales healthy in tone, and interesting in form.

*Tom Ilderton, and other Stories.* By the Author of "Mary Mathieson." (London: Hamilton & Co.)

Simple parables, teaching not to undervalue trifles, and how God may be honoured by little children.

*The Little Forester and his Friends: a Ballad of the Olden Time.* By MRS. SEWELL. (London: Jarrold & Sons.)

An affecting tale well told, that reminds us of Joseph and his brethren.

## PERIODICAL LITERATURE.

*Christian Work* continues admirably to justify its title, stimulating to activity in Christ's service by most interesting details regarding its results, gleaned from every quarter of the world. *Evangelical Christendom*, in the more limited field which it traverses, is equally deserving of commendation. The article in the February number on "The Encyclical and its Probable Results," is one of great interest, and will well repay perusal. We are glad to find our old friend *The United Presbyterian Magazine* holding on its way so vigorously. The *Sunday Magazine* maintains the character with which it started. We find it a most healthful publication, thoroughly Evangelical in sentiment, though not so well adapted, in our view, for Sunday reading as its title would lead one to expect. *The Sword and the Trowel* is the latest of the recent numerous competitors for public favour. Coming into existence under the editorship of Mr. Spurgeon, it is characterised by the varied and remarkable qualities which distinguish the productions of his mind. He enters the field at once, with full confidence and resolution, ready either for earnest work in the service of Christ, or for vigorous onslaught on his enemies. He reminds us of Minerva, springing, full grown and completely armed, from the brain of Jupiter, when his head had, at his own request, been split open by the axe of Vulcan. We are glad it was not necessary to perform this operation on Mr. Spurgeon in order to the birth of this fresh and earnest periodical, and hope his brain may, through many years, continue as fertile and productive as it is at present. *The Alexandra Magazine* and *Englishwoman's Journal*, "containing papers on Social, Benevolent, and Industrial Subjects," is most vigorously conducted, and will well repay perusal. *The Sunday School Teachers' Magazine*; *The Union Magazine for Sunday School Teachers*; *The Bible Class Magazine*; *The Youth's Magazine*; *The Biblical Treasury*; *The Child's Own Magazine*—these are publications of the Sunday School Union, and each has our most hearty approval.



## Obituary.

THE REV. S. A. DAVIES.

THE REV. Samuel Ambrose Davies was born at Ipswich, in the year 1800. His father was the Rev. Edward Davies, Congregational minister of that town. In the year 1816 Mr. Davies entered Wymondley Academy,—an institution comparatively unpretending and unknown, yet possessing no small advantages both in the healthiness and quietness of its situation, and in the ability of its tutors.

The first place at which Mr. Davies laboured was Lindfield, in Sussex. After remaining there a few years, he removed to Enfield; where he was ordained, and held the pastorate for twenty years. There he had a select and intelligent audience, and was highly esteemed by all the ministers of that locality. A severe affection of the chest compelled him to give up the pastoral charge, which he never resumed. He preached occasionally afterwards, till about two years before his decease. He was a divine of the old school, and was faithfully devoted to his Lord and Master. The Rev. S. Lepine, of Abingdon, says: "I shall ever love his memory, having cause to bless God for his ministerial labours, through which I was brought to Jesus, and by which I was introduced to the ministry."

Mr. Davies was naturally reserved, but when he came to be thoroughly known his great kindness was fully appreciated. In a letter written to his son, Dr. Campbell justly remarks: "He was a good, and a true, and an affectionate man—with a heart made for friendship; and I believe he has left behind him none but friends."

Mr. Davies was the *first* pupil elected to the Congregational School; and, therefore, naturally cherished a constant and lively interest in its proceedings, and was an active member of its committee up to the time of his decease.

During the latter portion of his life, he experienced many domestic and sore trials. In the year 1856, he was going to the seaside for the health of his dear wife; but when they reached the station at Harwich, where they intended to sojourn awhile, she expired. "Man proposes, but God disposes." "Our days are as a shadow, and there is no abiding."

On the 26th of December, 1861, Mr. Davies's youngest son (thirteen years of age) was killed at the New Cross Railway Station. In a Funeral Sermon, preached by the Rev. R. W. Betts, on the occasion of his death, we have a letter from the bereaved father, in which he says: "It seems to me, in my reflections, since the

sad accident, that, amidst his natural graces, there had sprung up the fruits of the Spirit; and now that he has been suddenly taken from us, we dare not repine: but are thankful we have so much to assure us of his present happiness, and our future reunion."

In February 1864, Mr. Davies was *again* called to bow to the bereaving hand of God, in the death of his only daughter from consumption. But here again he did *not* sorrow as others who have no hope. She was a meek, spiritual, lovely Christian. Her father testifies of her that "her communion with the Saviour was manifested and promoted by her habits of devotion, and it wrought in her a prevailing desire to 'depart, and be with Christ.'"

On the anniversary of his daughter's funeral, Mr. Davies was suddenly seized with a paralytic stroke, and lingered about ten days, unable to utter a sentence, yet evidently conscious of all that was passing around him.

The Rev. G. Rogers, of Camberwell, thus writes:—"I saw him a few days before his decease. He *smiled* assent to the spiritual consolations suggested to him; and by the motion of his hands, gave symptoms of his heartfelt concurrence in the petitions I presented on his behalf, and for the only surviving member of the family." He died on the 20th of February; and, on the last day of that month, was interred at Nunhead Cemetery, followed by a goodly number of his brethren in the ministry.

This brief memoir shall close with an extract from the sermon preached by his friend and pastor, the Rev. R. W. Betts, who "held Mr. Davies in choice estimation; and so did all the brethren with whom he was united in the 'Fraternal Association.'"

"He was a man who breathed the spirit of Heaven while he lived on earth. He was one of the most devout men I ever knew. He walked with God. A stranger upon earth, he was no stranger to Christ. Christ knew him, and he knew Christ. Christ loved him, and he loved Christ. Quiet, retiring—known only to his brethren in the ministry—God has taken him—taken him home. Let us shed the tear of love over his grave. We will cherish his memory with sacred reverence. We will pray to God to baptize his only remaining son with his father's spirit."—Amen and Amen.

Greenwich.

S. N.



## THE REV. WILLIAM OWEN.

The sudden death of the Rev. W. Owen has surprised many of his friends. It would not, however, be unexpected to him; on the contrary, he had for months been expressing his solemn apprehension that his end was near; and his chief concern, in reference to that event, appeared to be lest he should be called away before he had completed a work which had been very near his heart for twenty years, and to which, during the last four years, he had devoted every wakeful hour that could be spared from his other literary engagements.

"The Revised English Bible," to which allusion has been made, Mr. Owen was permitted to complete so far as the collection of 30,000 emendations from the notes and writings of two hundred eminent biblical scholars, and the arrangement of those materials for publication. The preface and the first chapters were printed; and Mr. Owen had received the most satisfactory and encouraging expressions of opinion as to the value and importance of his labours from ministers of various denominations, including the highest names in the Established Church.

In this labour of love he was charmed and delighted, and, judging from his frequent references to it in conversation, it brought him "near to God and to heaven."

It was upon this he was engaged on the 3rd of November, when it seemed as though once more, as God had said to Moses, He now said to His servant, "Get thee up . . . thou also shalt be gathered unto thy people."

He went up to bed about eight in the evening; and while he was talking of the treasures of wisdom and knowledge which the Word of God discovered to him, he departed, without a struggle or a sigh; and as his friends looked upon him, "He was not, for God took him."

Mr. Owen was remarkable from his earliest youth for his earnest love of study, and for his seriousness. He left

home at the age of fifteen, and occupied an important position in a merchant's counting-house, where he was much valued and respected. While engaged here, a fire broke out in the night, which burned so rapidly that his escape from death was almost by a miracle. At this time, before the age of seventeen, he responded to a call from the Irish Evangelical Society for more labourers for Ireland. In his ardent desire to enter the ministry he was most kindly encouraged by the Rev. Matthew Wilks, by whom he was greatly assisted in his preparations for College. His first charge was at Armagh, and afterwards at Mallow. At both he was greatly loved and esteemed, not only by his own congregation, but also by the people generally where he resided.

After about fifteen years' residence in Ireland, he returned to London, where he was moved by his desire to be useful, and encouraged by many friends, to commence the formation of a new congregation, where, as it appeared to them, an Independent chapel was much needed. This work he completed, and remained there a few years. He was succeeded by several other ministers, and ultimately by the Rev. Thomas Jones, now of Bedford Chapel, London.

Mr. Owen was for upwards of twenty years a member of the Congregational Board.

His friends, and those nearest to him, feel they have sustained an irreparable loss. Those who were best able to appreciate his wisdom and learning, and especially those who sympathised with his sweet, loving, Christian spirit, mourn a bereavement in which they can only derive consolation from the hope of meeting him in "the family in heaven;" for they feel well assured, that, in his departure, another fulfilment is vouchsafed to that last prayer of the Lord and Master,—“Father, I will that those whom thou hast given me be with me where I am; that they may behold my glory.”

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## Our Letter Box.

### PRAYER FOR IRELAND.

DEAR MR. EDITOR,—Many efforts have been made for Ireland's spiritual good: and, through God's blessing, not in vain. But would not the success realized have been much greater, if there had been more earnest and believing prayer?

Whilst the Committee of the Irish

Evangelical Society wish to obtain larger pecuniary help, they are equally anxious to enlist, for their important work, the fervent and persevering intercessions of the churches, at the Divine footstool. They cannot but fear that the conversion of Ireland to Christ is an object too generally omitted in the supplications of His followers. How rarely is this the subject of intreaty in the public devotions



of our sanctuaries! May it not be inferred, that similar infrequency marks the more social and private intercessions of British Christians? It is right to pray for Home, for the Colonies, for the Jews, and for the Heathen. But is it right that Ireland should be forgotten?

At the present time, prayer for Ireland is specially needed. Romish hostility is more bitter than ever. Former disappointments tend to discouragement. Some of our self-sustaining Irish churches are requiring pastors. Fresh openings are presented for the Society's occupancy. In many of our stations God is greatly blessing His Word, especially in the North.

Will not the churches of Britain plead earnestly with God for Ireland's salvation? Could they not present united intercessions at frequent and periodic seasons? As the first Monday evening of each month is set apart for prayer on behalf of *Foreign Missions*, might not the third Monday evening be similarly devoted to special prayer for *British Missions*—Ireland, as well as England and the Colonies, being therein included? Greatly cheered will the Committee be should this suggestion be adopted. For there cannot be a doubt, that if our churches will but arise, and pray mightily, believingly, and perseveringly for the abundant outpouring of the Holy Spirit, Ireland's conversion and consecration to Christ will not be far distant. And that consummation realized, what gladness will follow! Ireland—so long the difficulty of the statesman and the sorrow of the Christian philanthropist—being herself blest, will become the means of blessing to England, to the Colonies, and to the world.

Yours most truly,

WILLIAM TARBOTTON.

4, Blomfield-street, March 13, 1865.

#### THE ASYLUM FOR FATHERLESS CHILDREN, REEDHAM, NEAR CROYDON.

MY DEAR SIR,—The cause of the widow and orphan has ever awakened the sympathy of those who know that God has constituted himself in an especial sense the Father of the fatherless; and our country is pre-eminently distinguished above all others as the home of several Asylums, expressly opened to receive the orphan child. Among these this charity occupies a prominent place. The absence of anything sectarian in its constitution—happily prevented by its *fundamental law*,

its only object being to give to the children it receives a sound, healthy, and Christian education—makes it deserving of the kindly recognition and aid of *all* sections of the Christian Church, especially of the Congregationalists, because in such perfect accord with their liberal ecclesiastical polity. To them, now, through your columns, I make an earnest and special appeal.

During the twenty-one years of its existence it has sent forth 440 children,\* *who, with scarcely an exception*, are occupying respectable positions in society, and whose frequently received communications testify to their gratitude for the care taken of them in their orphan home. We know of many who, within the walls of Reedham, were savingly converted to God, and who thus practically answer the absurd objection which has been advanced against us, that because the charity is “founded on *liberal* and not exclusive principles, it is therefore *irreligious*,” the worthy objectors confounding form with substance, and liberality with licentiousness.

As this year we reach our majority, we have determined, by God's help, to effect the entire removal of the debt on the building. Three years ago, it was £18,000. It is now £9,700. In January last, we strove to find 100 gentlemen who would give or get 100 guineas each, during the present year. We have had responses to the appeal amounting to £5,000. The remaining sum, £4,700, has yet to be raised.

Perhaps, among your readers, there may be found some who will help us in this enterprise; Ministers who will preach for us, and Sunday School Superintendents who will bring the subject before their teachers and scholars. Some generous friends may be found who will join the “hundred;” and some who will engage to get or give fifty, twenty-five, or twenty guineas during the year. Other smaller donations will be gladly received, and can be sent to me direct; or to our office, No. 10, Poultry, E.C.

I make no apology for asking the insertion of this letter in the pages of the *EVANGELICAL MAGAZINE*, for the highest authority has told us that a part of “pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction.”

Believe me, very faithfully yours,

THOMAS W. AVELING, *Hon. Sec.*  
Kingsland, March 13, 1865.

\* There are 193 orphans, at this time, in the Asylum.



## Diary of the Churches.

Feb. 8.—Adlington, Lancashire. A new chapel and school for this village were opened by the Rev. E. Mellor, M.A. The services on the following Sabbath were conducted by the Revs. A. Thomson, M.A., and W. Roaf. It will hold 600 persons, and the cost will be about £1,500.

— Bradford, Yorks. A special service took place at Salem Chapel, to recognise the Rev. J. Andrews, late of Kingswood, Gloucestershire, as assistant pastor. The Rev. J. G. Miall, the pastor, presided, and the Revs. A. Russell, M.A., H. Dowson, J. Innes, W. Kingsland, Dr. Fraser, T. T. Waterman, B.A., Professor Shearer, M.A., and other gentlemen, took part in the exercises of the evening.

— Crondall, Hants. A meeting was held in connection with the settlement of the Rev. G. Grant as pastor of the church, the Rev. H. Kiddle presiding. The Revs. W. T. Henderson, J. Kelly, E. Price, and Messrs. Turner and Webster, addressed the audience.

Feb. 15.—Huddersfield. The new Hillhouse Congregational Church was opened for Divine worship, the Rev. T. Jones, of London, preaching morning and evening. The total cost of the building is about £4,000. Special services were afterwards conducted by the Revs. E. Skinner, J. B. Brown, J. P. Chown, R. Bruce, and R. Baggins.

Feb. 20.—Stockton. The friends worshipping in Norton-road Chapel celebrated the extinction of the debt of £500. The Revs. F. Wilson, B. J. Hall, G. Stewart, H. Kendall, G. T. Wallace, and others, spoke on the occasion.

— Windhill, Yorks. The Rev. E. Ollerenshaw was ordained pastor of the church in the above place. The Revs. H. Ollerenshaw, J. G. Miall, J. R. Campbell, D.D., H. M. Stallybrass, C. Illingworth, J. Andrews, A. Russell, M.A., and others, took part in the services held on the occasion.

Feb. 21.—Young Men's Christian Association. The Twentieth Annual Meeting of the friends of this Society was held at Exeter Hall, the Earl of Shaftesbury in the chair. The Revs. H. Tarlton, W. B. Mackenzie, M.A., S. Martin, C. Stovel, W. Arthur, Colonel Rowlandson, Messrs. Shipton, Williams, McArthur, and others took part in the engagements of the evening.

Feb. 22.—Stockport. The corner stone of a new chapel in connection with the Bicentenary movement was laid by J. Sidebottom, Esq. Accommodation will be provided for 900 persons. A meeting was held in the evening, when Alderman Heginbotham, the Revs. J. G. Rogers, B.A., J. Thornton, R. M. Davies, M.A., A. Wilson, J. Pywell, and others, gave addresses.

— Sunderland. The members of the church worshipping in Bethesda Chapel met to celebrate the fiftieth birthday of their pastor, the Rev. A. A. Rees, on which occasion they presented him with a purse of £184. The Revs. W. Shillito, J. Everett, H. Angus, J. Parker, J. Matheson, J. Geikie, J. Elrick, Messrs. Corthay, Miller, and others, took part in the proceedings.

— Zion Chapel, Attercliffe. A meeting celebrating the extinction of the debt on this place of worship, was held. The Revs. J. Calvert, J. P. Gledstone, H. Tarrant, J. Parsons, Messrs. Giles and Fulford, took part in the services.

Feb. 23.—Melbourne, Cambs. The foundation stone of a new chapel was laid by S. Morley, Esq. The Revs. J. Medway, A. C. Wright, T. C. Finlayson, and others, addressed the meeting. The cost will be about £2,000.

Feb. 26.—Rugby. There having been no Congregational church here, the Town Hall has been hired for Sunday services, which were commenced this day by the Rev. J. C. Gallaway, M.A. The Revs. J. Sibree, J. H. Wilson, Professor M'All, J. S. Wardlaw, M.A., W. Tarbotton, J. De Kewer Williams, C. Dukes, M.A., G. F. Newman, and Dr. Vaughan, are engaged for the first series of services.

— Market Deeping. A new school-room was opened in connection with the Congregational church, the Rev. E. Metcalf giving an address. On the following evening a public meeting was held, W. Vergette, Esq., presiding, when addresses were delivered by the Revs. B. O. Bendall, W. Telfer, J. Hillyard, and other friends of the cause.

Feb. 28.—Leeds. A meeting was held to celebrate the re-opening of Marshall-street Chapel, when E. Briggs, Esq., one of the members, presented to the church a massive silver communion service. The Revs. T. Jones, Professor Green, R. Baggins, W. Thomas and J. H. Morgan,



preached sermons in connection with the opening. The expenditure has been £1,452, the whole of which has been met.

March 3.—Westbury, Wilts. The church connected with the Old Meeting presented their pastor, the Rev. T. Hind, with a purse of £40, at the close of seven years' pastorate.

March 5.—Honley, Huddersfield. The chapel here was re-opened after an outlay of £270 for improvements. The Rev. F. J. Falding, D.D., preached. The Rev. J. P. Chown preached on the 9th, after which a meeting was held, presided over by J. Crossley, Esq. Concluding sermons were preached on the following Sunday, by the Rev. D. Fraser, LL.D.

March 7.—Buntingford, Herts. A meeting was held to celebrate the removal of the debt on the chapel in this town; W. B. Wyman, Esq., in the chair. The Revs. H. Martin, D. Davies, B.A., C. Haines, J. Parkes, and E. J. Bower, took part in the proceedings.

— Leicester. The re-opening of Bond-street Chapel took place, the Rev. T. Jones preaching on the occasion. On the following Sunday, the Revs. Dr. J. G. Campbell, and N. Hall, LL.B., occupied the pulpit.

March 10.—London Congregational Association. This Association held its annual meeting in the Congregational Library; S. Morley, Esq., in the chair. The Rev. J. H. Wilson read the report, and the Revs. I. V. Mummery, F.R.A.S., J. S. Pearsall, A. M. Henderson, T. Jones, D. Northrop, Messrs. Spicer, Alexander, and Sinclair, assisted in the engagements of the evening.

March 12.—College Chapel, Bradford. This place of worship was re-opened after enlargement and improvement. The Rev. W. Kingsland preached in the morning, and the Rev. J. P. Chown in the evening. On the following Wednesday, at a public meeting, presided over by B. Harrison, Esq., addresses were delivered by the Revs. J. R. Campbell, D.D., A. Russell, M.A., J. Andrews, and by W. E. Glyde, S. Scott, J. Law, Esq., and other ministers and friends. The entire cost of the improvements, £2,766, has been obtained.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

The Rev. J. Stratford, of St. Briavels, Gloucestershire, has accepted the invitation of the church, Anvil-street, Bristol.

The Rev. T. Carter, late of Berbice, West Indies, that of the church, Great Totham, Essex.

The Rev. T. Ruston, of Rotherham College, that of Providence Chapel, Barton-on-Humber.

The Rev. W. Leask, D.D., of Ware, that of the church, Maberly Chapel, Ball's Pond.

The Rev. J. B. Catlow, of Lindfield, that of the church, Soham, Cambs.

The Rev. W. E. Nicoll, of Enfield Highway, that of the church in Town-lane Chapel, Lower Edmonton.

The Rev. J. C. Ramsay, that of the church, Pembroke Docks.

The Rev. W. Harbutt, of Ullesthorpe, that of the church, Yardley-Hastings.

The Rev. J. B. Wylie, of Cork, that of the church, Kingstown.

The Rev. J. J. Couzens, that of the church, Totnes.

The Rev. F. Bolton, B.A., of Luton, Bedford, that of the church, Elland, Yorkshire.

The Rev. J. G. Rogers, B.A., of Ashton-under-Lyne, that of the church at Clap-ham.

The Rev. B. Wilkinson, of Partington, Cheshire, that of the church, Horton-in-Craven, Yorkshire.

The Rev. T. W. Mays, M.A., of Olney, Bucks, that of the church, Smethwick, Birmingham.

The Rev. G. McAll, of Cheshunt College, that of the church, Blue Anchor-road, Bermondsey.

The Rev. E. Johnson, B.A., of New College, that of the church, Forest-hill.

### RESIGNATIONS.

The Rev. E. Edmunds has, through severe illness, resigned the pastorate of the church (English) at Ruabon, Wales.

The Rev. J. Cummins, that of the church, Stubbin, Elsecar.

The Rev. G. H. White, that of the church, Great Horton, Yorkshire.

The Rev. G. W. Brownjohn, that of the church, Redcar, Yorkshire.

THE Meetings of the Congregational Union of England and Wales will be held in the Weigh-house Chapel, on Tuesday, the 8th of May; and, by adjournment, in the same place, on the following Friday. The chair will be taken, at Half-past Nine o'Clock, by the Rev. D. THOMAS, B.A., of Bristol.



THE  
Missionary Magazine  
AND  
CHRONICLE.

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MADAGASCAR.

IN the absence of any fresh information from our Missionary Brethren in Madagascar, we have great pleasure in presenting our readers with the following extracts from the "CHURCH MISSIONARY INTELLIGENCER," describing the arrival, in the province of VOHEMARE, on the north coast of the island, of the Rev. Messrs. CAMPBELL and MAUNDRELL, the two missionaries of that Society appointed to Madagascar.

The description which they give of the general character and habits of the people corresponds too accurately with that given of the heathen population throughout the country. They are ignorant, untruthful, selfish, and licentious in the extreme. But, on the other hand, the newly arrived strangers were welcomed *as Englishmen*, and among the *Hovas* they met with a few individuals, including the governor and his wife, who appeared to be true Christians. The former spoke of the days when he was accustomed at the capital to hold religious meetings with FREEMAN and the other missionaries, and showed the Bible which, during the persecuting reign of Queen Ranavalona, had been buried in the sand for its preservation.

We congratulate our fellow-labourers on this favourable commencement of their Mission in Madagascar, and earnestly pray that they may be honoured to establish and widely extend the kingdom of Christ in that section of the country which they have selected as the first field of their operations.

From the journals of the missionaries given in the "Intelligencer" we select a few passages:—

"We have the gratification of stating the arrival of our two missionaries, the Rev. Messrs. Campbell and Maundrell, at Madagascar. The province into which they have entered is the most northern of the island, and is called Vohemare. Ellis, in his history of Madagascar, describes it as mountainous and thinly populated. Of its mountainous and, we trust, healthy character there is no doubt; and as to its population and resources, we shall soon be in a position to place before our readers further information. Vohemare is the name of the district or county; its chief town, where our missionaries are, being Amboanio.



"We have received letters from both our missionaries. The first extracts are from the letters of the Rev. H. Maundrell.

"*November 8th, 1864.*—Mr. Campbell and I left Mauritius on Wednesday last, November 3rd, and to-day we have sighted once more the heights of Madagascar. The sun set this evening over the hills and mountains to the west of our position, and made our view of Madagascar a pleasing one.

"Our voyage from Mauritius, owing to the extreme kindness and attention of Captain Rosalie, the quiet weather, and the certain hope that I was enabled to enjoy of reaching our destination, has been the most pleasant of any I remember.

"*November 9th.*—The weather was rather rough and squally during last night, and I began to fear that we should again fail in reaching Vohemare. My fears were increased when I found, on going on deck this morning, that Captain Rosalie was uncertain of his position, not knowing whether he was to the southward or northward of his port. He continued to sail to the northward, and about ten o'clock a.m., to our great satisfaction, he sighted Vohemare. In less than two hours our vessel, the "King Radama" was lying quietly at anchor in Vohemare harbour. A short time after our arrival an officer, with a few guards, came aboard, and demanded the objects of the captain's visit, to report the same to the governor, who lives at Amboanio, a town about eight miles distant from Vohemare, and much larger, being the Hova settlement of this part of Madagascar.

"After tiffin, Mr. Campbell, Captain Rosalie, and I went ashore to visit the town. The people, both Hovas, Betsimasarakas, and Sakalavas, were exceedingly pleased to see us. They were not a little astonished to hear Mr. Campbell and me speak their language, and concluded that we had been at Antananarivo.

"The Bay of Vohemare is a fine sheet of water, four miles long from south to north, and two and a half from east to west. The waves of the Indian Ocean are shut out of this bay by a long reef of coral, which runs from north-west to south-east, and through which is the entrance to the harbour, about ten or twelve yards from Vohemare Point, to the south-east.

"Of the people I must not say much at present. They are a mixture of Hovas, Betsimasarakas, Sakalavas, and Antakaras. The Hovas appear by far the most intelligent and civilized, as well as the most favourable to Christianity. They are found in large numbers at Amboanio, Angovey to the south, and at Automboka to the north. The two latter places can be reached in five days from the former. It was in the dialect of the Hovas that Mr. Campbell and I were instructed by dear old Simeon at Mauritius, and it is to them we are most intelligible in conversation. Theirs, too, is the court, and the only written language of Madagascar, as well as being very similar, in many respects, to the Betsimasaraka and Sakalava languages. Consequently, we are more or less understood by all. Here I may say that I cannot be too thankful for the time I spent in Mauritius in the study of the chief language of the whole island of Madagascar.

"The Hovas hold a position with respect to the missionary, and to the other tribes of Madagascar, similar to that which the Jewish converts did in the time of the apostle Paul. Many of them, having received the Christian



faith at Antananarivo, may be found professing that faith in the remotest parts of their country. For instance, the governor of Vohemare, we have heard, is a Christian, and has built a small house of prayer and praise for himself, his wife, and a few others, at Amboanio. It is, therefore, by this people—the Hovas—that the missionary must work upon the other tribes. A great work, I believe, lies before Mr. Campbell and me. We are by no means perfect—yea, we are only babies in the Hova language. We must endeavour to become perfect in that, and give all diligence to acquire the Betsimasaraka and Sakalava dialects, and then, by God's blessing, a most extensive field of usefulness, in preaching the blessed Gospel of Christ, will be opened before us. Oh, may the Spirit of God be with us, to bless our feeble efforts!

“*November 10th.*—I have spent the whole day on shore, so also has Mr. Campbell. The people are “*ravoravo*” (delighted) to see us, and apparently have great love for us. The aide-de-camp of the governor greeted me in a manner I was never greeted before. Another man pressed me to himself too closely for my comfort. The governor is expected to-morrow.

“*November 12th.*—The captain, Mr. Campbell, and I went on shore directly after breakfast this morning, to await the arrival of his Excellency the Governor of Vohemare. The white Malagasy flag was hoisted at eleven o'clock, to announce his arrival at the end of the village. Then he stopped at the house of one of his captains to dress. After the lapse of two hours, during which all persons were kept in anxious expectation, the governor's stately procession to his kabary commenced. First of all was heard the noise of drums; then appeared a number of women walking, and dressed in white and differently coloured lambas; then came the wife and child of the governor, carried in a palanquin, and followed by more female attendants; next came the “*ampivavaka*” (sorcerer); and afterwards appeared the governor himself, borne in a palanquin, dressed very much as an English gentleman (white trousers, black satin waistcoat, black cloth coat, white collar, black tie, and high hat), preceded by a small band playing with drums and violins, and followed by his soldiers and officers, bearing muskets, swords, and spears. When this procession reached the house of kabary, the governor's officers and soldiers formed into a circle in front of it. Here various military and state performances took place, a short address was delivered by his Excellency, and pieces of music occasionally played by the band; amongst the rest, “*God save the Queen.*” This preliminary being finished, the governor retired to the house and dined. Soon afterwards he sent for Captain Rosalie, Mr. Campbell, and myself. He met us at the door, and we were introduced to him by Mr. Guinette. Mr. Campbell then gave the governor our two letters of introduction from Mr. Lemein, the Malagasy consul at Mauritius, and the Bishop of Mauritius. Mr. Campbell and I had translated the bishop's into Malagasy. With the help, therefore, of Charles le Bon, all things were made plain to the governor. He appeared very glad to see us; so also did his wife, who was sitting at his side from first to last. He said that he had heard from Tamatave and from the capital of our coming, and had awaited our arrival month after month. He and his wife, with two or three more, are the only baptized Christians here. Oh, what a mercy to have them! In alluding to the work of the missionaries in Madagascar, the governor said, that as the



sun dispels the darkness, and sheds light and comfort upon the earth, so the light of Christianity was beginning to shine amidst the darkness of his own country. He alluded also to the times of persecution, showed us a Bible which he had buried beneath the sand in those times, and repeated the passage of Scripture that gave him and his fellow-Christians comfort when forsaken by all his friends; viz., Matthew xii. 49, 50, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

"*November 13th: Lord's day.*—Our first Sunday in Madagascar has strikingly shown us the necessity of the knowledge of God's Word amongst the people. The whole day has been spent by them in buying and selling. Trade has been increased by the debarkation of goods from the "King Radama," and the small village of Vohemare, at other times quiet, has resembled to-day the smaller market-towns of England, or in a measure the bazaar of Port Louis, Mauritius. While going in and out amongst the people, I told them of the manner in which the Lord's day is observed in England and other Christian countries, and in every case they confessed that it is wrong to work and trade on this day.

"But I will turn to a more pleasing subject. Mr. Campbell and I had scarcely finished breakfast this morning, on board the vessel, when the governor's private secretary (a Christian) came on board, with a message from him to this effect: "The governor says the Lord's day has now come, and he wishes you two white men to come and join with him in singing and prayer." We at once accompanied the messenger to the governor's house. He was reading the Bible when we arrived, and his wife seated at his side. After a little general conversation, he alluded to the meetings for prayer, &c., which he used to enjoy in Mr. Freeman's time, and expressed a wish that all of us should now join in like manner in singing the praises of the Lord. Many hymns were sung, some to English, and some to Malagasy tunes. Then I read the 1st chapter of the Acts of the Apostles. Mr. Campbell the Litany, and Charles le Bon concluded with an extempore prayer. There were present, besides ourselves, the governor and his wife, his secretary, two other officers, two females, and the players on the violin."

"The following extracts are from the letter of the Rev. T. Campbell:—

"*November 9th.*—When we had anchored but a short time a canoe pushed off from the shore, full of men, the officer of customs and his train, consisting in all of about eight persons.

"As soon as they had learned that we were English, their faces brightened up in a most extraordinary manner, and one of them said that "the governor likes Englishmen." This statement was music in my ears. We told them that we wished to see the governor at once, and were informed that we should not be able to see him for two or three days. This was not very encouraging; however, all we could do was to submit.

"*November 11th.*—If any of our friends at home imagine that Madagascar is Christianized, they are labouring under a fatal delusion. The people here are sunk in the grossest sin and ignorance, and morality is a thing totally unknown among them. I tried to preach to the people thrice to-day, and am happy to say they listened very attentively; and I heard some of them



repeating the name Jesus Christ several times, as if they wished to remember it.

“ ‘ November 12th.—After the kabary the governor sent for us. We told him our business, and produced our credentials. Charles le Bon placed our wishes before him in most eloquent terms; and he expressed his delight at our coming among them. His name is Rainikotomavo. He is about forty years of age, and not at all unlike the Rev. Charles Kushalle, who was lately ordained by the Bishop of Mauritius.

“ ‘ In the evening he sent for us again, and requested us to sing with him, which we did for about an hour. *He seems to me to be a thoroughly good Christian man. He showed us his Bible, which he had buried in the earth during the reign of Ranavalona.* He told us that he knew our old Malagasy teacher, Simeon Adrianomanana.

“ ‘ November 14th.—I had several conversations with the governor to-day, and find him to be really a man of God. I only wish that he had more power than he has. A governor in Madagascar is absolutely nothing. Before he can do anything he must consult all his officers, and if *one* of them objects, the governor's proposition comes to nought.

“ ‘ November 15th.—In the afternoon the governor's wife and child visited the “King Radama,” and had tiffin with us on board. She is a very nice person, modest and lady-like in her way, and, as far as I can judge, she is a good Christian woman.

“ ‘ In the evening Mr. Maundrell opened his harmonium, which is at present in the governor's house, and played several tunes, while I sang. The music soon drew together a houseful of people; and although the instrument was out of tune, and Mr. Maundrell only a tyro, yet his music had almost the same effect upon them as the lute of Orpheus had on the inanimate creation.’ ”

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## CHINA.

### HAN-KOW.

THE following narrative, lately received from the REV. GRIFFITH JOHN, gives a graphic representation of the character of the Chinese, and especially of the higher classes, including MANDARINS, MAGISTRATES, and SCHOLARS. It presents that mournful want of honesty and sincerity by which they are characterized, and which is often concealed under professions of great respect and warm affection. But our brother Mr. John has had too much experience of the Chinese, on the one hand, to be deceived by hollow and unmeaning professions of friendship, or, on the other, to be intimidated by their real and violent antipathy to missionary labours and Christian teaching.

We are truly rejoiced at the zeal and enterprise which our friend displays in extending the sphere of his operations into populous cities in the neighbourhood of Han-kow; and we are also gratified with the character, intelligence, and courage of the native evangelists whom God has already raised up as helpers to the truth.



## DESCRIPTION OF WU-CHANG.

"Han-kow, 28th December, 1864.

"DEAR BROTHER,—Wu-chang, as you are aware, is the provincial capital of Hu-peh, and the seat of the viceroy of the two provinces, Hu-peh and Hu-nan, or, as they are unitedly called, Hu-kwang. It lies on the right bank of the Yang-tsi, opposite to the departmental city of Han-yang, which is a little above the town of Han-kow. The city wall is about ten miles in circumference; and the present population is between three and four hundred thousand. Geographically, the city is prettily situated, and presents many attractive features; politically, it is one of the most important cities in the empire; commercially, however, it is quite eclipsed by Han-kow, the greatest mart in China.

## A VISIT TO THE VICEROY.

"One of the first things I did after my arrival here was to visit Wu-chang. I was greatly pleased with the city itself, and felt the importance of establishing a Mission-station there as soon as possible. Whilst standing on the top of the hill which runs through the city, and surveying the temples, the monasteries, the halls of learning, the official residences, and the mass of private dwellings which lay at my feet, I felt a strong desire to commence the missionary work there, and determined that I should get in, sooner or later, in spite of every opposition. As soon as possible one of the native evangelists was sent thither to try and rent a house; but all his efforts were abortive. The people, though willing to let their houses, were afraid to do so without the permission of the mandarins. Seeing that the authorities must be consulted, and that much time, and labour, and patience would be saved by going straightway to the fountain-head, I resolved to pay a friendly visit to the viceroy himself. Having sent him a present of our principal religious and scientific works, he was acquainted with my name, and knew something of the character of my work. I knew not, however, in what light he regarded the missionary or the missionary enterprise; neither could I conjecture how he would listen to my proposal to establish a Mission in Wu-chang. Kwan, the viceroy, had the character of being generous in spirit, and, on the whole, well disposed towards foreigners. Knowing this to be the case, I felt sure that he would receive me politely, nod his head to everything I might say, and give me, at least, what he would call an *empty* promise. So I went to see this small king. Mandarin-like, he kept me waiting two hours, and, after the expiration of that period, I was told that the great man was disengaged, and would be glad to see me. On entering, he came to meet me, and insisted upon my taking the seat of honour, whilst he himself sat below. He thanked me for the books which he had received some time before, and told me that he had read parts of some of them. The scientific works he seemed to value highly, and expressed a wish to have more, to give away to some of his literary friends. He had looked through portions of the New Testament; and he put several questions in reference to its authorship and meaning. He wished to have my opinion of the three religions of China, and begged to be informed in what the Christian religion differs from them. I was only too glad to have such an excellent opportunity of speaking to him on these themes, and of telling him something which he knew not before. Of course he was far too polite to contradict any



of my sentiments, or even to appear to dissent: that would have been a fearful breach of Chinese etiquette. Though he probably did not believe a word of what I said, he seemed to devour all greedily.

#### HIS SOPHISTICAL OBJECTIONS TO A MISSIONARY'S OBTAINING A SETTLEMENT IN THE CITY.

"As to my proposal to enter Wu-chang, he had one or two slight objections on the score of our happiness and safety. The people of Wu-chang were very ignorant and stupid. He would be very happy to have us there, and to be on the most friendly terms with us; but he could not bear the thought of our exposing ourselves to insults and danger. He was told that the missionary was prepared to endure much, if necessary; but that in a city in which *he* resided, and over which he exercised supreme control, such a necessity ought never to arise. 'Well,' rejoined he, 'if these objections are not important, in your judgment, you have my permission. Both nations are now one, and there is nothing impracticable.' 'Good—very good,' replied I: 'your sentiments are true and noble; and now that both nations are one, and nothing impracticable, perhaps you would have no objection to issue a proclamation to tell the people that they may let their houses to Mr. Cox or myself; or, if you prefer it, to give me a private letter which I might show those whom it might concern.' In the blandest manner he told me that it was not necessary to do either the one or the other, as he would inform the district magistrate of the fact, and request him to do all that might be necessary to ensure success. After partaking of a quiet repast of soup and cakes, we parted. I knew that this verbal promise would be of but little *immediate* use to me. Still I was glad to have it; for, in possession of it, they would find it difficult to expel me from the city, should it be my good fortune ever to get in.

#### DETECTION OF NATIVE ARTIFICES.

"Thinking it worth while to test his Excellency's promise, a native evangelist was sent over to make another trial. He soon found, however, that the mandarins had got the start of him. 'Yes; we have a house to let; but, pray, for whom do you want it? Is it for a foreigner?' In every case this was one of the first questions put to him. To tell them that the foreign pastor had seen the viceroy and obtained his permission, was of no use. They did not believe in mere 'mouth promise.' That might do for the foreigner, but would not do for them. Let the pastor get a proclamation posted on the walls, and they would be satisfied. Doubtless the first thing Kwan did, after I left him, was to issue private instructions to the citizens to the effect that they must neither sell nor let to a foreigner in the city of Wu-chang. I then called on the district magistrate; but, as he was engaged with the military examination which was taking place at the time, I had to return without having seen him. On the following day I wrote him a letter, telling him that I had called on his Excellency the viceroy; that I had received permission to reside in the city; and that his Excellency had promised to inform him of the fact, and to request him to render me the necessary aid; and that, therefore, he would greatly oblige me by informing the people that such was the case, they being afraid to let to a foreigner without his special permission. In reply to this he sent me a beautifully obliging, polite, absurd note—a note such as no other



than a Chinese official could write. He acknowledged my right to reside in the city, and assured me that there was nothing within the limits of his power that he would not willingly do. His Excellency the viceroy having said Yes, it was not for him to say No; but, from time immemorial, the magistrates have never interfered with the private property of the people, and therefore, he could do nothing in this matter. He would advise me to go myself among the people, and try and buy or rent. If I succeeded, I might calculate on his friendship and help in every time of need. Such was the purport of his reply, very valuable for future use, though worse than worthless at the time.

"Seeing that all attempts to enter Wu-chang at that time would be made in vain, and finding that the superintending of the buildings in Han-kow would take up most of my spare time for several months, I dismissed the subject from my mind, hoping to be able to take it up again under more propitious circumstances.

#### RENEWED ATTEMPT TO OBTAIN BUILDING LAND IN THE CITY.

"About this time last year I began to feel that it was high time to make another attempt to introduce the Gospel into Wu-chang. But how was it to be done? It would not do to try and rent or buy in my own name. This plan had failed. Moreover, it seems *doubtful* whether a foreigner has the right to hold property anywhere except at the treaty ports. It struck me that I could do nothing better than request our principal native evangelist to buy a piece of ground in *his* name for the native church, feeling certain that if the religious toleration clause in the treaty meant anything at all, he had perfect right to do so. The plan was no sooner matured than it was laid before him, for his adoption or rejection. He took it up immediately, and one of our deacons, a native of the place, promised to help him to the utmost extent of his power. They were charged to adhere strictly to the truth, and by no means to deny that the land was intended to build a chapel upon, if asked. They both went immediately, and in a few days the ground was bought. No time was lost in getting the deeds registered at the mandarin office, and in obtaining the official signature. With these duly registered and authenticated documents in my possession, I could afford to smile at any storm which mandarin rage might create. I made the following entry on the day on which the land was bought:—

"*January 20th, 1864.*—A piece of ground has been bought to-day in Wu-chang for the native church. The site is on one of the principal streets, and the ground is about 60 feet wide by 160 long. On this I hope to be able to put up suitable buildings after the festivities of the Chinese new year are over. I anticipate difficulties yet; but, with God's blessing, the attempt will be successful.

"The former landlord promised to have the ground cleared by the end of March, when it would be formally handed over to my native assistant. Before the expiration of this period, however, the mandarins had found out what was going on. The land-holder was summoned to appear before the departmental magistrate, and charged with the crime of having sold his land to a foreigner. He denied the charge, and declared, what was strictly true, that he did not



know that a foreigner had anything to do with it. 'Well,' said the mandarin, 'if you did not know to whom you were selling the ground, I know for what purpose it was bought. You go at once and see Sheng-tsi-sin'—my principal native assistant—and tell him, that if he intends the ground for his own private use, he may keep it; but that, if he intends it for religious purposes, he had better have nothing more to do with it, as he values his life.' This message was delivered on the 1st of April. On the following day I wrote the district magistrate a long letter, in which I informed him of the real state of things. The letter was to the following effect:—

MR. JOHN'S LETTER TO THE DISTRICT MAGISTRATE.

"I am an Englishman, and a Missionary of the Religion of Jesus. According to the treaty of Tientsin, all who preach and teach Christianity are entitled to the protection and kind consideration of the magistrates. Natives, also, who profess or teach Christianity are entitled to the same privileges. Moreover, a British subject is entitled to all the rights, privileges, and favours which may be conferred on the subjects of any other government. Now, if the natives of this place have a right to profess and propagate the Christian religion, they have surely the right to procure the necessary buildings for that purpose; and if British subjects have a right to all the privileges enjoyed by the subjects of other governments, then I, as a Missionary of the Religion of Jesus, have the right to be in Wu-chang, where priests of the Roman Catholic religion are. Besides all this, on my arrival here I called on the viceroy to inform him of my office and the nature of my work, and to ask his permission to carry on my work in Wu-chang. His Excellency received me very politely; and, in the presence of the Rev. J. Cox, and of several Chinese officials, he openly told me that he gave me his permission, adding the remark that, the two nations being one, there was nothing impracticable. You cannot suppose that so great a man as his Excellency would act without thought, talk empty sounds, or was capable of eating his words. Again, in reply to my letter, the district magistrate acknowledges the fact that the viceroy had given his permission, and requests me to go among the people myself to buy or rent; and he assures me that I may calculate on his willingness to render me every help within the limits of his power. This letter is now in my possession, and may be produced whenever needed. Thus, having the right by treaty to carry on my work in Wu-chang, and having the permission of the highest authority in these two provinces to do so, and having been advised by the district magistrate to try and rent or purchase without his aid, I requested our principal native assistant to go and buy a piece of land. The land was soon bought and paid for, and the title-deeds were officially registered and sealed. I enclose a copy of the old deed, so that you may see that the transaction was in every respect regular and valid. Having thus done everything in strict conformity with the great principles of justice and mutual regard, I was surprised to learn yesterday that the former owner of the ground would not hand it over, because the magistrates declare that the missionary has no right to reside, and carry on his work, in the city of Wu-chang. Can this be true? Has not the landlord mistaken his Excellency's meaning? Have the goodness to inquire into the matter, and please command the parties concerned to hand over the ground without delay.'



## GREAT EXCITEMENT AMONG THE MANDARINS.

“To this letter I received a very polite note, promising to comply with my request, and to let me know the result within two or three days. The above letter, I was told shortly afterwards, produced quite a sensation among the mandarins. They were summoned to assemble at the viceroy’s residence. ‘What can be done to keep the barbarian out?’ That was the grand question. It won’t do to tell him that he has no right to be here; for, as he says, the Roman Catholic priests are here. It is of no use objecting on the ground that he did not speak to us first, because he did speak to his Excellency; and though the promise meant nothing, still it would never do for us to say so. And then there is the letter of the district magistrate, which is now in his possession. Moreover, there are the deeds duly and officially registered and sealed. What can be done? The acting Tau-tai of Han-kow (it was he who told me this some time after) advised that they should not interfere in the matter, but allow me to take possession of the ground, as resistance would avail them nought in a case like this. His counsel was rejected. Another then suggested that I had better be told that this piece of ground was public property, that it did not belong to the person who clandestinely sold it, that the deeds, therefore, must be returned to them and the money returned to me, and that I must look out for another piece. They were all greatly charmed with this bright idea; and they doubtless thought that Wu-chang might yet be saved from a great calamity. Within the three days the promised letter came, conveying the above in substance. I replied that the land must have been the private property of the man who sold it, the old deeds proving this beyond the possibility of a doubt. I assured them that they would never get back the deeds on such a plea, and therefore begged them to get the land transferred to me without delay.

“After this, the scholars, gentry, and people took the matter up. They petitioned the mandarins not to allow me to build in their famous city. About two or three hundred of them would go in a body and besiege the mandarin office, and entreat his honour not to permit me to enter the city with my pernicious doctrine, to poison the minds of the people and subvert their customs. Placards were posted upon the city wall, reprobating my attempt to build in the city of Wu-chang, calling upon the people to resist it with all their might, threatening any natives who might assist with vengeance, and swearing that they would pull the buildings down as soon as they were up. They were, probably, instigated to this by the mandarins.

## THE REWARD OF PERSEVERING EFFORTS IN A GOOD CAUSE.

“During this wild ferment I paid the magistrate two or three visits, and several letters passed between us. At last he offered to get me another piece of land himself, if I would only give up this. Seeing that they were wishful to come to a speedy settlement, and that they were only anxious to do so without appearing ridiculous by letting me have the piece which they had declared to be *public* property, and therefore unlawfully sold to me, I expressed my willingness to exchange the original piece for another equally convenient, good, and cheap. Then, thinking that they had me now, they tried to banish me to the top of one of the hills, or to bury me in the depth of one of the back



lanes. After trying this on for a while, they found that it would not do, and then offered a piece such as I could accept. The district magistrate came along to show me the ground, and to superintend the measuring of it. This was a great triumph. He must have felt himself sadly humbled. Having, however, been commanded by his superiors to do so, there was no alternative. 'Well,' said he, 'what do you think of this piece of ground?' 'I can make it do for the time being,' I replied, 'though I don't like it as well as the other piece. If, however, you will let me have it at my own price, I will take it.' 'Well,' said he, 'we are tired of this affair, and wish to have it settled without delay. Money is not of much consideration. If you say that you will take this piece, and return the deeds of the original one, we shall be quite satisfied, and eternal peace will be established between us. What do you offer?' I told him that I would give so much, but would prefer having the other for the larger sum which I had paid. After two or three days writing about the price, the land was sold to me for nearly what I had offered. The departmental and district magistrates themselves drew out the deeds, and sent them me with their seals affixed to them. I received them on the 16th July. They were immediately transferred to the London Missionary Society, and as such registered at the British Consulate, Han-kow. The magistrates issued a proclamation, as soon as the affair was settled, to inform the people that the land had been bought by me, and that I had a right, according to treaty, to build and carry on my work there.

"Such was the end of nearly four months' conflict with these mandarins—men almost incapable of speaking the truth, or of acting honestly. The native evangelist and the deacon had many an anxious hour; and it was as much as I could do to keep their spirits up. Frightened by adverse reports from Wu-chang, they would come sometimes at midnight for consolation. But though the struggle was rather irksome at the time, I am glad of it now. It gave the mandarins, scholars, and gentry an opportunity of venting their wrath in a concentrated form. Ever since they have been as quiet and urbane as possible. It also made the triumph known far and wide. It is known over the whole province that the mandarins opposed in vain, and that the conflict ended in their issuing a proclamation to inform the people that what I had done and was purposing to do had their sanction. This fact will make it much easier to commence the work in the surrounding cities. To open Wu-chang is, in principle, to open the whole province. To have failed there would have made failure elsewhere almost inevitable. I have, from the beginning, attached the greatest importance to this undertaking, and now I feel thankful to God that my efforts have been crowned with success. I must also inform you that H.B.M. Consul helped me to the utmost extent of his power. If he had frowned on the attempt, the mandarins would have been victorious. I feel greatly indebted to him for his sympathy and efficient aid.

"The buildings, consisting of a commodious chapel, two rooms for the foreign missionary, a house for the native evangelist, and two large school-rooms, are completed. Half of the ground has been left for a hospital or a dispensary. The land and buildings cost about £500, which sum, within a few pounds, has been subscribed by the 'Han-kow Community.' I simply mentioned the fact that I wished to establish a Mission in Wu-chang, and



the above sum was readily contributed. This is an additional proof of the liberality of this community. Pau-sien-seng, the native evangelist whom I have put in Wu-chang, is a well-trying man. He is likely to work well, and do much good. He is a Christian in deed and in truth, and evidently anxious to devote his energies to the work of an evangelist. He was a highly respectable merchant, and he is now in comfortable circumstances. His influence in the native Church has hitherto been of the most salutary kind. In two or three months I hope to be able to furnish you with more particulars concerning this exemplary Christian.

"Next year the Gospel will be preached in Wu-chang daily, and one or two schools opened. Pray that the God of Missions may add His blessing to all these efforts and means, so that His name may be magnified and souls saved in that noble city.

"With kind regards,

"I remain, dear Brother,

"Yours very truly,

"REV. DR. TIDMAN."

"GRIFFITH JOHN.

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### AMOY.

OUR Mission in this city continues to present an amount of strength and prosperity exceeding that of any other in China. The aggregate number of native Christians in the Mission Churches in and around AMOY is nearly *four hundred*, while the members in connection with the English Presbyterian Mission and the American Dutch Reformed Church are still more numerous.

The former part of the subjoined communication informs us that the Taeping insurgents, through driven from their head-quarters at Nanking, are still sufficiently powerful for evil; and the account given of the capture of the city of *Chiang Chiu*, by a numerous and powerful body of these marauders, exhibits the desolation and cruelty which invariably attend their progress.

#### CAPTURE OF THE CITY OF CHIANG CHIU BY THE TAEPIING INSURGENTS.

"Amoy, January, 1865.

"DEAR BROTHER,—The great Head of the Church has seen fit, in His infinite wisdom, to bring upon His disciples in this region unexpected and severe judgments. You will ere this have heard of the capture of the city of Chiang Chiu by a body of rebels forming a remnant of those who were scattered after the recovery of Nanking by the Imperialists. Ever since the 14th of October last Chiang Chiu has been in the possession of men who, whatever be the religion they may profess, exhibit themselves as despisers of all morality, and are, in fact, murderers, robbers, and adulterers, whose only object is the gratification of their own unrestrained passions, at whatever cost of happiness or life to their unoffending fellow-countrymen. Powers of government they have never showed themselves possessed of: they are, emphatically, 'birds of prey and of passage,' and amply deserve the destruction they mete out to others. But this merited chastisement the Imperialists have hitherto been



unable to inflict, and, on the contrary, have met with several severe losses. They are reassembling their forces, to the number of thirty or forty thousand men; and, though the struggle will be a fierce one, we trust it will result in the suppression of this revolt against a government which, whatever be its defects, is far less inimical to the welfare of the people than the sway of these lawless depredators.

“What chiefly interests us, as missionaries, is the fate of our converts in that city. Some, whose houses were outside the walls, have succeeded in escaping, and have been kindly treated by their Chinese brethren in Amoy. But one of our ablest native preachers, who has been longest stationed at Chiang Chiu (named Teng-hong), has not been heard of since its capture; and we are equally ignorant of the fate of the native Christians resident within the city. Much interest is felt in them by our Christian converts here, and daily prayer is offered on their behalf; but hitherto all efforts to save them, or even to obtain information respecting them, have proved wholly unavailing. We can only commend them to the care of the Divine and omnipotent Saviour, in the hope that, in His own good time and way, He will grant help and deliverance.

#### ENCOURAGING PROGRESS OF THE MISSION.

“At some of the country stations we continue to receive encouraging proofs of the Divine blessing accompanying the labours of His servants. The attendance on the services in Kwan K’au has somewhat diminished; but the withdrawal of a number whose motives were doubtful is amply compensated for by the pleasing evidence of sincerity and steadfastness presented by those who remain; while the baptized converts, without exception, adorn their profession of the Gospel by consistent and exemplary conduct. In this town, and in An-bin, Mr. John Stronach has baptized nineteen converts during this half-year; and there are many others of whom we entertain good hopes. At a village six miles from Hai Ch’ung he baptized two zealous converts, a man and his wife, whose case was referred to in our last letter; and they gladly give up a large room for Divine service every Sunday, conducted regularly by one of the native preachers. This is also the case with Ang K’oe, a village about seven miles distant from Kwan K’au; and thus those who find it difficult to go so far as these regular stations have the Gospel brought to their own doors. The Communion has been administered more than once during the half-year to these warm-hearted disciples, who are much pleased with the visits of their foreign pastor. Two of the members of the Church at An-bin have died; one of these, an old woman, giving happy evidence that she died in the faith.

“In regard to the Churches at AMOY, we have to report that we have this half-year received seventeen converts—nine men and eight women—and have readmitted, on proof of repentance, a young man who had been excluded from the Church. The daily services are tolerably well attended by occasional hearers; but the excitement on account of the proximity of the rebels tends to diminish interest in purely spiritual subjects.

“A room has been rented on the island of *Ko-long-su*, in which Divine service is regularly conducted on the Lord’s day by native preachers, and on Tuesday by ourselves, for the benefit of the women who attend; and several of those



who were baptized in Amoy belong to this congregation. On the whole, however, we are sorry to have to state that there is a considerable diminution of attendance at Divine service in our Amoy churches. The office-bearers and preachers devote themselves zealously and harmoniously to their duties; but we much long for an abundant outpouring of Divine influence, both to stimulate the converts and to awaken the spiritually dead to a life of faith in unseen realities.

"There are now on the roll of the Churches in Amoy 321 members, and at the country stations there are 67 members; making an aggregate of 388.

"Dr. Carnegie's hospital continues to flourish, and the usual services are held in it. The report will be forwarded to you when it is printed. Many refugees from Chiang Chiu, who, though entirely unresisting, were dreadfully wounded by the rebels, have not only been healed, but fed and kindly cared for.

"The two schools connected with our Amoy Churches contain upwards of thirty scholars, the majority of whom are children of the members; some of them are applicants for baptism, and attend regularly at the examination meetings.

"We remain, dear Dr. Tidman,

"Yours very sincerely,

"JOHN STRONACH,

"ALEXANDER STRONACH.

"REV. DR. TIDMAN."

## INDIA.

### NAGERCOIL.

AMONG many interesting communications from our Indian missionaries, we select the following from the REV. JAMES DUTHIE, of NAGERCOIL, one of the oldest stations in Travancore. "The converts to Christianity," observes Mr. Duthie, "have been as yet *mainly* from one class of the population here, namely, the Shanars; but there are many indications around us that the 'whole lump' is being leavened." Of this the following brief history of a recent convert is an illustration; and we fervently pray that, by the power of Divine grace, it may be followed by many of the same class.

The general state of the Travancore Mission is truly encouraging. "God is indeed working in our midst," says Mr. Duthie. "We have now upwards of *twenty-five thousand* professing Christians, under regular instruction, who have raised for religious purposes, during last year, the astonishingly large sum of £783 12s.;" an amount which, considering the extreme poverty of the people, is indeed *astonishing*.

#### BAPTISM OF A HINDOO ASCETIC.

"Nagercoil, February 1st, 1865.

"MY DEAR DR. TIDMAN,—I had the pleasure, a few Sundays ago, of baptizing a respectable man of what is called the *Saliar*, or weaver caste,



residing in one of the adjacent heathen villages. The case is very interesting to us, as being the 'first-fruits' to Christ from the large village referred to, where we have carried on regular preaching for some years. We long to see many more evidences of the power of Divine grace and truth, and we are not without hope that the example set by this man will be followed hereafter by many of the same caste.

"Previous to receiving baptism he made a brief statement in the Tamil language respecting himself, in the presence of a large congregation; and, as I think it will be read with interest, I send you a translation.

"The early part of my life," said he, "was spent in vain. In September, 1859, cholera raged in our villages, and swept off numbers. One of my friends was seized with this dreadful disease, and, when suffering excruciating pain, uttered the most agonizing cries for water: this produced in me great agitation of mind, and from that time forth I had an intense desire to escape such an awful death. The wise men of the village gave out to me that no kings or ascetics were ever attacked by such diseases, and, upon hearing this, I resolved to become an ascetic without delay. I had also heard the report that a certain ascetic in our village, after living four hundred and fifty years, left this world without seeing death, and I was consequently led to think that to worship him would not fail to secure me preservation from death by cholera. I therefore regularly worshipped him, and used to repeat a short mantra, consisting of these mystic words, *Hari Om Nama Sivaya*, three hundred and twenty-four times every day. Then I befriended another ascetic, named Murugan, who was likewise a worshipper of the person above mentioned.

"Shortly after this, my friend, Murugan, took me to Pavanasam, where, in the temple of Subramaniya, he taught me the mantra, *Om Sara Arna Bhavah*, which I made the subject of my solemn meditation from that time forth. I was also instructed in some other things, such as the *Siva yoga Parvey*. On another occasion he taught me the single letter of *Rudra Mantra*, as well as the *Valey Mantra*, all of which I uttered, but without feeling any happier for the strict observance of them.

"During this time some Christians from Nagercoil were in the habit of coming to read to us on Sundays, with whom I often reasoned on religious points. Soon I became acquainted with the assistant missionary, who, on one occasion when I called at his house, showed me the Lord's Prayer. I took with me a copy of this prayer on a palmyra-leaf, and used to repeat it every day, in addition to the other mantras above mentioned. Some time after I received a tract from the Christians, called "Divine Teaching," by a perusal of which I obtained an acquaintance with the vile characters of Brahma and Vishnoo, which I felt to be very disgusting. With a determination to search the Christian Scriptures, my teacher, myself, and another person went to Mr. Duthie, and requested him to give us a New Testament. He presented us each with a copy of the Gospel by Matthew, which we read carefully; and, as we came down to the 5th chapter, we felt deeply interested in the precious truths inculcated therein.

"My daily prayer was, "Lord, reveal the truth unto me a sinner, ignorant of what the truth is." But still I could not obtain a clear knowledge of the Saviour. One day, however, Davadasan, evangelist, came to the heathen



pagoda or temple where I and my companions were meeting together for prayers, and explained to us the 5th chapter of Matthew; and, after this, we determined to attend the Thursday-night prayer-meetings in the Nagercoil chapel. So we did for two weeks, but afterwards we discontinued it through fear; nevertheless, I used to repeat with increased earnestness my daily prayer mentioned above.

“In course of time it occurred to me that, by the observance of the Sabbath, I might have leisure to read the Bible and understand it, and so I ventured again to attend Divine service in the chapel on Sundays. The conversation I had once with Paul Monitor produced very good feelings in my mind; and, as I regularly attended service on Sundays, the assistant missionary presented me with a New Testament and a book of prayers, the perusal of which strengthened my faith much. But I had not the boldness to come forward and profess myself a disciple of Christ. Mr. Duthie also often advised me that, the time being short, the present is the best opportunity to seek salvation; and, upon a serious meditation of his advice, I resolved to become a Christian, and, as you see now, I stand before the Lord and this assembly, here publicly to dedicate myself to Christ.

“I earnestly entreat you, my dear brethren, to pray on my behalf that God would preserve me faithful unto the end in the covenant which I have made, henceforth to renounce the works and ways of the heathen, and be a disciple of Jesus Christ.’

“The converts to Christianity have been as yet *mainly* from one class of the population here, namely, the Shanars; but there are many indications around us that the ‘whole lump’ is being leavened. God is indeed working in our midst. We have just been making up the statistics of the entire Mission for last year, and find that we have now upwards of TWENTY-FIVE THOUSAND professing Christians, under regular instruction, who have raised for religious purposes, during last year, the astonishingly large sum (it is indeed *astonishing*) of 7836 rupees, or £783 12s.—facts these which the opponents of Missions would find some difficulty in explaining away.

“Believe me,

“Yours very faithfully,

“REV. A. TIDMAN, D.D.”

“J. DUTHIE.

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#### DEPARTURES.

MRS. COLIN CAMPBELL, and the MISSES ANSTEY; MASTER and MISS JOHNSTON, with MISS COLES and MISS SARGANT, embarked at Gravesend for Madras, per “Barham,” March 2nd.

#### ARRIVAL ABROAD.

REV. S. J. HILL, MRS. HILL, and family, at Calcutta, January 21st.



## ANNIVERSARY SERVICES IN MAY, 1865.

THE Directors are gratified in announcing to the Friends of the Society that they have made the following arrangements for the ensuing Anniversary:—

### MONDAY, MAY 8th.

MORNING, SEVEN O'CLOCK.—PRAYER MEETING at the MISSION HOUSE, BLOMFIELD STREET, specially to implore the Divine blessing on the several Services of the Anniversary.

AFTERNOON.—A MEETING of DELEGATES will be held at the MISSION HOUSE, BLOMFIELD STREET, at *Three o'clock*, to which the attendance of Directors, both Town and Country, is respectfully invited.

### EVENING.—WEIGH HOUSE CHAPEL.

SERMON TO THE YOUNG, by the Rev. T. W. DAVIDS, of Colchester.

*To commence at Seven o'clock.*

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### TUESDAY EVENING, MAY 9th.

GUILDFORD STREET WELSH CHAPEL, SOUTHWARK.

SERMON in the Welsh Language, by the Rev. WILLIAM EDWARDS, of Aberdare.

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### WEDNESDAY, MAY 10th.

MORNING.—SURREY CHAPEL.

SERMON by the Rev. W. L. ALEXANDER, D.D., of Edinburgh.

*Service to commence at half-past Ten o'clock.*

EVENING.—TABERNACLE.

SERMON by the Rev. RICHARD ROBERTS, of the City Road Chapel, London.

*To commence at Seven o'clock.*

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### THURSDAY, MAY 11th.

MORNING.—ANNUAL MEETING—EXETER HALL.

*Chair to be taken at Ten o'clock, by*

The Hon. ARTHUR KINNAIRD, M.P.,

Treasurer of the Society.

EVENING.—JUVENILE MISSIONARY MEETING—POULTRY CHAPEL.

*Chair to be taken at Six o'clock, by*

The Rev. T. W. AVELING.

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### FRIDAY EVENING, MAY 12th.

THE LORD'S SUPPER will be administered in different Metropolitan Places of Worship.

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### LORD'S DAY, MAY 14th.

SERMONS will be preached on behalf of the Society at various places of Worship in London and its vicinity.



## NEW YEAR'S SACRAMENTAL OFFERING TO WIDOWS' FUND.

(Continued from last Month.)

LONDON AND ITS VICINITY.		Dewsbury:EbenezerChapel		Maidstone . . . . .	
Bishopsgate Chapel . . .	5 0 0	Durham . . . . .	3 11 0	Maplested . . . . .	0 14 0
Claremont Chapel . . .	10 18 0	Ealing . . . . .	5 0 0	Margate: Zion Chapel . .	3 1 7
Eccleston Chapel, B. W.		Falfield . . . . .	1 0 0	Congregational do. . .	2 0 0
Smith, Esq. . . . .	5 0 0	Finchingfield . . .	4 4 0	Middlesborough . . .	1 10 0
Hammersmith: Albion Rd.	1 7 6	Folkstone . . . . .	3 15 2	Needham Market . . .	1 0 0
Hornsey: Additional . .	0 2 6	Fraserburgh . . . .	2 2 0	Newbury . . . . .	3 3 0
Park Crescent Chapel, Clap-		Guilford Morden . .	1 7 11	Newport (Essex) . . .	2 0 0
ham, including 12s. 6d.		Halifax: Square Rd. Church	5 5 0	Newport (Mon.) . . .	2 6 0
from Master Clegg's Box	3 13 6	Henley-on-Thames . .	4 0 0	Newport Pagnel . . .	2 0 0
Stepney Meeting . . .	7 0 0	Heytesbury, Crockerton,		Radcliffe . . . . .	1 0 0
Trinity Chapel, Brixton .	11 0 0	and Sutton . . . . .	1 5 6	Reading: Castle Street .	10 0 0
COUNTRY AND ABROAD.		Hitchin . . . . .	1 5 0	Reigate . . . . .	2 5 6
Allerton . . . . .	0 14 3	Hong Kong . . . . .	7 14 11	Romsey . . . . .	3 12 0
Alton . . . . .	3 10 0	Huntingdonshire: Moieties		Shaftesbury . . . . .	2 0 0
Ashwell . . . . .	4 6 2	Godmanchester . . .	0 5 6	Shermest: Bethel Chapel	1 5 0
Barrow (additional) . .	0 2 0	Huntingdon . . . . .	1 17 3	Sherston . . . . .	0 10 0
Belper . . . . .	1 5 0	Kimbolton and		Stafford . . . . .	2 1 7
Berbyce: Albion Chapel .	2 10 6	Dean . . . . .	0 10 0	Stalybridge . . . . .	4 4 0
Berkeley . . . . .	0 13 3	Perry . . . . .	0 1 11	Stocksbridge . . . . .	1 0 0
Birmingham: Losell's		Romsey . . . . .	0 17 6	Stansted . . . . .	1 0 0
Chapel . . . . .	2 2 0	St. Neots . . . . .	0 18 0	Sydney: Maitland . . .	1 0 0
Bridgenorth . . . . .	0 12 0	St. Ives . . . . .	1 10 7	Pitt Street . . . . .	20 14 1
Brighton: Queen Square	8 0 0	Woodhurst . . . . .	0 4 8	Teignmouth: Mrs. Martin	1 1 0
Brill . . . . .	0 8 4	Yelling . . . . .	0 2 6	Thaxted . . . . .	1 13 10
Bristol: Gideon Chapel .	3 15 0	Hyde: Zion Chapel . .	1 3 6	Titchfield . . . . .	0 15 0
Bury: Castle Croft Chapel	1 0 0	Jamaica: Bread-nut Bot-		Tooting . . . . .	1 0 0
New Road Chapel . . .	1 10 1	tom, 1864 . . . . .	0 10 0	Towcester . . . . .	2 0 0
Cambridge: Mrs. Marshall	1 0 0	Do., 1865 . . . . .	0 12 0	Tunbridge Wells: Countess's	
Cannock . . . . .	0 10 0	Brixton Hill, 1864 . .	1 0 0	Chapel . . . . .	2 12 6
Cape Town . . . . .	6 17 6	Do., 1865 . . . . .	1 0 0	West Bromwich: Ebenezer	4 0 0
Castle Comer . . . . .	5 0 0	Four Paths, 1864 . .	1 10 0	Wilton . . . . .	1 0 0
Chesterfield . . . . .	4 0 0	Do., 1865 . . . . .	2 0 0	Wolverhampton: Snow Hill	3 10 0
Christ Church . . . . .	4 10 0	Ridgmount . . . . .	2 0 0		
Dedham . . . . .	1 7 6	Whitefield . . . . .	2 10 0		
Demerara: Smith Chapel .	2 6 4	Lavenham . . . . .	1 0 0	Total, including previous	
Derby: London Road . .	3 12 0	Llanelly: Park Chapel .	3 3 0	acknowledgments £2321	3 3
		Lynn: Union Chapel . .	4 0 0		

## MISSIONARY CONTRIBUTIONS.

From 19th February to 18th March, 1865.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

Legacy of the late John Scott, Esq.		Mrs. Williams and Mrs. Potter, for the Native Teacher		Mr. Lawrence . . . . .	0 10 0	Master George Brownson . . . . .	0 2 6
4527l. 9s. 3 per cent.		Edward Cook . . . . .	10 0 0	Miss Morgan . . . . .	0 6 2	Master Thomas Brownson . . . . .	0 2 6
Consols, valued at 4063	7 9			Miss New . . . . .	0 1 11	Miss Kate Ellen Brownson . . . . .	0 2 6
Dividends on ditto . . .	130 9 7	A Friend, by the Sale of Curtis's Entomology, half for the Ship . . . . .	8 0 0	Mrs. Rymer . . . . .	0 1 11	Mrs. Potts . . . . .	0 4 0
	4193 7 4			Miss Stamford . . . .	0 8 0	Mrs. Thomas Goodfellow . . . . .	0 10 6
Legacy of the late Thomas Jarman, Esq.		E. M. Thomson, Esq., for the Native Girl Clara, at Cuddaph . . . . .	3 0 0	Miss Stubbard . . . .	0 6 4	Mr. J. May . . . . .	0 1 0
One Moiety, payable on the death of the late Miss Anno Jarman, less duty . . . .	45 0 0	A Friend . . . . .	0 5 0	Mrs. Watkins . . . . .	0 10 0	Mrs. Pennington . . .	0 2 6
				Miss Williamson . . .	0 10 0	Mr. T. Roebuck . . .	0 1 0
Legacy of the late Miss Jessiesutherland, per J. H. Williams, Esq., less duty . . . . .	150 0 0	Barnsbury Chapel.		Miss Wontner . . . . .	0 3 7	Mrs. and Misses Goodfellow . . . . .	1 0 0
J. Wontner, Esq. (D.) . .	21 0 0	Rev. A. New.		Missionary Sermons .	15 7 0	For the Ship . . . . .	12 1 8
W. Caring, Esq. (D.) . .	20 0 0	Collected by Miss New.		Ex. 13s. 10d.; 302l. 15s. 8d.		For Widows' Fund . .	2 0 0
W. H. Ropes, Esq., and Family, for Children at Salem . .	18 0 0	Mrs. Downes . . . . .	1 0 0	Hare Court Chapel.		162l. 15s. 8d.	
		Mrs. Mungal . . . . .	0 10 0	Milton Road Sunday School . . . . .	6 9 7	Kentish Town.	
A Friend, to be devoted to the use of Children, being part of a sum intended for the benefit of a Little Child taken to Heaven . . . . .	10 0 0	Mr. Paxton . . . . .	0 10 0	Holloway Auxiliary.		Sunday School, per Mr. G. G. Bussey.	
For the Ship . . . . .	0 10 0	Mrs. Watkins . . . . .	1 1 0	Per D. McNeil, Esq. . .	1 1 0	For Native Boy at Travancore . . . . .	5 0 0
For Jamaica . . . . .	0 10 0	Under 10s. . . . .	0 15 3	John Street Chapel, Bedford Row.		For a Youth in the Training School, Madras . . . . .	12 0 0
	112.	Collected by Master J. Lewis.		Girls' School, per Mrs. Harrington Evans, for Mrs. Corbold's School, Madras . . . . .	20 18 8	For Seven Girls in Mrs. Corbold's School, Madras . .	21 0 0
		Mr. Layman . . . . .	0 10 6			38l.	
		Sums under 10s. . . .	0 9 6	Hyde.		Old Gravel Pit Auxiliary.	
		Collected by Mrs. J. Walker		Union Street Chapel.		H. Rutt, Esq. . . . .	50 0 0
		Mr. Toner . . . . .	0 10 0	Collected by Miss Pickford.		Palmer House Academy, Holloway.	
		A Friend . . . . .	0 10 0	Mr. Brownson . . . . .	0 4 0	Juvenile Association, for Native Boy at Cuddaph . . .	6 6 0
		Under 10s. . . . .	0 13 0	Mrs. Brownson . . . .	0 4 0	For the Ship . . . . .	6 0 0
		Boxes.				122l. 6s.	
		Miss Hooker . . . . .	0 7 1				



<b>Park Chapel, Camden Town.</b>	Ditto Boys.....	0 7 7	Collected by—		<b>Tarporley. Mr. J.</b>	
Collected by Mrs. M. W.	Juvenile Mission-		Miss Oliver .....	0 13 6	Sherlock.....	1 1 0
Wollaston, for the Mirzapore	ary Society .....	0 13 6	Miss Bond.....	1 10 3		
Mission.	Collections .....	8 0 2	Miss Copping .....	2 13 6	<b>CORNWALL.</b>	
John Wollaston, Esq. 2 0 0	For Missionary Ship	0 0 3	Miss Phipps.....	8 0 0	Auxiliary Society,	
H. Davison, Esq. 2 0 0	For Widows' Fund	2 0 0			per J. E. Downing,	
J. L. Budden, Esq. 2 0 0	Exs. 18s.; 36l. 14s. 6d.		<b>Subscriptions.</b>		Esq. ....	140 0 0
J. Budden, Esq. 1 0 0	<b>Stoney Stratford.</b>		Mrs. N. Goodson .....	1 0 6	<b>Tregoney.</b>	
Edward Budden,	Subscriptions .....	1 0 6	Mrs. Newman .....	0 10 6	Collected by Rev. J. Thomp-	
Esq. 1 0 0	Missionary Boxes.....	1 18 0	Mr. R. Barrett .....	0 10 6	son's Pupils, for the New	
Mrs. M. W. Woll-	Ditto, Sunday School	1 7 4	G. Foster, Esq. ....	1 1 6	Ship.	
aston .....	Collection .....	0 19 3	Collected by Mrs.		Master Blamey .....	0 5 0
9l.	Exs. 4s.; 5l. 1s. 6d.		Bond, for a Native		Master W. Butcher .....	0 5 0
<b>Surrey Chapel.</b>	<b>Paulerspury.</b>		Teacher at Mad-		Master P. Butcher .....	0 5 0
Ladies' Maternal	Rev. J. Buckingham		ras under Rev. A.		Master Cardell .....	0 5 0
Association, by	(A.) 1 1 0		Corbold .....	10 0 0	Master Dixon .....	0 5 0
Mrs. Harding, for	Collection .....	1 13 0	Sunday School Chil-		Master Doble .....	0 2 6
the Native Teacher	Missionary Boxes.....	1 15 0	dren, for a Girl		Master Forester .....	0 5 0
Surrey 10 0 0	Missionary Ship.....	0 17 6	under Mrs. Cor-		Master Major .....	0 5 0
Young Ladies' Bible	5l. 11s. 6d.		bold .....	3 5 0	Master Peters .....	0 5 0
Class, by Mrs.	<b>Otney.</b>		Mrs. Marshall, for		Master J. Norris .....	0 2 6
Heffer, for Native	Collection .....	2 9 8	Native Girl Hen-		Master H. Nims .....	0 2 6
Teacher James	Collected by Miss		rietta Marshall .....	8 0 0	Master Reufu .....	0 4 9
Sherman .....	Hearne .....	1 0 6	Ditto, for Widows'		Master Stephens .....	0 5 7
For the Native Girl	Missionary Boxes.		Fund .....	1 0 0	Master Truscott .....	0 3 0
at Kureyehale,	E. and R. Whitmee	1 0 0	Miss Marshall, in		Smaller Sums .....	0 7 2
Emma Louisa	John King .....	0 6 5	Memory of her		Herbert Thompson .....	0 5 0
Harding, by Mrs.	Mrs. Beasley .....	0 3 6	beloved Sister .....	5 0 0	Mary Thompson .....	0 5 0
Heffer .....	Edith E. Mays .....	0 2 6	Ditto, for the Ship .....	1 0 0	Sophia Roskrug .....	0 7 3
22l. 10s.	Lucy Berrill .....	0 3 0	<b>Fulbourn.</b>		Louisa Hotten .....	0 7 4
<b>BERKSHIRE.</b>	Mrs. Newell .....	0 3 0	Rev. A. F. Bennett.		4l. 10s. 1d.	
Windsor and Eton Aux-	Drusilla Cooper .....	0 3 4	Collection .....	5 19 0	<b>DERBYSHIRE.</b>	
iliary.	S. Wright .....	0 0 6	Missionary Boxes .....	3 3 5	Auxiliary.	
Per B. C. Durant,	Sunday School .....	0 0 3	For the Ship .....	4 0 4	Per Mr. T. Harrison.	
Esq., on Account 31 3 6	Exs. 8s.; 6l. 10s. 8d.		Exs. 12s.; 12l. 10s. 9d.		<b>Belper.</b>	
<b>BUCKINGHAMSHIRE.</b>	<b>Stoke Goldington.</b>		<b>CHESHIRE.</b>		Collections .....	10 8 1
North Bucks Auxiliary.	Subscriptions.		<b>Alderley Edge.</b>		For Widows' Fund 1 5 0	
Rev. J. Bull, M.A., Treas.	Mr. Scrivener .....	0 10 0	Mrs. Ashton .....	1 0 0	Collected by Miss F.	
Newport Pagnel.	Mr. Hancock .....	0 10 0	Ditto, for Native		Harrison.	
Subscriptions.	Mr. Hillier .....	0 10 0	Teacher .....	10 0 0	Rev. H. H. Scullard 0 10 0	
W. B. Bull, Esq. ....	Mr. Dowdy .....	0 5 0	Mrs. Burton .....	4 0 0	Mr. Thos. Harrison 0 10 0	
Rev. Josiah Bull .....	Missionary Boxes.....	0 10 11	Mrs. E. Davies .....	0 5 0	Mr. Hall .....	0 4 4
G. S. Hives, Esq. ....	Collection .....	0 17 6	15l. 5s.		Mrs. Slater .....	0 4 4
Emma Louisa .....	Missionary Ship .....	1 3 0	<b>Minshall Vernon.</b>		Miss Mea .....	0 4 4
Mr. W. Coales .....	4l. 6s. 5d.		Moiety of Collec-		Mrs. Thos. Harrison 0 4 4	
Mr. Elkins .....	<b>Winslow.</b>		tions and Mis-		Collected by Miss Clarke.	
Mr. Chapman .....	Mr. Joshua French		sionary Boxes .....	2 9 11	Mrs. Tomlinson .....	0 4 0
Mrs. Rogers .....	(Sub.) 1 1 0		Collected by Miss		Mrs. A. H. Brown .....	0 4 0
Mr. Bromwich .....	Collection after		Davies, for the Ma-		Mrs. Kiddy .....	0 2 0
Mrs. H. Chapman .....	Public Meeting .....	1 6 0	dagascar Mission	2 6 0	Mr. Thompson .....	0 4 3
For the Native Teacher	Collected by Mrs.	0 16 9	4l. 15s. 11d.		Mr. Jabez Brown .....	0 4 0
William Bull.	Morgan .....	1 15 8	<b>Northwich.</b>		9th Sunday School	
W. B. Bull, Esq. ....	Sunday School .....	1 15 8	Rev. James Johns, B.A.		Class .....	0 1 6
Rev. J. Bull .....	Exs. 3s.; 4l. 15s. 8d.		Collected by Mrs. Rothwell.		Exs. 11s. 8d.; 13l. 11s. 6d.	
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Mrs. Hives .....	Collection .....	1 0 0	Mr. Thomas .....	1 1 0	<b>Cuybar.</b>	
Mrs. Garratt .....	Exs. 2s.; 18s.		Mr. Hurst .....	1 1 0	J. H. Hulme, Esq. ....	12 0 0
Mrs. W. P. Coales .....	<b>Marsh Gibbon.</b>		Mrs. Carnes .....	2 0 0	<b>Heanor.</b>	
Missionary Boxes.	Schools.		Miss Okell .....	1 1 0	Rev. J. Dale .....	3 10 0
Miss Henderson's	Marsh Gibbon .....	0 7 2	Mrs. Rothwell .....	1 1 0	<b>Chinley.</b>	
Bible Class .....	Blackthorn .....	0 16 6	Mr. Tho. Pass .....	1 10 0	Rev. W. Fordyce.	
Mrs. Lead .....	Edgcott .....	0 11 3	A Friend to Missions	3 0 0	Collections .....	3 14 11
Mrs. Warren .....	Piddington .....	0 2 6	Mrs. Hurst .....	0 10 6	W. Bennett, Esq. ....	1 1 0
Lucy Osborn .....	Missionary Boxes.		Mrs. Willett .....	0 10 6	Mr. Middleton .....	0 5 0
Miss Goody .....	Mrs. Jones, sen. ....	0 5 0	Mrs. Leigh .....	0 10 0	Rev. W. Fordyce .....	0 10 0
Misses Bromwich .....	Mrs. Plater .....	0 5 0	Mrs. Weston .....	0 10 0	5l. 10s. 11d.	
Miss Sheppard .....	Mrs. Laiston .....	0 4 3	Mr. Garner .....	0 5 0	<b>Derby.</b>	
A Friend .....	Mrs. White .....	0 1 10	Miss Lowe .....	0 5 0	London Road.	
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Mrs. W. P. Coales .....	Less General Ex-		A Friend .....	0 5 0	society, per Mrs.	
A Servant .....	penses .....	1 15 0	Miss Price's Box .....	0 3 0	Society, for Build-	
M. A. Tebbitt .....	70 19 3		Collected by Henry		ing Chapel at	
Mary Tomkins .....	<b>Brill.</b>		Buckley .....	0 11 6	James Town, Na-	
Mrs. Potts .....	Annual Collection .....	0 14 11	Northwich Sunday		gercoil .....	10 0 0
Emily Morston .....	For Widows' Fund .....	0 8 4	School .....	2 17 9	<b>DEVONSHIRE.</b>	
Abram Hall .....	Missionary Boxes .....	2 2 7	Wilton Street ditto	0 14 1	<b>Okehampton.</b>	
Miss French .....	Mr. T. Barry .....	0 5 0	Collected on sab-		Rev. H. Trigg.	
Mrs. Rogers .....	3l. 10s. 10d.		bath and at Public		J. M. Burd, Esq. ....	1 12 0
J. and E. Branston	<b>CAMBRIDGESHIRE.</b>		Meeting .....	10 10 9	John Pearse, Esq. ....	1 1 0
Alfred Thos. Bull .....	<b>Barley.</b>		For Widows' Fund .....	3 0 0	W. Pensford, Esq. ....	0 10 0
Miss Bunting .....	Mr. J. Pearse .....	1 0 0	Northwich Sunday		Smaller Sums .....	1 16 0
Miss Webb .....	22 17 3		School, for Mis-		4l. 18s.	
Eliz. Reynolds .....	<b>Cambridge.</b>		sionary Ship .....	0 10 3	Collected by—	
Miss Redden .....	Collections, less Ex-		Wilton Street ditto,		Mrs. Seymour .....	1 17 4
Mrs. Smith .....	penses .....	22 17 3	for ditto .....	0 13 0	Miss G. Pitts .....	1 1 1
John Howe .....			40 5 10		Miss C. Trigg .....	1 13 10
Mrs. Pettit .....			1 4 0			
Mrs. Benach .....			Less other Societies			
Walter Mayfly .....			8 0 6			
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Caroline Cross .....			31 11 10			
Eliz. Mayfly .....						
Eliz. Burrows .....						
Mary Mayfly .....						
Sunday School Girls						



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Fox, M.A., 1 1 0 For Widows' Fund..... 3 11 0 For the Ship..... 7 0 0 Exs. 38s.; 45l. 16s. 4d. <b>ESSEX.</b> <b>Colchester District.</b> Mr. J. Wicks, Treasurer. Balance for 1894..... 73 12 1 <b>GLOUCESTERSHIRE.</b> <b>Bristol.</b> Auxiliary Society. Per W. D. Wills, Esq. 197 14 1 <b>Cam.</b> Rev. A. Gazard. Collection..... 3 0 0 Mrs. Nicholls..... 0 10 0 Mrs. Joyner..... 0 5 0 Mrs. Randall..... 0 5 0 Miss Smith..... 0 5 0 A. Hathaway's Mis- sionary Box..... 0 8 6 4l. 18s. 6d. <b>Mitcheldean.</b> Rev. J. Lander. Rev. J. Lander..... (A.) 1 0 0 Mrs. Lander..... (A.) 1 0 0 Miss Beales..... 0 4 0 Mrs. Robinson..... 0 4 0 Sabbath School Chil- dren..... 1 11 3 Missionary Boxes. Mrs. Parry..... 0 9 3 Mrs. Millington..... 0 4 6 Mrs. Morgan..... 0 4 2 Mrs. E. Marfell..... 0 4 0 Mr. Jas. Constance..... 0 3 9 For the Ship..... 5 10 8 Exs. 10d.; 10l. 15s. 6d. <b>Buardean.</b> The late Mrs. Horleik 1 2 0 <b>Stroud.</b> Old Chapel. Per Mr. W. Coley. 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Long..... 0 10 0 Mr. Stokes..... 0 10 0 Miss Millman..... 0 10 0 Mr. J. Griffiths..... 1 0 0 Missionary Boxes. Miss Griffiths..... 1 0 0 Prayer Meeting..... 0 3 8 Sunday School..... 0 3 4 M. Aldeswich..... 0 4 0 Miss Long..... 0 10 7 Miss Hart..... 0 5 0 Sermon & Meeting 3 7 6 For Widows' Fund 1 3 3 For the Ship..... 4 8 3 14l. 8s. 2d. <b>Newport.</b> Collection & Boxes 3 4 0 <b>North Nibley.</b> Collection..... 0 4 7 Boxes. Miss Woodward..... 0 8 8 Elizabeth Bird..... 0 2 9 16s. <b>Wickwar.</b> Per Mr. J. Bennett. Collection..... 2 19 8 Sarah Bennett, Box 0 5 3 Mr. Burdett..... 0 0 10 After Lecture at Cromhill by Mr. Cockran..... 0 10 5 Do, at Cambridge... 0 5 2 4l. 18s. 4d. <b>Wotton-under-Edge.</b> Tabernacle. Missionary Sermons & Public Meeting 9 16 7 Missionary Boxes. Miss E. Owen..... 0 15 0 Sunday School. Girls..... 0 9 5 Boys..... 0 18 5 Charlotte Hayward Miss Lucy Kickett 0 13 4 Mrs. J. Palser..... 0 5 0 Miss Deverell..... 0 5 0 Charles Webb, jun. 0 2 1 Classes. Miss Glanville..... 0 8 0 Miss Chapman..... 0 5 0 Mrs. Glanville..... 0 10 0 Mrs. Jas. Perrin... 0 10 0 T. S. Child, Esq., J. K. Lewis, Esq., 2 0 0 Mr. Chapman..... 1 0 0 Miss Jane Heaven... 0 2 6 23l. 6s. <b>Old Town Chapel.</b> Collection..... 0 17 8 Sunday School..... 0 10 1 1l. 7s. 9d. Total..... 114 1 6 <b>HAMPSHIRE.</b> <b>Alton.</b> Rev. F. M. Holmes. From Weekly Offer- ing..... 10 0 0	<b>Sunday School.....</b> 2 8 0 <b>For the Ship.....</b> 7 17 0 <b>Missionary Sermon</b> 2 3 0 <b>Public Meeting.....</b> 5 17 0 <b>Missionary Boxes.</b> Mr. Bird..... 1 3 8 Mr. Taylor..... 0 16 8 Miss Sayer..... 0 10 1 Mrs. Vidler..... 0 9 3 J. and H. Gunner... 0 8 3 Alice Thorpe..... 0 4 3 William Bryant..... 0 3 6 Young Men's Bible Class..... 0 5 19 <b>Shorth Heath.....</b> 0 9 2 <b>Medstead.....</b> 2 13 0 <b>Widows' Fund.....</b> 3 10 0 <b>Exs. 18s. 1d.; 38l. 1s.</b> <b>Crandall.</b> Rev. G. Grant. Mrs. Chaundler..... 0 10 0 Mrs. Giblett..... 0 5 0 Mrs. Lunn..... 0 5 0 Mrs. Sanders..... 1 0 0 Miss Smither..... 2 5 0 Public Meeting..... 1 2 0 For Widows' Fund 1 4 6 For the Ship..... 1 4 6 Boxes. M. Alexander..... 0 3 5 Mrs. Brooker..... 0 11 3 Mr. T. Baigent..... 0 8 6 Mr. J. Baigent..... 0 5 0 Mr. J. Chaundler... 0 10 0 Mrs. H. Dimes..... 0 3 6 A Friend..... 0 3 0 A Friend..... 0 2 0 A. Marlow..... 0 4 10 Mr. H. Snuggs..... 0 5 0 Miss C. Smitner..... 2 6 6 Mr. C. Vass..... 0 5 0 18l. 0s. 2d. <b>Gosport.</b> Rev. W. T. Matson. Mrs. R. Smith, Treasurer. Miss E. Garrett, Secretary. Missionary Sermon 4 0 0 Collected by Miss E. Garrett..... 2 8 6 Collected by Mrs. E. Laphorn. Mr. A. Hide..... 1 0 0 Smaller Sums..... 0 17 5 Collected by Miss Garrett. Mr. Garrett..... 0 10 0 Smaller Sums..... 1 2 7 Collected by— Miss Morgan, Sunday Schools..... 1 4 0 Mrs. Evens..... 0 12 9 Collected by Mrs. R. Smith. Rev. W. T. Matson... 1 1 0 Smaller Sums..... 1 18 10 Interest..... 0 1 8 Exs. 7s. 6d.; 14l. 8s. 6d. <b>Lymington.</b> Rev. J. E. Tunmer. Rev. J. E. Tunmer... 2 2 0 R. Sharp, Esq., J. Chinery, Esq., 2 2 0 Mr. Gibbs..... 1 1 0 Collected by— Miss H. Butcher... 2 14 10 Miss Hopkins..... 1 1 0 Miss Gibbs..... 1 1 0 Miss E. Kashley... 0 18 6 Miss M. Elgar..... 1 14 0 Miss Head..... 1 0 0 Miss Milledge..... 1 5 0 For Widows' Fund 4 7 0 For the Ship..... 11 10 0 Sabbath School..... 3 4 3 Young Men's Bible Class..... 1 1 0 East End..... 0 13 0 Public Collections 8 4 5 Exs. 63s.; 42l. 14s.
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Overton.	Stockbridge.	Ramsey.	For Widows and Orphans' Fund.
Collection ..... 0 11 4	Rev. R. Collins.	Collections ..... 1 12 2	Moieties.
<i>Portsea.</i>	Collection ..... 1 7 7	United Tea Meeting in Salem Chapel ..... 2 18 6	Godmanchester ..... 0 5 6
King Street Church.	Mr. Oliver ..... 1 0 0	Collections, United Public Meeting ..... 3 7 10	Huntingdon ..... 1 17 3
Mr. J. S. Blake, Treasurer.	Mrs. Collins ..... 0 10 0	7l. 18s. 6d.	Kimbolton & Dean ..... 0 10 0
Subscriptions.	Rev. R. Collins ..... 0 10 0	<i>Roxton.</i>	Perry ..... 0 1 11
Mr. Bignell ..... 1 1 0	Sunday School Box ..... 0 8 8	Collection ..... 0 12 1	Ramsey ..... 0 17 6
Mr. Breach ..... 0 10 0	Miss K. Cook's ditto ..... 0 4 0	Sunday School Box ..... 0 2 3	St. Neots ..... 0 18 0
Mr. J. S. Blake ..... 1 1 0	4l. 0s. 3d.	Collected by Mr. Manning ..... 0 1 6	St. Ives ..... 1 10 7
Mr. Orange ..... 1 1 0	<b>ISLE OF WIGHT.</b>	15l. 10s.	Woodhurst ..... 0 4 8
Mr. Collins ..... 0 10 0	<i>East Cowes.</i>	<i>Spaldwick.</i>	Yelling ..... 0 2 6
Mr. Davis ..... 0 10 0	Per Mrs. Hill.	Collection ..... 2 10 4	137 5 8
Misses Barnes ..... 1 0 0	Quarterly Subscriptions ..... 3 11 8	Woolley ditto ..... 0 2 10	<b>KENT.</b>
Miss Barton and Young Ladies ..... 1 8 7	Sunday School ..... 1 18 9	Mr. W. Ashton ..... 0 10 0	<i>Canterbury.</i>
Collected by—	Missionary Boxes ..... 2 17 11	Mrs. Ashton ..... 0 10 0	Union Chapel.
Miss Howell ..... 1 15 6	For the Ship ..... 8 12 0	Mr. Stapleton ..... 0 10 0	Rev. V. Ward.
Miss Edwards ..... 4 11 9	For Missionary School, Neyoor ..... 1 0 0	Mr. Jos. Rowlett ..... 0 2 6	Anniversary Services ..... 11 1 10
Miss M. Barnes ..... 0 13 9	For Widows' Fund ..... 2 2 0	Mr. Davis ..... 0 2 6	For the Ship ..... 8 5 4
Mr. Thos. Aylen, jun. .... 1 13 10	20l. 1s. 5d.	Miss Storey's Box ..... 0 2 2	For Widows' Fund ..... 2 6 0
Youths' Bible Class ..... 1 15 0	<b>HERTFORDSHIRE.</b>	Miss Davis's ditto ..... 0 1 0	Collected by Miss Ward.
Female Bible Class ..... 0 11 0	<i>Stevenage.</i>	4l. 11s. 4d.	Fredk. Flint, Esq. .... 1 2 0
Sermons ..... 11 16 0	Collection ..... 5 10 4	<i>St. Ives.</i>	Mrs. Flint ..... 1 2 0
Public Meeting ..... 4 8 5	Free Church Sunday School ..... 5 10 0	Ladies' Bazaar ..... 10 0 0	Rev. V. Ward ..... 1 1 0
<i>Sunday School.</i>	Mr. J. Johnson, jun. .... 3 2 0	Mr. C. Robinson ..... 1 1 0	A Friend ..... 1 0 0
<i>Classes.</i>	Mr. W. Casson (A.) ..... 1 0 0	Mrs. Robinson ..... 0 10 0	Miss Sole (2 years) ..... 0 10 0
Mr. Winsom ..... 0 13 10	<b>HUNTINGDONSHIRE.</b>	Mr. Thos. Sarjant ..... 0 10 0	Mr. W. T. Cooper ..... 0 5 0
Mr. Jones ..... 0 13 8	<i>Auxiliary.</i>	Mrs. Sarjant ..... 0 10 0	Mrs. George ..... 0 4 8
Mr. Collar ..... 0 16 0	Mr. Wm. Paine, St. Neots, Treasurer.	Mrs. E. Uplh ..... 1 0 0	Mrs. Hayward ..... 0 4 4
Mr. White ..... 0 3 3	Collections are Moieties—half London, and half to Baptist Societies.	Mr. J. B. Uplh ..... 0 10 0	<b>Missionary Boxes.</b>
Mr. Dyer ..... 0 6 6	<i>Bluntisham.</i>	G. N. Day, Esq. .... 1 0 0	Miss Prentice ..... 0 16 1
Mr. Blake ..... 0 10 1	Collection ..... 4 10 7	John Warner, Esq. .... 1 0 0	Miss Ward ..... 0 10 6
Mr. Newton ..... 0 3 3	C. P. Tebbatt, Esq. .... 1 0 0	Charles Coote, Esq. .... 1 0 0	Mrs. Pinnell ..... 0 10 0
Miss Brightiff ..... 0 6 10	Mrs. Marshall ..... 0 10 0	Messrs. Marshall ..... 1 0 0	Master Hook ..... 0 7 5
Miss Aylen ..... 0 12 6	6l. 0s. 7d.	Mr. F. Mutton ..... 1 0 0	S. Waters ..... 0 3 2
Miss Norkett ..... 0 1 4	<i>Buckden.</i>	Rev. T. Lloyd ..... 1 0 0	Mrs. Hayward ..... 0 1 10
Miss Windsor ..... 0 1 1	Collection ..... 1 0 0	Mr. F. W. Thorpe ..... 0 10 0	Sunday Schools ..... 0 3 7
Miss Greig ..... 0 1 1	<i>Fenstanton.</i>	Mr. John Frank ..... 0 10 0	Miss Willslier's Class ..... 0 3 7
Miss Underhill ..... 0 1 1	Collection ..... 0 18 6	Mr. W. O. Peck ..... 0 10 0	Fractions ..... 0 0 3
Miss White ..... 0 1 1	Thomas Coote, Esq. .... 5 0 0	Ex. 37s. 11d.; 32l. 16s. 8d.	Exs. 15s. 6d.; 29l. 2s. 1d.
Miss Blake ..... 0 3 8	5l. 18s. 6d.	<i>Woodhurst.</i>	<i>Chatham.</i>
Miss Week ..... 0 10 0	<i>Godmanchester.</i>	Collection ..... 1 4 6	For Rev. J. Pearse's Chapel, Anatakely, Madagascar.
Miss Peirce ..... 0 1 9	Collection ..... 0 15 0	J. L. Ekins, Esq. .... 1 1 0	H. Everest, Esq. .... 1 0 0
Miss Barnes ..... 0 10 0	<i>Hail Weston.</i>	Mrs. Ekins ..... 0 5 3	General Burn ..... 0 10 0
Mrs. Bartlett ..... 0 6 10	Collection ..... 1 0 10	Mr. J. L. Ekins's, jun., Box ..... 0 2 11	Miss Burn ..... 0 10 0
Infants ..... 0 4 0	<i>Houghton.</i>	2l. 13s. 8d.	Mrs. Bannister ..... 0 10 0
For the Ship ..... 14 18 8	Collection ..... 0 6 2	<i>Yelling.</i>	Mr. G. French ..... 0 10 0
Zion Chapel, by Mr. Greig ..... 1 15 6	Sunday School ..... 0 7 1	Collection ..... 1 2 8	Mr. Mullinger ..... 0 10 0
Exs. 83s. 6d.; 52l. 16s. 5d.	Boxes ..... 0 6 6	<i>Winwick.</i>	Mr. Shrewsbury ..... 0 10 0
<i>Ringwood.</i>	Potto Brown, Esq. .... 12 10 0	Collection ..... 0 4 6	Mr. J. Weeks ..... 0 10 0
Per Mr. W. Gubbins.	Mrs. Brown ..... 3 0 0	<i>St. Neots.</i>	Miss Davis ..... 0 5 0
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Mr. T. Partridge & Mr. & Mrs. Benson, a Moieties, for the Ship ..... 3 0 0	George Brown, Esq. .... 5 0 0	Sunday School ..... 0 11 6	Miss C. S. Burn ..... 0 5 0
9l. 8s. 4d.	Hv. Goodman, Esq. .... 5 0 0	Collected by Miss E. M. Paine ..... 0 15 4	Miss F. S. Burn ..... 0 5 0
<i>Romsey.</i>	Mr. Toller ..... 10 10 0	Boxes.	Miss H. A. Burn ..... 0 5 0
Per Mr. F. Buckle.	Mr. Cross ..... 0 5 0	Master W. Paine ..... 0 6 0	Master A. M. Burn ..... 0 5 0
Public Collections ..... 7 9 11	Mr. John Clark ..... 0 5 0	Ann Gray ..... 0 2 2	Sundry Amounts ..... 0 10 0
For Widows' Fund ..... 3 12 0	Mr. Tysoe ..... 0 5 0	J. G. ..... 0 1 7	6l. 10s.
<i>Sunday School.</i>	32l. 14s. 9d.	George Sibley ..... 0 8 0	<i>Dartford.</i>
Public Collection ..... 0 13 6	<i>Huntingdon.</i>	Emma S. Day ..... 0 8 1	Mr. J. D. Parks, for the Chinese Mission ..... 0 17 4
Miss Jackson's Class ..... 0 11 4	Collection ..... 2 7 8	Mrs. Abbott, for Native Orphan Girl in Mrs. Whitehouse's School, named Ann Main ..... 2 10 0	<i>Dover.</i>
For Native Teacher ..... 10 0 0	Tea Meeting & do. .... 4 4 10	Subscriptions.	J. Gange, Esq. .... 3 3 0
For Missionary Ship ..... 22 19 0	Boxes ..... 2 0 7	Mr. S. Wright ..... 0 10 6	Mrs. Gange ..... 3 3 0
<i>Annual Subscriptions.</i>	Subscriptions ..... 3 6 0	Mr. Jabez Paine ..... 0 10 0	Mr. A. R. Gange, for the Ship ..... 1 1 0
Mrs. W. E. Godfrey ..... 0 10 6	Exs. 2s. 6d.; 11l. 16s. 2d.	Mr. Main ..... 0 10 0	7l. 7s.
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Mrs. J. Withers ..... 0 10 0	Collection ..... 3 3 0	Mr. Bedells ..... 0 5 0	High Road Congregational Church.
Mr. W. O. Purchase ..... 0 10 0	Dean ditto ..... 1 6 0	Mr. Lovell ..... 0 5 0	Ladies' Bible Class Auxiliary.
Mrs. Elcombe ..... 0 5 0	Miss Bottie's Box ..... 0 5 0	Mr. T. Chapman ..... 0 5 0	Rev. G. Martin, President.
Miss Godfrey ..... 0 5 0	Miss Jacob's ditto ..... 0 5 9	Mr. Foster ..... 0 5 0	Miss Wire, Treasurer.
Mrs. Hobbs ..... 0 5 0	5l.	Mr. Stephens ..... 0 5 0	Miss Hogshead, Secretary.
Mrs. W. O. Purchase ..... 0 5 0	<i>Needlingworth.</i>	Miss Cole ..... 0 5 0	Collected by—
Mr. S. Witt ..... 0 5 0	Collection ..... 1 10 11	Mr. Wilcox ..... 0 2 6	Miss Bird ..... 2 14 4
<i>By Boxes and Weekly Collections.</i>	<i>Afford.</i>	Mr. F. Topham ..... 0 2 6	Misses Blackman & H. Hogshead ..... 6 7 0
Miss Holmwood ..... 3 0 0	Collection ..... 0 7 3	Mr. Berrill ..... 0 2 6	Miss Pierson ..... 0 14 11
Miss Emily Bailey ..... 2 4 0	Boxes ..... 0 5 0	Mr. T. Edey ..... 0 2 6	Miss Cockle ..... 4 4 6
Miss Eady Purchase ..... 1 3 8	12s.	Mrs. Oliver ..... 0 2 6	Miss Pierpoint ..... 1 12 6
Master Alfred Wm. Bronger ..... 0 14 6	<i>Perry.</i>	Mrs. Freshwater ..... 0 2 6	Miss L. Taylor ..... 2 10 4
Miss Mary Florence Bronger (a dying bequest) ..... 0 7 0	Collection ..... 0 10 7	Miss Webster ..... 0 2 6	
Misses Jane and Annie Redman ..... 0 7 11		Moieties of Expenses	
Master Edw. Buckett ..... 0 7 6		15 3 6	
Mrs. Sarman ..... 0 5 5		1 7 0	
Mrs. Williams ..... 0 5 0		13 16 0	
Exs. 7s. 2d.; 56l. 19s. 6d.			



Mrs. Mitchell .....	1 8 0
Miss Finch .....	1 5 0
Misses Reeson and Taylor .....	4 1 2
Misses Baker and Bailey .....	2 17 6
27 <i>l.</i> 16 <i>s.</i> 9 <i>d.</i>	

**Orpington.**

Independent Sunday School, per Mr. J. Poplewell .....	1 7 6
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**Pembury.**

Per Miss S. A. Baker.	
Subscriptions .....	2 10 0
Sunday School Box .....	1 7 7
Collected by C. J. Baker .....	0 6 1
Exs. 7 <i>d.</i> ; 4 <i>l.</i> 12 <i>s.</i> 1 <i>d.</i>	

**LANCASHIRE.****Bamford.**

Rev. J. Browne.	
Collection .....	5 4 8
Mrs. Feuton, for Crimble School, India .....	12 0 0
Miss Feuton, for Naomi Edmonds, in ditto .....	3 0 0
Miss Jackson .....	0 5 0
Mrs. J. Tattersall .....	1 0 0
Rev. Jos. Browne .....	0 10 6
Miss M. Jackson, and others .....	1 0 0
For Widows' Fund .....	1 14 2
For the Ship .....	5 0 2
32 <i>l.</i> 14 <i>s.</i> 6 <i>d.</i>	

**Bury District.**

J. Young, Esq., Treasurer, Bethel Chapel.	
Rev. W. R. Thorburn, M.A.	
Annual Subscribers.	
W. P. Woodcock, Esq. and Family	
W. R. Thorburn, M.A. ....	1 0 0
Mrs. Thorburn .....	1 0 0
Misses Thorburn .....	1 0 0
Mr. J. C. Sharp .....	1 0 0
Mr. Trimble .....	1 0 0
Mr. J. Maxwell .....	0 10 0
Mrs. Maxwell .....	0 5 0
Mr. Davenport .....	0 7 0
Mr. James Holt .....	0 6 0
Mr. R. Trimble .....	0 5 0
Mr. J. Pilling .....	0 5 0
Mr. W. N. Fell .....	0 5 0

**Collected by—**

Miss Grundy .....	2 1 4
Miss M. Thorburn .....	1 14 0
Mrs. Woodcock .....	0 11 4
Mrs. Ward .....	0 13 0
Classes in Sabbath Schools.	
Mrs. Thorburn .....	1 2 0
Miss Grundy .....	1 0 0
Miss Thorburn .....	0 15 4
Miss M. Thorburn .....	0 11 0
Mr. James Holt .....	0 4 4
For the Ship .....	6 11 5

**Missionary Boxes.**

Mrs. Barber .....	1 1 4
Mrs. Cocker .....	1 0 0
Miss Grundy .....	0 12 0
Miss M. Hampton .....	0 10 0
Missionary Sermon .....	5 10 2
For Widows' Fund .....	1 5 0
34 <i>l.</i> 7 <i>s.</i> 9 <i>d.</i>	

**Castle Croft Chapel.**

Rev. W. Roseman.	
Collection .....	4 8 0
For Widows' Fund .....	1 0 0

**Subscribers.**

Rev. W. Roseman .....	0 10 0
Mr. R. Butcher .....	1 0 0
Mr. Thos. Rothwell .....	1 0 0
Mr. Job Rothwell .....	0 5 0
Missionary Boxes.	
Miss A. Roseman .....	0 14 0

Miss L. Butcher .....	1 1 6
Mr. T. Whitehead .....	0 10 6
Sunday School Boxes .....	1 3 1
Onto, for the Ship .....	5 2 0
17 <i>l.</i> 14 <i>s.</i> 10 <i>d.</i>	

**New Road Chapel.**

Rev. J. H. Ouston.	
Collected by—	
Miss Holt .....	0 13 4
Miss Shaw .....	2 6 0
Miss Hodgson .....	4 12 10
J. Young, Esq. (A.) .....	2 2 0
For Widows' Fund .....	1 10 1
Collection .....	4 0 5

**Sunday School Classes.**

Mr. Hey .....	0 0 0
Mrs. Shaw .....	0 11 6
Mrs. Meadowcroft .....	0 17 4
Miss Shaw .....	0 1 5
Miss Hall .....	0 1 2
Mrs. Hodgson .....	0 6 0
For the Ship .....	10 10 10
34 <i>l.</i> 11 <i>s.</i> 8 <i>d.</i>	

**Collection at Public Meeting .....**

5 15 6	
92 9 9	
4 0 6	
83 9 3	

**Less Expenses .....**

4 0 6

83 9 3

Exs. 8*s.*; 34*l.* 11*s.* 11*d.*

NORFOLK.

NORWICH.

Legacy of the late Mr. Robert Sewell, duty paid .....

61 7 1

NORTHAMPTONSHIRE.

Market Harborough.

Rev. W. Clarkson, B.A.

Mr. R. Goward, Treasurer.

For the Ship .....

3 10 0

For Widows' Fund .....

5 11 6

Sunday School Boxes .....

11 11 10

Annual Collection .....

19 7 3

Annual Subscriptions, by Miss Andrews.

E. B. Heygate, Esq. ....

4 0 0

Wm. Andrews, Esq. ....

1 0 0

Mr. J. Clarke .....

0 10 0

Mr. John Sulley .....

0 8 0

Mr. Wiggins .....

0 4 4

Miss J. Northern .....

0 4 0

Miss Jackson .....

0 4 0

Subscriptions, by Mrs. Toller.

Rev. W. Clarkson .....

1 0 0

Mrs. Toller .....

1 0 0

Mr. W. Gilbert .....

1 0 0

Mrs. Harris .....

0 4 4

Mr. J. Sulley .....

0 4 0

Mr. Palmer .....

0 2 0

Mr. W. Slater .....

0 10 0

Subscriptions, by Miss Toller.

Mr. W. Simpkin .....

0 7 6

Miss Freshwater .....

0 5 0

Mr. Emery .....

0 3 0

Mr. Wm. Page .....

0 2 0

Mr. G. Holt .....

0 2 0

Annual Subscriptions, by Mrs. Nunneley.

Sir W. D. C. Brooke .....

1 1 0

Thos. Heygate, Esq. ....

1 0 0

Mr. R. Goward .....

1 0 0

Mr. H. Hockett .....

0 10 0

Ditto, for 1833 .....

0 10 0

Mr. C. Glover .....

0 2 0

Subscriptions, by Miss Chater.

Mr. J. Nunneley .....

2 0 0

Ditto, extra .....

0 8 0

Mr. Newbolt .....

0 10 0

Miss Chater .....

0 10 0

Miss E. Chater .....

0 10 0

Mr. J. Brown .....

0 10 0

A. Dalby, Esq. ....

0 10 0

Wm. Buswell, Esq. ....

0 5 0

Mr. Wm. Symington .....

0 5 0

Mr. E. Falkner .....

0 4 4

Mr. Smith .....

0 4 4

Mrs. Tabbot .....

0 4 0

**MONMOUTHSHIRE.****Hanover.**

Rev. R. Thomas.	
Collection .....	4 16 0

**Newport.**

Per Mr. C. Lewis.	
Public Meeting .....	5 2 0
Masters Alfred and John Innes' Boxes .....	0 7 5
For Widows' Fund .....	2 6 0

Exs. 15 <i>s.</i> ; 7 <i>l.</i> 0 <i>s.</i> 5 <i>d.</i>	
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**Raglan.**

Per Mr. C. Forward.	
Public Meeting .....	1 4 9
Missionary Box .....	9 14 2
Sabbath School .....	0 11 7

2 <i>l.</i> 10 <i>s.</i> 6 <i>d.</i>	
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**Usk.**

Rev. G. Thomas.	
Collections .....	1 19 0

Missionary Boxes.	
Mrs. J. Williams .....	0 11 9
Mrs. Parsons .....	0 7 0
Misses Davies .....	0 7 7
Elizabeth Mergan .....	0 6 0
Misses Park .....	0 5 2
Ezra Parry .....	0 3 5

Exs. 8 <i>s.</i> ; 34 <i>l.</i> 11 <i>s.</i> 11 <i>d.</i>	
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**NORFOLK.****NORWICH.**

Legacy of the late Mr. Robert Sewell, duty paid .....	61 7 1
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NORTHAMPTONSHIRE.	
Market Harborough.	
Rev. W. Clarkson, B.A.	
Mr. R. Goward, Treasurer.	
For the Ship .....	3 10 0
For Widows' Fund .....	5 11 6
Sunday School Boxes .....	11 11 10
Annual Collection .....	19 7 3

Annual Subscriptions, by Miss Andrews.	
E. B. Heygate, Esq. ....	4 0 0
Wm. Andrews, Esq. ....	1 0 0
Mr. J. Clarke .....	0 10 0
Mr. John Sulley .....	0 8 0
Mr. Wiggins .....	0 4 4
Miss J. Northern .....	0 4 0
Miss Jackson .....	0 4 0

Subscriptions, by Mrs. Toller.	
Rev. W. Clarkson .....	1 0 0
Mrs. Toller .....	1 0 0
Mr. W. Gilbert .....	1 0 0
Mrs. Harris .....	0 4 4
Mr. J. Sulley .....	0 4 0
Mr. Palmer .....	0 2 0
Mr. W. Slater .....	0 10 0

Subscriptions, by Miss Toller.	
Mr. W. Simpkin .....	0 7 6
Miss Freshwater .....	0 5 0
Mr. Emery .....	0 3 0
Mr. Wm. Page .....	0 2 0
Mr. G. Holt .....	0 2 0

Annual Subscriptions, by Mrs. Nunneley.	
Sir W. D. C. Brooke .....	1 1 0
Thos. Heygate, Esq. ....	1 0 0
Mr. R. Goward .....	1 0 0
Mr. H. Hockett .....	0 10 0
Ditto, for 1833 .....	0 10 0
Mr. C. Glover .....	0 2 0

Subscriptions, by Miss Chater.	
Mr. J. Nunneley .....	2 0 0
Ditto, extra .....	0 8 0
Mr. Newbolt .....	0 10 0
Miss Chater .....	0 10 0
Miss E. Chater .....	0 10 0
Mr. J. Brown .....	0 10 0
A. Dalby, Esq. ....	0 10 0
Wm. Buswell, Esq. ....	0 5 0
Mr. Wm. Symington .....	0 5 0
Mr. E. Falkner .....	0 4 4
Mr. Smith .....	0 4 4
Mrs. Tabbot .....	0 4 0

**Family Missionary Boxes.**

Mrs. Toller .....	1 5 8
Mr. J. Nunneley .....	0 13 11
Ditto's Children .....	0 15 8
Misses Chater .....	0 10 3
Mr. Hobell .....	0 5 10
Mr. W. Slater .....	0 3 9
Mr. W. Simpkin .....	0 2 9
Exs. 4 <i>s.</i> ; 6 <i>l.</i> 5 <i>s.</i> 9 <i>d.</i>	

**Peterborough.****Westgate.****Rev. A. Murray.**

Collection .....	5 15 7
Mr. Caird .....	1 1 0
Rev. A. Murray .....	0 10 6
Mr. Lound .....	12 0 0
Mr. T. Rowell .....	1 0 0
For the Ship .....	11 6 0
For Widows' Fund .....	3 5 0
Exs. 14 <i>s.</i> 6 <i>d.</i> ; 34 <i>l.</i> 3 <i>s.</i> 7 <i>d.</i>	

**Felthorpe.****Rev. B. W. Evans.**

Collection .....	2 15 0
Mr. Elkins .....	1 0 0
Mr. W. W. Elkins .....	1 0 0
Mr. T. T. Norton .....	1 0 0

**Boxes.**

Master Bray .....	0 8 0
Mr. Broadley's Children .....	0 7 6
Mrs. Hall .....	0 7 1
Miss Lizzie King .....	0 6 8
Miss Annie King .....	0 4 11
Master Samuel King .....	0 6 7
Swinford .....	0 10 3
3 <i>l.</i> 12 <i>s.</i>	

**NORTHUMBERLAND.****Morpeth.****Rev. W. Ayre.**

Public Collection .....	4 8 6
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**Collected by—**

Miss E. Hopper .....	0 13 4
Miss Reay .....	0 13 4
Small Sums .....	0 7 0
6 <i>l.</i> 5 <i>s.</i> 2 <i>d.</i>	

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5 0 0	
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**OXFORDSHIRE.****Henley-on-Thames.****Girls' Sunday School, per Miss Young, towards Native Teacher under Rev. G. O. Newport, Pareychaley**

6 0 0	
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**Tetworth.****J. S. Dempster, Esq., Sec.****Rev. J. W. Parker, Treas.**

Missionary Sermon .....	1 14 0
Ditto Meeting .....	0 18 0
J. S. Dempster, Esq. ....	1 0 0
Caleb Deverell, Esq. ....	1 0 0
Exs. 4 <i>s.</i> ; 4 <i>l.</i> 8 <i>s.</i>	

**Bridgeford.****Rev. D. D. Evans.**

Collections .....	5 12 0
For Widows' Fund .....	0 12 0
Sunday School .....	0 2 3
For the Ship .....	8 14 0
Exs. 4 <i>s.</i> 6 <i>d.</i> ; 14 <i>l.</i> 10 <i>s.</i> 6 <i>d.</i>	

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Per Mr. Whereat.



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Rev. R. G. Soper.	
Subscriptions .....	5 15 0
Boxes .....	17 10 2
Annual Meeting .....	8 7 6
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<i>Market Drayton.</i>	
Rev. H. Start.	
Collection .....	8 4 0
Missionary Boxes.	
Mrs. Pearce .....	0 18 6
Mrs. Arkinstall .....	0 13 7
Miss Hall .....	0 8 1
Mr. Whitfield .....	0 5 6
Smaller Sums .....	0 8 2
For the Ship .....	3 9 0

<i>Wistanswick.</i>	
Collection .....	1 9 1
For the Ship .....	0 5 4
17. 15s. 5d.	

<i>Wollerton.</i>	
Collection .....	1 11 0
Mrs. Cartwright .....	0 10 0
Mrs. Cartwright .....	1 0 0
Mr. Pace .....	0 2 6

3l. 3s. 6d.	
Less Expenses .....	0 1 6
Total .....	14 5 2

<i>Marton and Forden.</i>	
Rev. R. W. Lloyd.	
<i>Forden.</i>	
Collection .....	0 13 5

Missionary Boxes.	
Jane Powell .....	0 11 0
Louisa Hamer .....	0 8 5
Mrs. Leech .....	0 7 10
Sarah Morgan .....	0 2 7
William Williams .....	0 7 4
Esther Wooding .....	0 1 0
Edward Parry .....	0 4 4

<i>Marton.</i>	
Missionary Boxes.	
Miss M. J. Meddins .....	0 11 0
Mr. T. Lloyd .....	0 8 6
3l. 11s.	

<i>Minsterley.</i>	
Rev. W. Price.	
Boxes.	
Mrs. R. Walker .....	1 2 4
Miss Mirah Evans .....	0 10 8
Mr. Thomas Beedle .....	0 10 6
Miss A. Clarke .....	0 10 2
Miss S. Roberts .....	0 8 0
Miss J. Evans .....	0 0 10
Mrs. J. Yelland .....	0 6 7
School Box .....	0 5 2
Collection .....	1 11 2

5l. 6s.	
<i>Oaken Gates.</i>	
Per Mr. Maddock.	
Collection .....	3 0 6

<i>Shrewsbury.</i>	
Swan Hill Chapel.	
Mr. Lewin, Treasurer.	
For Widows' Fund 4 7 8	
Subscribers.	
Mrs. Bartlett, Marn-	
wood .....	1 0 0
William Neal, Esq. 1 0 0	
Miss Gittins's Mis-	
sionary Box .....	0 4 6
Collected by Mrs. Lewin.	
Mr. George Davies,	
Sutton .....	0 15 6
Miss Davies (dec.) .....	1 0 0
Miss E. B. Evans .....	0 10 0
A Friend .....	1 0 0
Miss Hudditch .....	1 0 0
Mrs. Johnson .....	0 10 0
Mr. Lewin .....	0 19 0
Mr. Marks, College	
Hill .....	0 10 0
Samuel Smith, Esq. 1 0 0	

Miss Weaver, Town	
Walls .....	1 10 0
Smaller Sums .....	0 16 10
Collected by Mrs. C. B.	
Nicholls.	
Thomas Bodenham,	
Esq. ....	1 1 0
R. S. France, Esq. ....	1 1 0
Mr. C. B. Nicholls .....	1 1 0
Thos. Piddock, Esq. ....	0 10 6
Smaller Sums .....	0 15 0
Collected by Miss Franklin.	
Mr. Franklin .....	1 1 0
Mr. Humphreys .....	0 10 0
Mr. E. H. Robinson .....	0 10 0
Mr. James Robinson .....	0 10 0
Smaller Sums .....	2 1 1
Collected by Mrs. B.	
Evans .....	1 13 4
Sabbath School Girls .....	2 18 10
Sabbath School Boys .....	2 7 8
Sermons .....	10 11 7
For the Ship .....	8 8 8
Exs. 11s. 5d.; 47l. 11s. 5d.	

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Mr. Samuel Evans,	
Treasurer.	
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Missionary Boxes.	
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Miss M. J. Jones .....	0 10 0
Miss Jane Jones .....	0 8 5
Miss Anne Owen .....	0 8 7
Miss M. A. Watkins .....	0 3 8
Smaller Sums .....	0 2 11
Exs. 3s. 5d.; 5l. 0s. 4d.	

<i>Wellington.</i>	
Rev. H. Bake.	
Collections .....	3 7 8
Public Meeting .....	2 6 6
Missionary Boxes.	
Master W. Rutter .....	1 2 0
Mrs. Wm. Parton .....	0 13 8
Miss Edith Rutter .....	0 13 0
Miss Alison .....	0 7 9
Miss Roden .....	0 4 7
Mrs. Robinson .....	0 4 0
Miss S. Cartwright .....	0 5 1
Miss Bake .....	0 3 3
Subscriptions.	
Mrs. J. Robinson .....	0 10 0
Mrs. W. Clark .....	0 2 6
Mrs. Adair .....	0 2 6
Dr. Cranage, (D.) .....	0 10 0
Exs. 8s.; 10l. 4s. 1d.	

<i>SOMERSETSHIRE.</i>	
<i>South Petherton.</i>	
Rev. W. Derrham.	
Mr. J. P. Daniel, Treasurer.	
Mr. John Daniel .....	0 10 0
Mr. J. P. Daniel .....	1 0 0
Rev. John Willis .....	1 0 0

<i>Cards.</i>	
Mrs. Wm. Hebditch .....	1 17 0
Mrs. Terrell .....	1 18 0
Sunday School .....	0 2 0
Miss Richard's Mis-	
sionary Box .....	0 1 6
Public Meeting .....	4 10 9
Exs. 5s.; 10l. 15s.	

<i>STAFFORDSHIRE.</i>	
<i>Gornal.</i>	
Rev. S. M. Coombs.	
Boxes .....	2 13 4
Collections .....	4 17 2
7l. 10s. 6d.	
<i>Hanley.</i>	
Tabernacle.	
Collections .....	22 4 0
For the Ship .....	39 16 8
62l. 0s. 3d.	

<i>SUFFOLK.</i>	
<i>Lowestoft.</i>	
Rev. D. J. Evans.	
Missionary Sermons .....	7 12 2
Public Meeting .....	5 1 10
For Widows' Fund .....	4 4 6
Mr. Barnard, (A.) .....	1 1 0

Prayer Meetings .....	3 14 4
Sunday School .....	10 19 0
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<i>Woodbridge.</i>	
Quay Meeting Sabbath	
School.	
For Native Girl	
Mary Deane Pite .....	3 0 0

<i>SURREY.</i>	
<i>Byfleet.</i>	
A. C. Collins, Esq. ....	1 1 0
E. Hilder, Esq. ....	0 10 0
Miss M. Drowitt .....	0 5 0
16. 10s.	

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<i>Mitcham.</i>	
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Boyd Miller, Esq.,	
duty paid .....	100 0 0

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Miss Adeney .....	0 10 0
Mrs. C. L. Balfour .....	0 5 0
Mrs. Cottingham .....	0 4 6
Mrs. Deadman .....	0 4 0
Miss Dennis .....	0 5 0
Miss Herring .....	0 5 0
Mr. Hows .....	0 6 0
Miss Huggett .....	1 1 0
Miss Jarvis .....	0 5 0
Mrs. Marsh .....	0 5 0
Miss Mutit .....	0 5 0
Thos. Newman, Esq. ....	1 1 0
Miss Newman .....	1 1 0
Mrs. Russell .....	1 0 0
Mrs. Tucker .....	1 0 0
Miss Tucker .....	0 5 0
Mrs. Willis .....	0 5 0
Misses M. and E.	
Wiltshire .....	0 10 0

<i>Boxes.</i>	
Mrs. Brewer .....	0 15 0
Miss Drawbridge .....	0 6 11
Mrs. Parton .....	0 8 6
Miss Prior .....	0 12 5
Miss Robinson .....	0 5 9
Mrs. Williams .....	0 6 4
Juvenile Society .....	1 3 1
Annual Collections	
(less Exp. 6s. 6d.) .....	6 13 6
For Widows' Fund .....	5 6 6
For the Ship .....	9 3 0
33l. 2s.	

<i>Weybridge.</i>	
A. Wilson, Esq. (D.) .....	59 0 0

<i>SUSSEX.</i>	
<i>Steyning.</i>	
Mrs. Michell, sen.,	
Missionary Box .....	1 10 0

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<i>Birmingham.</i>	
Edgbaston Chapel.	
Contributed by	
Ladies, in aid of	
Mrs. Hall's High	
Caste Girls' School,	
Madras .....	88 13 0

<i>Foleshill.</i>	
Rev. G. L. Withers.	
Collections .....	1 2 2
Chapel House .....	0 6 11
Mrs. Spencer .....	0 15 7
David Randle .....	0 2 9
Mrs. J. Allen .....	0 18 7
Hannah Perk .....	0 8 8
Phebe Graves .....	0 4 0
Miss A. Clarke .....	0 6 6
Lord, remember me .....	0 18 2
5l.	

<i>WILTSHIRE.</i>	
<i>Castle Combe.</i>	
Rev. G. Bailey.	
Missionary Sermon .....	1 16 6
North Wraxall, do. ....	1 14 4
Ford, do. ....	0 10 0
Colerne, do. ....	0 9 1
<i>Boxes.</i>	
Master A. Bailey .....	0 18 6
Miss Holborow .....	1 4 8
Miss Frankom .....	0 8 0
Mrs. Jeffries .....	0 5 0
Miss E. Wicks .....	0 1 8
Miss Broom .....	0 1 0
Mr. Bailey's Bible	
Class .....	0 2 8
For the Ship .....	5 2 0
Exs. 8s. 9d.; 12l. 5s.	

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Public Collection .....	0 15 10
Missionary Boxes.	
Mrs. Mathews .....	0 10 0
Mrs. Feltham .....	0 10 2
Mr. T. Reed .....	0 2 0
Miss Dobbs .....	0 5 0
2l. 3s.	

<i>Highworth.</i>	
Independent Congregation	
meeting at	
British School Room.	
Per Messrs. Fuce and	
Plummer.	
Missionary Boxes	
and Collection .....	4 2 0

<i>Wilton.</i>	
Rev. R. Simpson.	
On Account.	
Collections .....	1 9 1
Boxes .....	5 6 1
Public Meeting .....	1 19 8
Mr. G. Plowman (D.) .....	0 10 6
For Widows' Fund .....	1 0 0
10l. 4s. 11d.	

<i>YORKSHIRE.</i>	
<i>Allerton.</i>	
Per Mr. J. Goldsbrough.	
Collections .....	8 0 5
For Widows' Fund 0 14 3	
Missionary Boxes.	
Miss Illingworth .....	0 4 1
Miss Hartley .....	0 5 11

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Miss Hartley .....	0 12 8
Miss Illingworth .....	1 18 8
Miss Fairbank .....	8 0 0
Mrs. R. Simpson .....	2 7 4
Mr. T. Ryecroft (A.) .....	0 5 0
For the Ship .....	1 16 2
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Rev. E. H. Weeks,	
for an Orphan boy	
at Pateley, to	
be called John	
Frederick Weeks .....	3 0 0
<i>Driffield.</i>	
A Friend to Missions .....	5 0 0

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Square Road Church.	
Ladies' Working Meeting,	
Miss Crossley and Miss K.	
Crossley, Secretaries.	
Contributions .....	10 0 0
<i>Hull.</i>	
Auxiliary Society.	
Per A. Levett, Esq.	
On Account .....	205 18 0
For Widows' Fund.	
Fish Street Chapel 7 0 0	
Cottingham .....	19 18



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J. Botterill, Esq.....		Cabrach.		Mrs. McNeill.....		0 10 0	R. Cassels.....		1 1 0
Miss Hill.....		Per. Rev. J. Murker.		Andrew Garrand, Shettleston.....		0 5 0	W. Govan and Son.....		1 0 0
Rev. T. Hicks.....		Collections.....		Miss Kerr, Woodside Terrace.....		2 0 0	James McFarlane.....		1 0 0
Rev. T. Rain.....		Mr. William Dunoon, of Gowls.....		W. G. Mitchell.....		10 10 0	William McLean, Plantation.....		1 1 0
23 <i>l.</i> 17 <i>s.</i> 3 <i>d.</i>		Mr. George Taylor and Family.....		James Mitchell.....		0 5 0	Ralph Wardlaw.....		1 1 0
<b>Leeds.</b>		2 <i>l.</i> 13 <i>s.</i>		Elgin Place Congregational Church.			James Lumsden.....		1 0 0
R. Arthington, Esq., for Bellary.....		Blairgowrie.		Rev. H. Batchelor.			25 <i>l.</i> 18 <i>s.</i>		
10 0 0		Rev. J. Tait.		Society for Religious Purposes.			<b>Elgin Place Church.</b>		
<b>Pontefract.</b>		Independent Church Sabbath School, for the Ship.....		Alexander Henry.....		0 10 0	For Bellary Schools.		
Dividends on the Investment of the late Miss H. Roberts, for the support of a Native Teacher and two Native Girls in India.....		Blairgowrie.		Robert, Leslie Smith The late Mrs. Mc Murray.....		10 0 0	<b>Greenock.</b>		
19 9 6		Rev. J. Tait.		Mrs. A. Brown.....		2 0 0	Per Mr. Walton.		
<b>Sheffield.</b>		Blairgowrie.		Miss E. Blakadder James Readman.....		0 5 0	District Mission Sabbath School.....		1 0 0
Auxiliary Society.		Blairgowrie.		Robert Gow, jun.....		1 0 0	George Sq. Chapel Sabbath School, for Native Girl.....		3 0 0
W. Brown, Esq.		Blairgowrie.		Hugh Renwick.....		2 0 0	F. M. Jarvie.....		18 18 1
On Account.....		Blairgowrie.		John Brown, jun.....		2 0 0	For the Ship.....		22 <i>l.</i> 13 <i>s.</i> 1 <i>d.</i>
70 0 0		Blairgowrie.		William Hutton.....		2 0 0	<b>Inverness.</b>		
<b>Skipton.</b>		Blairgowrie.		Samuel Wilson.....		1 0 0	Mr. A. Macleod.....		0 10 0
Per Mr. J. Johnston, for Native Teacher Robert Johnston.....		Blairgowrie.		John Gray.....		3 0 0	<b>Inverary.</b>		
0 0 0		Blairgowrie.		Rev. H. Batchelor.....		0 0 0	Rev. J. Miller.		
<b>Wincobank.</b>		Blairgowrie.		Mrs. A. MacNair.....		0 0 0	Missionary Box.....		1 11 0
For Mr. Baylis's Mission, Neeyoor.....		Blairgowrie.		Miss E. Smith.....		0 5 0	For the Ship.....		7 15 3
5 13 0		Blairgowrie.		D. S. MacNair.....		0 5 0	2 <i>l.</i> 6 <i>s.</i> 3 <i>d.</i>		
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<b>Aberaman.</b>		Blairgowrie.		Ebenezer Henry.....		2 0 0	Congregational Sabbath School.		
Bethel Abercromby Chapel.....		Blairgowrie.		George Watson.....		0 10 0	For the Ship.....		5 13 3
1 9 4		Blairgowrie.		William Lindsay.....		0 5 0	For India and China Missions.....		2 8 3
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1 0 0		Blairgowrie.		Mrs. James Beith.....		0 5 0	Miss I. Peddie.....		1 0 0
<b>Landisilio.</b>		Blairgowrie.		John Graham.....		0 5 0	<b>CANADA WEST.</b>		
Domgay Chapel.		Blairgowrie.		Mrs. John Watson and Family.....		3 0 0	<b>Montreal.</b>		
Collection.....		Blairgowrie.		Alexander Gilman.....		1 0 0	Zion Church.		
1 4 9		Blairgowrie.		Henry Watson.....		2 0 0	Rev. H. Wilkes, D.D.		
<b>Merthyr Tydfil.</b>		Blairgowrie.		Walter Cairns.....		1 0 0	D. C.		
Rev. R. G. Jones.		Blairgowrie.		John Burnet.....		0 5 0	J. C. Beers.....		1 00
Bethesda.		Blairgowrie.		Walter McIlwraith James McIlwraith Thomas Neilson.....		1 0 0	J. Parker.....		0 50
Rev. R. G. Jones.....		Blairgowrie.		Isabella S. Thomson Duncan McDonald Jane Wylie.....		2 0 0	J. Gordon.....		0 50
0 10 0		Blairgowrie.		George Thomson.....		0 5 0	Dr. Wanless.....		0 50
0 10 0		Blairgowrie.		Elizabeth Campbell.....		0 10 0	W. Reid.....		1 00
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<b>Moriah Amman.</b>		Blairgowrie.		Andrew Robertson.....		0 5 0	John Leeming.....		5 00
Mr. Charles Davies.....		Blairgowrie.		Mr. Lawcock.....		0 5 0	William Learmont.....		5 00
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<b>Pembrokeshire.</b>		Blairgowrie.		Thomas Alexander.....		1 10 0	William McKean.....		0 50
Welsh Auxiliary.		Blairgowrie.		J. Wilkie & Family.....		0 10 0	William McDougall.....		25 00
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A Widow.....		Blairgowrie.		David Anderson.....		1 0 0			
1 0 0		Blairgowrie.		John Anderson.....		1 0 0			
0 5 0		Blairgowrie.		James Playfair.....		1 1 0			
		Blairgowrie.		William Ewing.....		1 0 0			

Further Contributions unavoidably postponed.











# THE EVANGELICAL MAGAZINE

AND  
MISSIONARY CHRONICLE.

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MAY, 1865.

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## The Direct Advantages of Prayer.

BY THE REV. H. R. REYNOLDS, B.A.

IN a previous paper it has been shown that, apart from the Divine response to human petition, there are manifold advantages accruing to the soul from the mere effort to lift the veil of the holiest of all, and to make known our requests unto God. Even if it could not be proved that our Father in heaven listens to our cry, and if we were uncertain whether a human petition had ever brought down the answer of peace and shower of blessing, it would still be a good thing to call upon God. The beneficent effect of prayer upon our moral and religious nature would even then be a sign and token of Divine influence, and one of the laws of the Spirit of life. In further proof of this position, let us observe, that *our Prayer is one of the means which God uses to render our desires more spiritual*. We all of us have a multitude of desires agitating our hearts,—longings of soul after that which we have not; hungerings and thirstings after that which we think might screen us from our enemies, reverse our doom, obviate the consequences of our irrevocable actions, furnish us with new powers and enjoyments. Some of these desires tread constantly on the verge of discontent; amount to unreasonable complaint; arise to passionate invective either against the sins of others or ourselves; degenerate, sometimes, into the too eager pursuit of business, of ambition, of honour, or of love; and are little else than unavailing regrets and angry reproaches heaped even on the Providence that shapes our ends. So long as these desires, in all their multitudinousness, simply seek and find expression, they carry on the work of our discipline and education, in deference and subordination to the strongest amongst them. The regal passion governs the rest,—the kingly desire rules all his fellows. There is a melancholy tendency within us to degenerate. Left to ourselves, the material interests of our nature will conquer the spiritual, the earthly things subdue the heavenly, the selfish desire



override the benevolent impulse; and the human, the seen, and the temporal, take the lead of the divine, the unseen, and the eternal. Now, it is a wide experience of devout men, that if we make known our requests unto God,—if we set ourselves to present our wishes before Him,—we shall be ashamed of the great proportion of them: we shall crush them with the simple effort to bring them into His presence. As soon as we draw near to the Fountain of life, many of these desires will seem to be what they are—headstrong, selfish, childish, foolish, impatient; and the wish, which we had nursed and petted and fostered, will suddenly appear to us distasteful and unchristian; and we shall renounce it as a species of base emulation of Divine wisdom, as nothing better than pride which is setting itself up against God's majesty. Many care-pencilled lines have been written on our brows by these unsatisfied yearnings, which God in mercy has refused to grant. If we take our anxious sinful cares to Him, we shall lose the fever that urged us to seek their gratification. We cannot, and dare not, turn them into prayers. There is too much harmony between our soul and God for that. We cannot take a vile or angry passion, and breathe it out as a prayer to God. There is too much native grandeur, too much of God within us, for that. Blessed be God, it is a hard thing to take an unbrotherly thought, and offer it as sacrifice to Him; to triumph over our brother, and then turn our anger into prayer. There are no wings to raise such thoughts to Heaven: such pleadings would blister and blast our lips, as we breathed them forth. The swearer disowns his prayer; avarice tries to feel unselfish; and ambition humble, when either dares to pray. But—without taking our illustrations from a class of desires that are in their nature unworthy and unreasonable—it may be observed, that the mere influence of transforming our desires into prayers to God, must always fix our attention upon and expand that portion of them which will best bear the inspection of His eye.

Prayer adds a saving clause, an omnipotent condition, in all our longings after such earthly things as success or honour, as health, strength, or prosperity. We learn, almost instinctively, to reserve the unexpressed condition of submissiveness to God's will. We make the acknowledgment that His will is better than ours,—that His infinite wisdom knows the fulness of our need. We do not ask for luxury, but for daily bread; we do not pray, "save us from all chastisement," but "deliver us from evil." We do not dictate to His wisdom, but we learn to say, "Thy kingdom come, Thy will be done." We rise, thus, out of the narrowness of our personal wishes, up to the grandeur of His purposes; and we find that in our poor hearts there are longings akin to the decrees of the Most High,—that there are the germs of everlasting things, the beginnings of eternal life. Hence it follows, that, even though the answer to prayer were not conceivable, yet that the lifting up of the



heart to God has already blessed it. Such blessing bespeaks a divine intention. God has so constituted our nature, as to calculate upon this effect of our endeavour after His presence. "Seek ye me," He says, "and ye shall live." The mere search,—the turning of the soul to God,—the quivering of the magnetized spirit towards the pole,—is Life.

Again, *Prayer calls into exercise a multitude of Christian graces in their initial form.* It is a simple self-mockery, unless it contain, at least, the germ of FAITH. "He that cometh to God must believe that He is, and that He is the rewarder of those that diligently seek Him." Prayer is not a hopeless cry. It is full of expectation. It is not a despairing groan: the mere turning of the worm under the heel that crushes it; it is a stirring-up of the soul to take hold on God. Genuine prayer draws out the fangs of despair, provides an anodyne for the acutest suffering, and presses a heavenly loving hand of healing to the place where the thorn smarts most in the quivering flesh. The man who is content with nursing his own desires, who is accustomed morbidly to ponder his own unavailing wishes, is sure to desire that his heart may be hardened to the stings of fortune; but he who has gone to God with all his sorrows, longs most intensely that God would mould him to His own likeness in the furnace which has melted down all the strength of his soul. The worldling may reasonably desire deliverance from his suffering; but the devout man is most of all concerned that God should be with him in the fires. In like manner, prayer involves the spirit of HUMILITY; it humbles itself under the mighty hand of God. Pride says, "I deserve everything, and hope for nothing." Prayer says, "I deserve nothing, but hope for everything." We pray, because we know that we are helpless and sinful, and poor and blind and naked; because we are poor in spirit, and conscious of infinite lack, which only God can supply. We search our emptiness, and are amazed with the multiplicity of our desires, every one of which is a kind of humiliation to us. We bow down to receive the consolation; we put our haughtiness and proud look away, and throw ourselves on the mercy of God. Prayer teaches us THE ART OF WAITING, and makes us, moreover, patient and persevering; and we learn to repress our eagerness. It is the fretful child, who longs to have his desires immediately gratified; it is the baby mind, which cannot wait. Unschooled and undisciplined, every passion masters him in turn; yielding to each as it arises within, he is incapable of quiet patience, and does not possess his soul. The childish man, whose world of care distracts him, and who has never learned the art of waiting for a blessing, may acquire it most surely in the effort that he puts forth to make known his requests unto God. Generally accustomed to drive eagerly to the goal of his passing desire, he is unable to work without seeing the results of his labour, is easily disappointed, and soon cast down. He who has tried to commune with God, and cast his care on



the Most High, learns, by an almost necessary intuition, many wondrous lessons in the school of patience. He finds himself in communion with a vast company of spirits, who are waiting for their full salvation ; of martyrs, who wait for their vindication ; of a warrior Prince, who waits until his enemies are made his footstool. He learns that he is the child of One, who has waited for an eternity that he might be gracious unto him ; and he cannot but wait patiently for God. Common sense, the most common-place respect for the object of his adoration, suspends his hasty yearnings. He feels it to be almost an absurdity to ask God for a blessing, and not be willing to wait for it. Prayer dictates THANKSGIVING, and is closely allied to praise. It seems impossible to draw near to the Being of Beings, the Eternal God, and to believe in his accessibleness and willingness to hear prayer, without being filled with grateful amazement at the breadth of his promises, the condescension of his nature, and the affluence of his mercies. It is easier to pray, if we begin with praise : while the very effort to pray seems at once to suggest topics of thanksgiving, of joyous adoration. Praise is the final development of our earthly communion with God, but we are invited to begin already our "new song."

Surely, if prayer suggests and involves so much that is blessed and happy and helpful ; if it open our eyes on unseen things, and lead us to the presence chamber of the Most High ; if it sift and purify and spiritualize our desires ; if it be the food, the breath of faith, hope, humility, patience, and praise : it proves to us, that seeds of blessing are implanted within us. Prayer is clearly one of the means by which the Holy Spirit of God helps us to become devout, spiritual, humble, holy, patient, and thankful. The law of spiritual life, by which all these things are connected one with the other, is of His own determining ; the preservation of it is the work of the Spirit of life, which is ever working within us, to will and to do of His good pleasure.

In the same way, it might be shown, that prayer for others is often closely and immediately allied with work for them, and affection towards them. It must be granted, even by the sceptic who has gone so far in his course of negations as to deny all providence and judgment of God, that he who believes that his prayer has power to bring down the blessings of Heaven upon his household, his friends, his nation, his race, will work with an awfuller and diviner enthusiasm in the same direction, than the man who is destitute of such faith. The hardest workers, the most loving and benevolent spirits,—those whose unselfishness has passed into a proverb, and whose earnestness has shone a beacon-light upon the dark mountains,—have fed the flames of their love and zeal by communion with Him, who is willing to carry to an infinite degree and into everlasting worlds the love of their heart. They have been daily baptized for the service of the Master by intimate communion with Him.



Their largest benevolence and tenderest affection have seemed to them but as drops exhaled from the fathomless ocean of Divine love ; the most fervent flame of their piety has seemed but a spark kindled daily at the fountain of light.

Unquestionably, he who feels that he is backed by Omnipotence, has the greatest reason for cheerfulness and courage. He who can commit his way unto the Lord of his spirit, is more anxious about the principles than the results of his actions ; and thus, in many ways, prayer makes him stronger, braver, more loving, whether the prayer be heard and answered or not.

Once more : The thought that I am prayed for by another, exerts a mighty, holy influence over me ; it wraps me in a cloud of mercy ; it makes me feel as though angels, with hands full of blessings, were hovering around me ; it links me, whether I will or no, to the unseen and the infinite ; it forces me to pray for myself. How many a man has been saved from danger by the thought of a mother's prayers ; and has felt sin loathsome, and has turned away victoriously from it, knowing that he must break through a whole army of her tender pleadings, if he would do some wickedness and sin against God. How often has the Christian minister grappled with the sinner's conscience ; and the great warrior turned to flight whole armies of aliens ; and the earnest worker redoubled his Christlike efforts, under the conviction of each that they were followed and surrounded in their toil by the prayers of those who loved them. Such sympathy is mighty, even in the simple influence that flows immediately out of it, in entire independence of the fact that God hears prayer. Thus, prayer alone has often been the means of the conversion of sinners to God. They have listened to solemn intercession, and have said, "That is prayer, and no sham." That of which they are the witnesses has not been an argument, commending itself to their understanding, or a calculable appeal to their judgment, or feeling, or reason ; but it has produced the effect upon them which some great miracle might have exercised. In spite of science and philosophy, it has for ever settled the question to their minds ; it has showed that the way into the holiest of all is made manifest ; and it has called every faculty and instinct, by sudden transformation, into a new world. They have said, "How dreadful is this place : it is none other than the house of God, and the gate of heaven." Thus the hardest hearts have been broken by the subtle spell of holy thought, and the unveiling of the mercy seat ; and, like the ladder of Jacob's dream, the prayer of a loving friend, has often revealed to the unspiritual man the difficult truth of the nearness to him of God and heaven. To take the highest instance of all, perhaps more souls have been soothed and comforted and won to God, by the sight of the great Intercessor pleading for the world, than by all other means combined.



Still, these are the lowest reasons for the exercises of prayer. They prove that we are made, fashioned by God's loving hand, to hold communion with Himself. They prove that it is a good thing to draw nigh to God, and that abundant profit attends on supplication. They show that, even if prayer were not heard in the way we fancy, it is heard in another and, perhaps, more life-giving fashion; and that the Holy Spirit is ever striving with us to rectify our errors, to renovate our desires, to give a new bias to our passions, to consecrate and hallow our whole nature to His most joyful service. But this is not all. In a subsequent paper we shall endeavour to explain what is involved in the Divine answer to prayer.

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## May; and its Religious Associations.

BY THE REV. J. G. MIALL.

THERE is no feature of religion more striking than its elastic adaptability to the ever-shifting scenery of human action. Its sanctifying influence is thus omniscient and omnipotent. It has a mighty grasp for man's greater interests, and a tender touch for man's smaller ones. It can rise to the magnitudes of the unseen world; it can stoop to draw lessons from the lilies of the field.

There is a class who affect to despise religion in the latter connexion. The spirit is akin to that of those who rebuked the bringing of young children to Jesus. Religion ought to be the leaven which permeates the whole mass of our thoughts, tastes, emotions, pleasures. Each occupation, each enjoyment, each season should be the ladder by means of which our thoughts rise upwards to God.

We are now beginning another month of this God-given year! No season is at once more interesting or more instructive.

May! the ready rhyme of the poetaster, and the season which stirs up all the poetical sensibilities (if any there be) in the soul! Now the processes of nature are all in their intensest activity! January may begin the living year in name; May begins it in earnest! That huge floral laboratory of nature which produces beautiful forms of every variety from mere dust, and distils odours and essences from the rains of Heaven, is all at work with indescribable and inexhaustible energy. The chrysalis opens its shell; the migratory bird returns to his home; the torpid sleep of winter is over; the green leaves reappear; the blue sky bends over all again! We have not so entirely got beyond the past winter as that never a touch of it recurs; but the prevalent emotions at this season are those of buoyant and vigorous hope! We feel as if we



had come untouched out of a dread battle-field ; we miss, indeed, some countenances ; we shall never see them again ; but we begin the new season with thankfulness to the mercy which has spared us.

May ! The church of Rome has, with the wakefulness which ever characterizes it, laid hold of this month and made it tributary to its own æsthetic religion. The month of May is to it "The month of Mary"—and the altars of the Virgin flame, during all this season, in super-gorgeous dress. The most brilliant flowers—the most tasteful robes—the most imposing processions—honour "the Virgin" at this season of the year. We have sometimes looked with much interest upon the devotions of continental worshippers, and been affected as we have witnessed the earnestness with which young females petition "the Mother of God" for all the blessings which belong to her supposed character ; especially those of modesty and maiden purity. Yet it is grievous to think that such well-meant prayers are addressed to one who was only herself a sinner like her fellow-creatures, and who, like them, was indebted to the atonement of her far greater Son for her own salvation ! We reverence the character of the mother of Jesus ! So long as the world shall last "all generations shall call her blessed." But it is intensely painful to reflect in how many instances her honoured name has been the means of detaching men and women from the worship due to God only ; and how continually, were it audible to mortals, her voice and protest might be heard—"See thou do it not !"

In most of the reformed churches, as in all ancient ones, the spring of the year is specially full of religious associations. The Lent, the Passion-week, the Good Friday, the Easter, present their several phases of religious suggestion and vary the uniformity of ecclesiastical thought and habit. Even those who differ from such observances may readily believe that a pious mind can derive the elements of spiritual life from their sources. But the month of May specially recalls the festival of Whitsuntide, which usually falls within it, though it does not so this year. And what pious mind will not welcome any suggestion of a truth so all-important in the development of Christianity as the descent of the Holy Spirit ! The fact stands as a fundamental one in church history, inasmuch as by the operation of the Holy Ghost on the day of Pentecost the first church was spiritually formed and adapted to its work ; and not less as a fundamental one in Christian doctrine, inasmuch as it is only by the pouring forth of the same great Spirit that the church of Christ can be anything else than an empty form—a barren branch, a well without water.

It may be feared that it is one of the most painful signs of the present age that the great doctrine of Spiritual Influence is hardly set forth with that prominence and emphasis with which it was wont to be in the days of our fathers and our grandfathers. That they, fresh from the baptism.



of the Spirit which came down so copiously in the era of Methodism, should have felt, spoken, and written intensely upon this subject is not wonderful. To them it was all and in all; necessary to countervail a formal church—necessary to all effective preaching—necessary to the conversion of the world to God. That this momentous doctrine is less insisted upon by ourselves is only too apparent. Is it that there is less of the Divine influence itself, or is it that there is such tacit recognition of the truth as to render its iteration and reiteration less needful than formerly? Whichever be the fact, it may be feared that the omission will not fail to have its influence upon the age which is next to come. The future church may resemble the successors of those by whom trees have not been largely planted or water-channels extensively dug. And this will prove all the worse, because of many indications which largely demonstrate that there never was an age in which Divine influence was more requisite to countervail the tendencies of the times. For is not the church lapsing fast into frivolous ritualism and worldly conformity? Granted, that our Puritans and Nonconformists may have taken too narrow a view of many subjects with which they dealt (for they moved in a limited circle, and “their horizon for the world’s mistook”); granted, that their deliverances upon some important subjects needed some revision,—yet how much truer to spiritual religion was their age than ours? They never sacrificed truth to names; they were not moved from important duties by “the world’s dread laugh;” they would not immolate the future at the shrine of the present! But now things have put on a new garb! The very facilities which attend religion take so much away from its earnestness. That which is the easy birth-right of everybody in general is apt to be not a matter of stern conscience to anyone in particular. We are told of lands once fertile, which, lying in the adjacency of deserts, have been swept over by desolating winds and covered by hurricanes of sand till they have become desert likewise. May it never be that the modern church of the living God shall realize the application of such an illustration!

If, however, we could desire that a true season of spiritual May shall be hailed by ourselves, and those who follow us, the doctrine of Divine influence must be preached out clearly and unmistakeably. We must be well aware that the external alone, forms, ritualism, the religion of taste, the mere keeping up of sectarian landmarks, are all inadequate to the important results the church is desirous to secure. Let us feel that we need much more than the mere trimness of our gardens and our fields to secure a beneficial harvest! Let us not be afraid to proclaim the important doctrine of conversion as the only effectual distinction between the church and the world! Let us insist upon every mark of personal religion laid down in the Scriptures;—upon the least as well as, though not so much as, the greatest. Let us remember that there are no wider



antipodes than “the spirit which is of the world and the spirit which is of God,” and let us be solicitous that they be never confounded ! And, as we dread the inapposite occurrence of winter when summer is believed to be nigh, let us still more dread lest there creep over our churches the desolation and deadness which may blight their fair fruit and make “the harvest a heap in a day of grief and of desperate sorrow !”

O blessed and happy for the church of God if, instead of an unseemly and unseasonable winter returning out of its season, a genial and spiritual summer shall begin to burst forth ! And it will, whenever we feel that we truly need it, and when we earnestly seek to obtain it ! There are churches from which this greatest of all spiritual boons has not been withheld. The occurrence of it, anywhere, shows that “the Spirit of the Lord is not straitened,” and that adequate desires and prayers will yet produce over all the church corresponding, though wider, results. But let us aim at something more than a spiritual conventionalism ! Let us seek a reality which has life and power ! Let us ask for the church that it may be worthy of its high position—that it may become the great teacher of the world—the perfect representative of its Divine Lord and Head ;—not a well-draped form alone, though this is not to be despised, but an existence whose every word, whose every look, is life ; elevated in port, undaunted in mien—the true champion of Christendom ; before the prowess of whose arm infidelity and superstition shall retire, and sin shrink back abashed. The existence of such a church would be the advent of a glorious summer indeed !

But what is of importance to us to remember is, that such a state of things will never come but by the advance in piety of every individual member of the great body of Christ. We trust too much to vague generalities, and by their means the church of God lies asleep, dreaming of a millennium which will never so arrive. Most great movements have arisen, more or less remotely, from impulses given by individuals—impulses which, adapting themselves to the consciences of men and to the circumstances of the present time, have burst out into important results. And it is not too much, perhaps, to say that there is no sphere or society in which the deep and prayerful earnestness of any single man, who shall set himself to effect a spiritual change (provided only he use lawful and appropriate means), fails of securing a corresponding blessing. The knowledge of doctrine is specially promised to the disciple who is willing to do his Lord’s will, *i.e.* who has his mind open at all points to the lesson his Lord may teach him. But there are other results than doctrinal ones lying before such a man ; and many a single voice, sounding at first solitary in the desert, has ultimately drawn around it multitudes, by the force of its spiritual influence, to emulate its zeal and to confess their sins. Preacher, teacher, individual Christian, be but thyself thoroughly transfused by the vital energy of



the Divine Spirit, and nothing will be too hard for thee ! “ God is able of these stones to raise up children to Abraham ! ” And when the physical transformations of this season of May shall be repeated in spiritual awakenings in church after church, “ the time to favour Zion ” will have indeed come !

It was an apposite thought of our forefathers when they fixed this Whitsuntide season—this period so commemorative of spiritual influences—as the most suitable time of the year for our Missionary festivals. Long custom has now marked and hallowed the period ; and the habit once formed, society after society has followed in the wake, and various denominations have agreed in their consentaneous adoption of the custom, till our May meetings have become a national institution. And there is surely much which is most gratifying in the observance. It is a public recognition of evangelical religion, all the more valuable for being entirely voluntary. Whatever scorers may say of “ the bray of Exeter Hall,” it has no small influence upon national morality, and the true interests of the church of Christ. Not seldom has it spoken for God. Not seldom has it been the motive power of the modern church. It has broken many a chain which authority or bigotry deemed to be irrefragable ; it has uttered many a cry “ loud as from numbers without number,” at the hearing of which, slavery has loosened its bonds, and irreligion trembled for its seat. We are not concerned to endorse all the acts of our religious societies. Their sins—or rather their errors, for they are errors rather than sins—be upon their own heads ! But we have a strong conviction that the movements of Exeter Hall have been mainly on the side of truth and liberty ; and that when, as has been supposed, the future antiquarian shall survey the ruins of England’s metropolis, the impulses of Exeter Hall will be remembered with a gratitude greater by far than that which was due to the Bema of the Athenian city.

There are associations which readily occur to the mind as one thinks of the May meetings about to take place in our metropolis. We naturally advert to the ancient processions of the Jews to the worship of Jerusalem at the great annual festivals. Realising the substantial unity of the spiritual church of God amidst all its apparent divisions, the fact of so many distinct bodies meeting in the same place, in the name of the same great God, and with a view to the sending out of the same glorious Gospel, reminds us of the ancient people, encamping according to their tribes, each under its appropriate standard, yet all surrounding the ark and the tabernacle. We are thankful thus to believe that something remains which separation has not yet negatived or disunion destroyed, and that that something is the essential truth of all ! It is difficult, nay impossible, to believe that this great something will not be like some stationary pillar, by means of which,



at a day yet future, differing bodies will be warped into a common and comprehensive harbour. But "who shall live when God doeth this?"

The mention of the meetings in May suggests a few remarks, which may not be altogether inappropriate. We cannot help thinking that there is, in the multiplication of our religious societies, a very strong proof of the terrible exigencies of this world of woe, and an illustration no less strong of the power of Christian benevolence—else it would never bear such multiform and repeated exactions. The fact that every one of these societies has its supporters and adherents, surely tells strongly for the breadth of Christian commiseration on behalf of a sin-stricken world; and though it might be very easy, upon a cursory view, to denounce our institutions as too many, yet it will be difficult, upon a nearer approach, to eliminate any one of them; seeing that almost all of them represent some acknowledged want, and attempt to meet it by the same acknowledged remedy.

Still, it were very much to be desired that so many of our societies did not stand so absolutely alone. Looking at the machinery they employ, and at the expense of working them by separate actions, it would appear to be a great gain to the church if some of them were well fused together, and brought under a common economy of labour similar to that which has suggested some of our important mechanical inventions. The subject well deserves consideration; yet probably consideration may be long employed before it will devise an adequate remedy.

But whatever be thought on this subject, there is one topic, at least, upon which remarks are fairly admissible; and that is the responsibility of those who are the prominent orators upon our public platforms. To speak so as to insure a listening audience, is a talent, and a talent of no mean value. It lies in the power of very few. Why should it be ever abused? Why should it be made the instrument of debasing our great evangelical motives into paltriness and inanity? Far be it from us to depreciate any variety of power which God has granted to any member of His church. We would look on the matter with no narrow views. The serious and the sarcastic, the grave and the gay, may equally serve important ends. Only let us take care that they be adapted to those ends. What object some of the *persiflage* of the platform serves, it is difficult to describe or even to imagine. Think of its being tolerated in a court of law, or in the House of Commons! Think of its being regarded as anything but vapid and worthless—even in places where amusement only is the object! To what sphere, then, is it appropriate? We cannot conjecture the appropriate reply.

Great is the obligation resting upon him who, having the power to reach the public ear, may, through that public ear, operate upon the wide circle beyond it! Whilst it is an awful thing to have one's mere



levities perpetuated by the press, it is a glorious thing for a man, to whom God has given varied talents and earnestness, to have his impulses perpetuated and multiplied also ! There is not a little solemnity in applying, in this connexion, the language of our Lord, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." It is surely never more applicable than in the season of May meetings.

We remember to have heard a very celebrated and distinguished man, when officiating as the chairman of a missionary meeting, laying down, with both wit and wisdom, three principles, designated by him "police-laws." 1st, That every speaker shall remember that he has been specially invited to speak, and shall, therefore, not trouble himself to make an apology for doing so ; 2nd, That every missionary, who has facts to relate, shall enter at once into the very heart of his subject ; 3rd, That "no man go beyond or defraud his brother in any matter."

Before the time when the modern press had arisen to mould and form the opinions of men—often, alas ! as much for evil as for good—the power of the pulpit was, over those who respected it, almost omnipotent. That time has now much passed away. There is nothing, however, which so nearly recalls it as the utterances upon our platforms during this month of May. They supply the facts which will be the materials of provincial speakers during the ensuing year. To a large extent, also, they supply "the theme" (to use a musical term) to be worked into harmonies in many various connexions. How important that they shall be given out with distinctness and with power ! Who knows but that, during these coming anniversaries, some note may be struck, which shall prolong itself in ceaseless echoes till the end of time ? Happy he who shall strike that note ! Happy they who shall prolong its sound !

Regarded in these connexions, if there be a season of the year which peculiarly calls for the preparation of a devout and earnest spirit, it is the month of May ! If "the effectual, earnest prayer of a righteous man availeth much ;" if "when any two are agreed respecting anything that they shall ask, it shall be done for them by the Father which dwelleth in heaven ;" if, "where two or three are gathered together in Christ's name, there will He be in the midst of them,"—what may not such a collection of the holy, the able, the powerful, as those who are, during this month, to meet in our metropolis, be the instruments of effecting ! May these important meetings in our metropolis realize the sentiment—"There the Lord commanded the blessing ; even life for evermore !"

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## The Beautiful Gate of the Temple.

BY THE REV. H. J. GAMBLE.

"There is a name I love to hear,  
I love to sing its worth ;  
It sounds like music in mine ear,  
The sweetest name on earth."

IN the account which Luke gives of the spread of Christianity he narrates not only wonderful, but supernatural events, and so closely are these interwoven with the record that it is impossible to separate the one from the other. In the severe criticism to which the New Testament has been subjected in modern times, very ingenious attempts have been made to eliminate the miraculous element from its pages.

It has been contended that, just as the early history of every nation stands associated with legendary tales, so the Gospels and the Acts of the Apostles abound with them ; and that we may retain the history, whilst we abandon the miracles. But if we are not to trust the New Testament writers in their statements with regard to miracles, upon what ground are we called upon to believe their history ? If these men were so credulous, so ignorant, or so designing as to mix up legendary tales with their historical statements, it seems impossible to escape the conclusion that they are not trustworthy ; and that, if the miracles recorded in the book are false, but little dependence is to be placed upon the history. The alternative set before us is the acceptance or rejection of both.

A miracle is a deviation from a known natural law, and if it be impossible, its impossibility must arise either from the absolute uniformity of the laws of nature, or from its being incompatible with Divine wisdom to suspend the operation of these laws. To maintain, however, the absolute uniformity of the laws of nature, so that they cannot be set aside, is to affirm that nature is independent of God ; that, in fact,—for it amounts to this,—nature is God. The only question, therefore, for those who believe either in natural theology or revealed religion is, Is it compatible with God's wisdom to work a miracle ? Now we grant that it is unreasonable to suppose that there should be frequent departures, even by the supreme Lawgiver, from those laws by which He governs the world. Further, we may affirm that their general uniformity is essential to our happiness, perhaps to our very existence. For we should not know how to act, we might be betrayed into the most fatal mistakes, if there was anything approaching to caprice in the economy of nature. But if a deviation from these laws shall inaugurate a new dispensation, shall authenticate a Divine message, shall awaken the world's languid attention to great and important truths, then it appears to be consistent with the highest wisdom to endow men, as we believe the Apostles were endowed, with miraculous powers.



The object of this brief paper is to consider the narrative which records the first miracle performed after the outpouring of the Spirit on the day of Pentecost.

We find two of the Apostles about to engage in the public exercises of devotion. "Peter and John went up together into the temple at the hour of prayer." These firm and faithful friends had been associated in many scenes. They had been together on the mount, in the garden, and at the sepulchre; and marked as was the contrast between them, both in age and character, there were secret affinities which held them in the bonds of an indissoluble friendship.

Now God had ordained that morning and evening worship should be rendered in the temple, and at the time of the evening sacrifice the Apostles went up to the House of God. But how suggestive is this expression—"The hour of prayer." "To everything there is a time and a season." There is the hour for labour, for recreation, for rest, and there is also the hour of prayer. In Eastern lands great respect is paid to times of devotion. The traveller still hears the sound of the muezzin's voice calling from the minaret of the mosque, "The hour of prayer;" and at the sound all business is suspended, the carpet is spread, the knee is bent, the head is bowed towards Mecca. And in the cathedrals and churches of Europe matins and vespers are observed with an outward reverence which may well reproach the levity too often witnessed in Protestant lands in the House of God.

We all of us need stated seasons of devotion. Let us guard by all means against making our religious acts mechanical, and seek to be delivered from that formalism in which the spirit of true piety becomes entombed; let us not suppose it to be necessary to feel that we are bound to pray, whatever be our physical, mental, or spiritual mood; still, it behoves us to remember that religious exercises must not be left to mere impulse, and that the best and wisest have always had seasons which they have set apart for prayer.

Peter and John proposed to enter the temple by the gate called "Beautiful." How came it to acquire this name? When Greece was at the height of its glory, Corinth was the most splendid city in Greece, adorned with palaces and temples that were rich in paintings, sculptures, and precious metals. More than a century previous to the birth of Christ the Romans set fire to the city, when gold, silver, and copper, melted by the heat, flowed down the streets. After the flames were extinguished, it was discovered that a new metal had been formed, which received the name of Corinthian brass. Of this the gate called "Beautiful" was composed, outshining in splendour the other gates of the temple, all of which were richly adorned. Both "strength and beauty" were in God's sanctuary; and religion should always be associated with the beautiful. There should be beauty in its temples,



beauty in its worship, and beauty in the lives of its worshippers. We see everywhere in the works of God his love of the beautiful : in the sky, with its ever changing hues of blue and crimson, gold and purple ; on the earth, with its rich colours and exquisite forms of animal and vegetable life ; in spring's first violets and autumn's crimson leaves. Why then should religion—God's grandest thought and man's noblest act—be divorced from it? Why should we dwell in our "ceiled houses," shun all that is low and debasing in our social intercourse, surround ourselves with graceful and pleasing objects, and suppose that the plainness and ugliness of the building in which God is worshipped indicates spirituality on the part of the worshipper, and is specially acceptable to Him?

At this "Beautiful gate" a beggar was laid. Lame from his mother's womb, and feeble because deprived of the healthy exercise of his limbs, he was indebted to the kindness of his friends for being placed in a position where he might ask an alms from those who went up to God's house for prayer. We are told that "seeing Peter and John about to go into the temple, he asked an alms." Peter directs him—"Look on us," thus arousing his attention, exciting his expectation, and, in some measure, preparing him for what was to follow. How bitter must his disappointment have been when, as he looked with eager joy, "expecting to receive something from them," Peter said, "Silver and gold have I none;" and with what astonishment must he have listened to the words that followed—"In the name of Jesus Christ of Nazareth, rise up and walk." And, adds the sacred historian, "He took him by the right hand, lifted him up, and immediately his feet and ankle bones received strength."

This miracle suggests several thoughts. The first thing that strikes us is, the mutual co-operation between the healer and the healed. The lame man is directed to "look," and then Peter takes him by the right hand, infusing by the touch new energy into his crippled limbs. In like manner our Lord commanded the man stricken with the palsy to take up his bed and walk, and directed the man with a withered hand to stretch it forth. And there is something analogous to this in all cases of spiritual healing. There have been endless controversies with regard to natural and moral ability, the freedom of the will, man's liberty, and the grace of God ; but the most able reasoner is compelled to acknowledge that no explanation can be given as to how the doctrine of grace harmonizes with the free agency of man. Still, there is no practical difficulty. There is a difficulty, but it is of the same order as that which we meet with in the providential government of God, and it need afford no embarrassment beyond a mental perplexity. It is always through the instrumentality of man that any desired effect is produced, either in the material or the spiritual world ; and God



invariably deals with men, not as if they were machines, without reason, conscience, and will, but as moral agents to whom he has given capacities which he will both respect and use. Therefore, in conversion, His grace co-operates with man's will, and man's will co-operates with His grace. God works, and we work also; in striving to obey, He gives us the strength which enables us to obey.

Again, this miracle teaches us that there are better blessings than temporal gifts. It seemed as if it was in bitter mockery that Peter said "Silver and gold have I none;" but how priceless was the boon conferred upon the lame man, the restoration of his health and strength. Now silver and gold are valuable possessions. No one really despises them, and it is folly for any to affect to do so. They not only minister to the temporal wants of their owners, but afford the means of extensive usefulness to others. The gold that buys a mansion, and stores it with the choicest works of art, builds houses of prayer, hospitals for the sick, and refuges for the destitute; silver and gold sustain a thousand agencies through which temporal and spiritual blessings are conveyed to mankind; silver and gold uphold those institutions which are the glory of our land; silver and gold clothe the naked, feed the hungry, provide for the orphan. Few men can be greater blessings to their fellow-men than those to whom God has given wealth, and the disposition to use that wealth aright.

But, after all, there are blessings which gold cannot purchase. It cannot purchase health, love, or friendship; it cannot give sight to the blind or feet to the lame; and better far than silver and gold is health of body, better still health of soul. And we may all be givers. "Such as we have" we may bestow. You cannot give money, but you may give time. You cannot give instruction, but you may give sympathy. You cannot speak to men for God, but you may speak to God for men. There is some post which every man may fill. There is a measure of influence which all may exert; and there are gifts which even the poorest can bestow upon others. "As poor," said the Apostle, "yet making many rich."

It should be specially observed that this miracle was performed in the name of Jesus. Christ wrought His miracles in His own name,—by His own authority and power. He commanded the winds, and they were still. He rebuked the waves, and there was a great calm. He spake to the grave, and it yielded up its dead. He addressed demons, and they recognised His voice. Never did He refuse to be worshipped, exclaiming, with holy indignation, "Stand up: I also am a man." Never did He repudiate the power ascribed to Him by those whom He had healed, saying, "Why look ye so earnestly on me, as if by mine own power I had given sight to the blind and life to the dead?" No; He was "the Prince," the Author of life, and received therefore the homage paid to Him as His rightful due.



But the Apostles disclaimed all honour. When every eye was turned toward them with astonishment, when the people, filled with wonder at the miracle, regarded them with superstitious awe, Peter at once exclaimed—"Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? His name, through faith in his name, hath made this man strong." One thing is evident, that Peter was no deceiver. Here was an occasion for exalting himself, and he humbled himself. He might have acquired great influence had he pretended that he had wrought this cure by his own power; he ascribed it to the name of Jesus of Nazareth. It was, he tells them, to "the Holy One and the Just," to "the Prince of life," that the praise was due. And well will it be for all Christ's servants to imitate Peter's example in thus exalting the Saviour. "Child of the dust," said Henry Martyn, "lie low; it is Christ that has triumphed." Ministers, Missionaries, Sabbath-school teachers, need more of that spirit which prompts the redeemed in heaven to cast their crowns before the Saviour, for humility is one great secret of spiritual success. But how sadly we lack this grace! What fulsome compliments are paid. What honour is ascribed to those who are but instruments in Christ's hands, and very feeble instruments too. "We should feel," said Simeon, "as if our ears were stung with blasphemy, when we discover any attempt to transfer the crown of glory from the head of the Redeemer to that of any of His servants."

Very beautifully, then, does this miracle illustrate the saving power of the name of Christ. His "name" stands as the symbol of authority and grace. Of all names it is the sweetest that human lips ever uttered: our household words are not so sweet as this. "The name of Jesus," says St. Bernard, "is as melody on the ear, as gladness to the heart, as medicine to the soul. No song so soft, no tidings so glad, no thought so grateful, as that of Jesus." It is "like ointment poured forth;" it is "the only name given under heaven whereby we must be saved;" it is the name we plead in prayer, the name we invoke in trouble, the name to which we appeal for succour, the name, the last name, that will tremble on our dying lips.

But it is to be borne in mind that the efficacy of Christ's name depends upon faith. And whilst this miracle was performed through the faith of the Apostles, the principle laid down by Peter admits of the widest application. Spiritual strength is derived through faith in Christ. Those who have been the noblest heroes, the most patient sufferers, the most active labourers, the most successful preachers, have derived their strength, not from self-reliance, but from dependence, from faith in Christ. It is man's proud, independent spirit that makes him so poor and weak; whereas he who has faith in Christ is able "to subdue kingdoms, to work righteousness, to obtain promises, to quench the



violence of fire." Of every Apostle and of every martyr it may be said, "Faith in His name hath made this man strong;" of every reformer—of Luther, and Wycliffe, and Knox—it may be said, "Faith in His name hath made this man strong;" of every sufferer, who bears his pains with patience, exclaiming, with lips that are white with anguish, "Thy will be done;" of every young man who is assailed by temptation, but calmly, resolutely resists it and goes on his way; of every mourner who is dumb with silence whilst standing by the grave in which he has buried his choicest treasures; of every dying saint who triumphs over death, and looks with an unshrinking eye into the solemn future, it may be said, "Faith in His name hath made this man strong." Is it too much to affirm that men's purest motives, their noblest impulses, their fairest virtues, their loftiest aims, their most glorious achievements, must all be traced to faith in the name of Christ? And if we are weak and helpless; if we hang down our heads like a bulrush, instead of lifting them up "without spot unto God;" if we need so often the admonition that was addressed to Joshua—"Get thee up; wherefore liest thou on thy face;" if we hesitate where others have been decided, and falter where they have firmly trod, is it not because Christ's name has ceased to be to us a fountain of inspiration for great thoughts, a source from whence strength is derived for noble deeds?

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## Demas.

BY THE REV. T. T. WATERMAN, B.A.

MORE than a dozen years before Paul wrote his second letter to Timothy, they and Silas visited Thessalonica. The reception they met with is briefly recorded in Acts xvii. 1—9. From that record we learn, that having preached the gospel of Christ with fidelity and power, they aroused the hostility of the Jewish part of the community, and were compelled to leave the city by night, and flee to Berea. But they left behind them some trophies of the power of the gospel and of the grace of God; for some of the Jews believed, "of the devout Greeks a great multitude, and of the chief women not a few." Paul was so deeply interested in the welfare of these converts, that on reaching Athens, he sent Timothy back to Thessalonica, to establish and comfort them in the faith. From Athens, Paul went to Corinth, where he was joined by

Timothy, who brought good tidings of the faith and love of the new believers. This cheered the heart of Paul, so that he sat down and wrote his first letter to the Thessalonians, to express his gratitude on their behalf, and to instruct and comfort them further in the truths they had received. In the salutation of this letter, and of the other, written shortly afterwards, he was joined by Timothy and Silas. We may, therefore, very fairly assume that Paul and Timothy were alike deeply interested in every member of the Thessalonian church. Among others it seems very probable that Demas was one. Hence it was very natural for Paul to refer to him when writing his second letter to Timothy from Rome. Both correspondents were intimately acquainted with and interested in him; one would sorrowfully tell, and the other would sorrowfully learn, that Demas



"having loved this present world," had returned to Thessalonica.

From his name, we conclude that he was one of the Greek converts. In all probability he was attracted, as others were, to the Jewish synagogue to hear what the new teachers had to say. Like many others who have been drawn by curiosity to listen to a strange preacher, his attention was arrested, his mind convinced, his conscience aroused. He listened to the reasonings of Paul, sustained as they were by quotations from the Jewish Scriptures. He was assured that Jesus was the Christ. Believing in the Messiahship of Jesus, he renounced the superstition, or perhaps scepticism, with which he regarded the idolatrous practices of the religion in which he had been brought up. We may, therefore, regard him as one of the first-fruits of Paul's proclamation of the gospel. He was converted from the error of his ways. He became a Christian, and attached himself to the band of believers in Christ. He would afterwards enquire of Timothy, (on the occasion of his visit already alluded to,) whatever he most desired to learn. His views would become more enlightened. His convictions would be deepened. His faith would be confirmed. His zeal would be increased. He would then listen with attention to the letters that came from his father in Christ, full of solicitude, counsel, and love. And at some time he determined to accompany Paul in his journeys, to share his dangers, and to assist him in his work. He became a disciple of Christ, he joined the church of Christ, he became a minister of the gospel of Christ. In all this there was no little self-sacrifice. There was the renunciation of former opinions and habits, alliance with a despised and persecuted sect, exposure to the perils of travelling, and to the scorn and opposition which met the preachers of unpopular truths. But he made the sacrifice. He became a fellow-labourer with Paul, was the companion of his vicissitudes, and shared with him the toil of travel and teaching. From the apostle's statement in his letter

to Timothy, he was evidently present with him in the great metropolis, and regarded by him as a helper and comforter. A Gentile himself, he would assist Paul in convincing the Gentiles of their errors and sins. Free himself, he stood by the side of a dauntless, fearless prisoner, battling for the truth, the truth which emancipates the soul from ignorance, error, superstition, and sin. Once a heathen, now a Christian; once an unbeliever of the gospel, now a preacher of that gospel to his fellow-men; he had given evidence of a genuine change in the sacrifices that he underwent. He had made rapid progress. He had risen high. He had advanced far. His position was one of great honour, and perhaps of great usefulness. Paul loved him, trusted him, used him. And may we not say that the Master accepted him, loved him, and used him too?

He is thus presented to us as an example to all those who have been converted to the faith of Christ. Not satisfied with learning the truth for himself, he pitied the condition of those who were ignorant. Not content with finding Christ, he sought to bring others to Him; like Andrew addressing Peter, "We have found the Christ;" or like Philip addressing Nathanael, "We have found Him of whom Moses in the law and the prophets did write; come and see." Not enraptured with the rest and peace and comfort he enjoyed in Christ, he wished others to share the enjoyment. Not seeking ease and quietness in his own limited circle, he gave himself up to the work of an evangelist. Not nursing his own piety, he strengthened it by the practical endeavour to make others possessors of it too. And withal he encountered danger as well as difficulty. Happily the avowal of faith in Christ and the endeavour to bring others to the Saviour, do not in the present day involve such costly sacrifices or such serious dangers as his. But those, whose hearts burn within them, who are constrained by love to Christ, who pity the condition of their fellow-men, and who are desirous to make use



of the one or more talents entrusted to them, may find work enough to do in the world. And in the prosecution of that work they will find difficulties which may damp their energies, cool their ardour, divert them from their purpose, induce them to set aside their plans, and lead them to break their good resolutions. With all the facilities for the consecration of self to Christ and to his service, there are tests which will try any man's principles, devotedness, and courage. Up to this point Demas is an example of self-sacrifice and devotedness which many would do well to imitate. But while he is an example to those that are at ease in Zion, who make little or no sacrifice, and put forth little or no effort, for the cause of Christ, he presents also a solemn warning to those who have made sacrifices, and have been engaged in Christ's service.

Let us then turn our attention to the change in his conduct, and try to learn something of the motives which led him to make the change. Most sorrowfully did Paul write to Timothy this short and urgent message, "Do thy diligence to come shortly unto me, for Demas hath forsaken me." Paul had need of his presence, help, and comfort. For Paul was now advancing in years, his body was weakened by previous exposure and fatigue, and by present confinement and bonds, his mind was depressed by circumstances and by "the care of all the churches," he was in suspense about the issue of his trial, though full of faith and hope and assurance. His friends were not so numerous that he could afford to part with any. But in the time of difficulty and danger, at the critical part of his trial, the aged apostle was deserted by his companion and fellow-labourer. "Apostate!" some cry. "Renegade, traitor,—infamous, lost,—laid in a hopeless grave!" says one who has discoursed eloquently on "Speaking to the Heart." But is there warrant for all this? His conduct was bad enough, in truth. He did forsake his friend, and in the crisis of his trial too; he was a deserter when courage

and fidelity would have been most valuable. But was he an "apostate?"

Others have acted in a similar manner, but we do not call them "apostates." He was like the friends of Job, respecting whom he thus utters his lamentation: "My brethren are far from me, and mine acquaintance are verily estranged from me; my kinsfolk have failed, and my familiar friends have forgotten me." Or like the friends of David, whose desertion he thus bemoans: "My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off;" "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Or like the friends of Jesus, of whom the evangelist writes, "Then all the disciples forsook him, and fled." Or like others at Rome, of whom the apostle says, "At my first answer no man stood with me, but all men forsook me."

But the apostle assigns a reason for the desertion of Demas:—"Having loved this present world." What is the meaning of this? Let us look at the circumstances in which Paul was placed, and in which Demas stood beside him. What is there arising out of these circumstances which would induce desertion? The apostle was brought to trial, there was increased rigour in his imprisonment, there were signs of severer measures to be taken against the Christians; persecution, imprisonment, and violent death, were threatening. Was Demas willing to endure these things? Could he be as heroic as Paul? Was he prepared for a disastrous issue of the trial? Could he voluntarily share the apostle's fate? Was he ready to go with him to death? It seems not. His courage failed him. He was not prepared to make the sacrifices which impending circumstances might demand. He was not quite ready to linger out his life in slavery; or to die a slow death of torture, or to be torn to pieces by wild beasts in the Colosseum. He had a fear of death. He had a love of life; a love of life in this world, with all its anxieties and trials, with all its enjoyments and gains. He "loved this



present world" too well to be willing to hazard the possibility of a speedy departure from it, even though it were to a better, a more glorious, and a more gainful world. The fear of suffering and death strengthened the natural love of life. His fear overcame his faith. Though a Christian, the love of "this present world" over-mastered the desire to enter upon the future.

Hence his desertion; his desertion of his friend; his desertion of his post. But there is no evidence that he renounced his faith in Christ, and his adherence to Christianity. He was like the soldier, who does not answer to the call for "the forlorn hope;" like the sailor, who is not prepared to breast the foaming surf and swim through the frowning breakers, bearing the hawser-line; like the pitman, who hesitates to go down into the foul air. His spirit was akin to the spirit of the seven thousand who had not bowed the knee to Baal, but who dared not avow their fidelity to Jehovah; to that of Jonah, who tried to escape from his wearisome and unpleasant mission; to that of Nicodemus, whose avowal of friendship for Jesus was faltering and feeble; to that of Joseph of Arimathea, who was "a disciple of Jesus, but secretly, for fear of the Jews;" to that of John Mark, who departed from Paul and Barnabas, and "went not with them to the work," in rough and dangerous Pamphylia. They all "loved this present world." None of them could claim the attribute of the Good Knight Bayard, "without fear and without reproach." Paul knew that bonds and afflictions awaited him. But with true heroism and self-sacrifice, he said, "None of these things move me, neither count I my life dear unto myself." Demas had not risen to the dignity of Paul. Few of us have. In the presence and prospect of far less trials and dangers, fear makes us faithless. Our courage fails. We cling to life with its associations. We are not always prepared to make inferior sacrifices. Some we have made already,—as

Demas had—but we are not ready to sacrifice everything for the sake of Christ and his cause. Paul was. He faltered not. He was like his Master. Nothing moved him. We may well pray for "grace abounding," that we may be more like Paul, more like Christ, less like Demas.

To return to him. Other considerations than those suggested may have influenced him. He was in the midst of the world's mart, and the splendour and wealth of Rome may have dazzled him. Possibly he thought he might go back to Thessalonica with merchandize, which would yield him a very profitable return. Thus while escaping danger, he might obtain a competency. Such a consideration has had weight with many a Christian man, and probably not a few would defend its propriety. Still we cannot express our approval of Demas. The motive and the conduct were unworthy of him then. Personal feelings, welfare, and prosperity should not have weighed with him. Greater interests than his own were involved. Christian principles were at stake. Perhaps he was the subject of a great internal conflict, in which, sad to say, higher motives gave way to lower. At any rate, he fell; and perhaps, again, he recovered. He may have repented of his cowardice, and become a faithful and courageous preacher. Similar instances are not unknown. Jonah, Peter, and John Mark, thus fell, and recovered from their fall. We must, however, leave his subsequent career as Scripture leaves it, veiled in gloom. But out of the gloom there come some warnings and lessons. One is, that past services and sacrifices do not excuse unfaithfulness when others are demanded of us. Another is, that business, care, and pleasure endanger our highest interests. "Love not the world, neither the things that are in the world." "Set your affection on things above, not on things on the earth." And "Let him that thinketh he standeth take heed lest he fall."



## Fame.

BY THE REV. J. HILES HITCHENS.

THE Germans have a legend that every spring the Emperor Charlemagne comes from his sepulchre, and, walking up and down the banks of the Rhine, bestows his blessing on gardens, fields, and vineyards. They thus ascribe to the influence of the departed monarch the success of their husbandry and their abundance at harvest time. Surely, to be influential for the weal of others when we are no more,—to speak when the human voice is hushed, and to be linked to the loving hearts of earth's denizens when we have gone to our long home,—is a desire which dwells in the heart of every man. No one, who is not sunk in the deeps of degradation, wishes to die and be forgotten. We recoil from the thought of occupying a grave where weeds supplant the flowers, and the headstone falls from sheer neglect. To all, more or less, the language of the royal Psalmist is applicable: "Their inward thought is, that their house shall continue for ever, and their dwelling-place to all generations; they call their lands after their own names."

"We wish our names eternally to live.  
Wild dream! which ne'er had haunted  
human thought,  
Had not our natures been eternal too.

\* \* \* \* \*

And souls immortal must for ever heave  
At something great—the glitter or the  
gold—

The praise of mortals, or the praise of  
heaven."

But, unfortunately, this *heaving* after "something great" is generally on the wrong side. This thirst for reputation is commonly found devoted to the service of self and sin. It is like some of nature's richly draped trees, which, instead of towering toward heaven, expend their strength in leafy earthward branches. It begets an overbearing conceit, a disdainful arrogance. It elevates the mortal to the kingly seat due only to Infinite Wisdom. It seals up the fountain of the heart, introverts the spirit's gaze,

clenches the hand which should devise liberal things, and makes the man his own idol—his own god. The consequences are terrible. A thousand archers wait in ambush. Shakespeare well pronounces the love of fame an "insatiate cormorant." It soon preys upon its possessor. There rise in the breast legions of unholy tempers and base propensities as accessories to the dominant love of notoriety. If the man be successful, his heart is inflated with "poisonous air, and a spark of temptation will explode it." But if the longed-for applause be withheld, then mortification gnaws the soul, disappointment embitters the mind, despair withers the energies; and the man who should stand amid failure and success like a mountain fir or knotted oak, droops like the weeping willow, and cleaveth to the dust like a creeper of the garden. A prey to vexation and chagrin, the man, still thirsting for distinction, sacrifices unto his own net, and burns incense unto his own drag. Others not applauding, he will eulogize himself. Occupying no place of honour in the estimation of his fellows, he will magnify himself in his own esteem. So fair humility no longer ornaments the life with its delicate beauties—no longer perfumes the lips with its fragrant odour; but the rank weeds and gaudy flowers of unblushing vanity are exposed to the gaze of every vulgar eye. Burke justly portrays the distorted love of renown in the words: "It makes the whole man false. It leaves nothing sincere or trustworthy about him. His best qualities are perverted or poisoned by it, and operate exactly as the worst. Its disciples exist by everything which is spurious, fictitious, and false—by everything which takes the man from his house, and sets him on a stage; which makes him up an artificial creature, with painted theatric sentiments fit to be seen by the glare of candlelight, and formed to be contem-



plated at a due distance." What a snare to the soul is this inordinate thirst for distinction! How it entangles the feet that should be speeding heavenward! How it engulphs the streams of affection which should flow, like an Alpine torrent, towards the Eternal Source of all good! Doubtless, many of Fame's votaries can decipher their own experience in the language of the "beloved disciple" concerning the Pharisees: "They did not confess Christ lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." In what premonitory tones does the Great Teacher propound the query: "How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only?"

But though this love of praise may become an impediment to the spirit in its Godward flight, and a positive bane to the moral and intellectual nature of man, yet it is not *in itself* an evil. It has been deposited in the human breast by the Divine Artificer. It has been entrusted to the probationer as a costly talent. It may be prudently and profitably employed in the discharge of the creature's duty to God and man. Let this love of approbation—this yearning after deathless reputation—be controlled by grace; let it sit at the feet of Jesus, as the nations of old with docile willingness waited before the prophets; let it be brought by us to the temple altar, as Hannibal was taken by Hamilcar, that it may be eternally devoted to a work of hostility—hostility to Satan, sin, and consequent sorrow—and then will it become a boon to its possessor, and a blessing to the world. Difficult it ever will be to keep this ambition pure and unselfish. It will involve an incessant struggle in the breast. The heart thirsting to leave some task well done that shall speak when it has passed from this scene of toil, will be tempted, ever and anon, to stoop and quaff the polluted streams of earth. Albeit difficult, it is not impracticable; and done, the difficulty accords dignity. The Apostle of the

Gentiles was not moved by the lauding voices of his fellow-men. "With me, it is a very small thing that I should be judged of you, or of man's judgment." Such were his words. And yet he praised the Corinthians because they remembered him,\* and expressed himself "comforted" when he heard that the Thessalonian believers had a "good remembrance" of him.† Likewise Peter, though sober, vigilant, and prayerful, says, "I will endeavour that ye may be able after my decease to have these things always in remembrance." Closing the ear to the fairest offers of selfish gratification and transitory honour, these men of God thirsted to be "in everlasting remembrance," simply that the grand and gladdening truths they proclaimed may be revived in many a heart, and reproduced in many a life, when they were gathered to their fathers. They aspired to a lofty place in the estimation of men that they may be undying preachers, "whose pulpit should be all time, and whose diocese the kingdoms of the world over which the Redeemer is destined to reign." So many of the slaughtered saints, who walked with heroic step and happy soul to the headsman's block, were fortified and consoled by no visions of mere fame, but by the thought, "If we suffer with Him, we shall also reign with Him"—reign not only in the kingdom of eternal blessedness, but in the breasts and over the actions of multitudes, by confirming the noble claims of Jesus, and evincing the triumphant strength of Heaven's grace. "And is it not," says the immortal John Foster, "a reasonable object of Christian desire to leave a memory that shall be blessed? Not a passion for vain-glory,—not that so extolled aspiring to endless fame; but a desire that the remembrance which will remain in the minds of those who are to survive or follow should not be one causing pain, disapprobation, or shame,—a wish to be, in remembrance, numbered with the faithful and zealous servants of God and Christ,—a wish to be so associated with good imparted, as to render

\* 1 Cor. xi. 2.      † 1 Thess. iii. 6, 7.



that good the dearer and the more effectual,—a wish to remain as long as remembered, a motive, an argument, an incitement to all good to those who follow, thus to do good here after being gone hence,—a wish to be remembered *so*, that it shall be, to some human hearts, a delightful and attractive thought, that they shall meet again the object of their memory.”

If this desire for distinction were *in itself* dishonouring and destructive, it would have received unmitigated condemnation from the sacred penman. If, like a noxious weed, it were capable of bearing no fruit, but calculated only to choke the good seed, surely the Master of the vineyard would direct that it be plucked up by the roots. If on it there could be grafted no fruit-bearing branches the Divine Husbandman would, long ago, have said, “Cut it down!” But it is contrariwise. This yearning of our nature is distinctly and repeatedly appealed to in the good old Book. The gratification of this thirst is held forth as a recompense for well-doing. We are exhorted, as we wish to be immortalised to live so as to obtain a good report. And we are pointed to a long catalogue of holy men, whose names, words, and works are yet priceless to their posterity. Of the wicked man Bildad says, “His remembrance shall perish from the earth, and he shall have no name in the streets.” Similarly the Wise Man asserts, “The name of the wicked shall *rot*.”

“Some, when they die, die all; their  
mould’ring clay  
Is but an emblem of their memories.”

This shall be one feature in the punishment of those who refuse obedience to the Heaven-given precepts. They shall not be recollected with pleasure by any of their acquaintances; none of their doings shall praise them, and the world shall make haste to forget that such men ever lived. But “the memory of the *just* is blessed.” “The *righteous* shall be in everlasting remembrance.” When their happy souls are caught up to the realms of glory, their influence for good shall still be operative. Their names

shall be embalmed in the memories of multitudes; unborn generations shall drop tears of gratitude on their time-worn graves, and their doings and triumphs shall inspirit many a warrior on the plains of time. The world’s Redeemer declared that one constituent of the reward of Mary’s self-denying affection should be posthumous fame. “Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, which this woman hath done, be told for a memorial of her.” She shall be in remembrance so long as the world remains unsubjugated to the rule of Christ, that her conduct may be an oft-iterated homily to the erring sons of Adam. And were not these words of the Lord Jesus spoken and recorded to inspire us to the performance of holy duty? What man with any regard for virtue, with any appreciation of character, would not rejoice to know that by right living he should engrave his name on the fleshly table of the heart of his fellows, so that it may be said of him, as it is of the ever eloquent Abel, “He being dead yet speaketh?” I know that, to a great extent, the cases of Abel and Mary are exceptional. We shall not all be remembered on earth so long and so universally as they. A few years, and a few miles may circumscribe our fame below. Nevertheless, the Master appeals to this longing after imperishable renown when He saith, “Whosoever shall confess me before men, him will I confess also before my Father who is in heaven.” “Then shall the righteous shine forth as the sun in the kingdom of my Father.” “And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.” Buonaparte, in company with Dénon, once stood admiring one of Raffaele’s paintings. The Baron, enthusiastic in his praises, pronounced the picture “immortal.” “How long will it last?” asked Buonaparte. “Some four or five hundred years longer,” replied Dénon. “*Belle immortalité!*” added the Emperor disdain-



fully. Ay! much as we desire our words to be perpetuated when the icy finger of death has sealed these lips; and our examples to prove a moral power in the home-circle, the church, the neighbourhood, the city, the country, long after the tomb has opened to receive our dust,—yet what is this remembrance? What is it compared with the fadeless honours, the immortal joys, awaiting us above?

Let us remember, reader, that to make the love of fame a safe *means* to an end that shall honour God and truly benefit us—to find a niche in the grateful hearts of those who know us—and to look down from the battlements of the Eternal City on generations rising up to call us blessed, we must be righteous. Day after day we must direct our affections to things above, and fix our hearts on the Christ of Calvary. We must not court coy Fame for her own sake. Heedless of evil or of good report, we must faithfully follow Christ. Elevated, heavenly principle must steer our barque straight on, even though it be through troubled waters. Impatience for, and anxiety about renown, must be allayed. Holding communion with the skies, let us not hurry from the mountain summit that they in the vale may see the effulgence which sits upon our brow. We shall do injustice to ourselves thereby. The honour of knowing and loving God should so dwarf all sublunary pursuits and pleasures, that we should be content to sacrifice them, if need be, so that we may retain the approval of the Parent of good. And if others rise to exalted seats in the world's synagogue whilst we remain behind, let not our hearts be troubled. However humble, if godly, renown is our birth-right. And "the heir need not hasten to his heritage, when he knoweth that his tenure is eternal." The degree of distinction we deserve, and the amount of honour we can bear, God will not fail to give. Our Holy Pattern made himself of "no reputation,"—stooped to the menial duties of a servant, and charged his attendants "that they should not make Him known," and yet "He could not be hid." His fame spread abroad with sur-

prising rapidity, and shall spread throughout all lands. Yes, solid worth, shining excellency, though concealed for a season, will not always dwell in obscurity. In the heat of combat Nelson fell wounded. On hearing that the battle was in his country's favour, he exclaimed, "Thank God! I have done my duty!" and expired. It was because he nobly, heroically did his duty that our children quote his name and rehearse his deeds. And it is to those who heed the claims of Deity, who faithfully perform the life-task, who act as seeing the Invisible One, that we promise deathless reputation.

"What shall I do to be for ever known?"

Thy duty ever.

This did full many who yet sleep unknown—

Oh, never!—never!

Think'st thou, perchance, that they remain unknown,

Whom *thou* know'st not?

By angel trumps in heaven their praise is blown;

Divine their lot."

"Be good" was the dying advice of the great novelist to his son-in-law Mr. Lockhart. "Goodness is beauty in its best estate," sung Marlowe. "It is the divinest thing to be good," wrote Foster. "Good deeds will shine as the stars of heaven," adds Chalmers. And our Poet Laureate brings up the rear by the scriptural sentiment, "'Tis only noble to be good." We will close this paper by striking the same note. Be good! surrender yourself a living sacrifice to your loving Proprietor; cleanse the heart and life from evil; dwell in the noontide shining of the Sun of Righteousness; by kind looks, charitable acts, and loving words, engrave your name upon the sensitive, plastic minds of associates and friends. Then the yearnings of your heart shall be gratified—yours shall be no worthless popularity, "with its head among the storms, and its feet on the treacherous quicksands,"—the wise and righteous shall place garlands on your brow—devout followers of the Lord shall uplift you in the arms of fervent prayer,



and commend you to Heaven's benediction—you shall live in the thoughts of many when the veil of the tomb hides you from the vision of all. Ay! you

shall be known and loved long after marble mausoleums, sculptured monuments, and ancient pyramids have been levelled with the dust.

## The Springing of the Corn.

BY THE REV. C. WILLIAMS.

IN the early part of the year, when the days were lengthening, the winds were not boisterous as they had been, and the air was becoming warm and cheering, I walked out with my dear mother. Often did we stop and look on the green blades of corn springing from the earth; while she, with her usual kindness, directed me to circumstances in connexion with them which she thought, and I thought too, were particularly interesting. But there were several things which I inquired about, and which she wished to tell me, which were reserved till our return home; and as soon as it was convenient for her to attend to me, the following conversation arose:—

“Can you tell me, mother dear, which are the chief corn-plants?”

“They are wheat, rye, barley, oats, millet, rice, and maize. There are other varieties, which might be employed as food; but they are neglected, because of the smallness of their seeds. Rye was formerly much more used in this country than it is now. Two centuries ago, rye flour, sometimes mixed with wheat, but often alone, was used as bread by all the labouring classes. It is now usually cultivated by our farmers as a supply of grain food for their flocks. When parched and ground, it is often used as a substitute for coffee. Rye straw is better adapted for thatching than fodder; and saddlers will frequently pay a high price for it for the stuffing of horses' collars. Oats, as meal and in cakes, supply a large quantity of food, particularly to the people of Scotland. But wheat, in every climate where it is cultivated, is, by general consent, regarded very highly as yielding food.

Where much poverty exists among the people, and little money can be spent in producing it, its use becomes restricted; but so great is its value that it is purchased by all who can afford to use it.”

“I remember to have seen a man sowing corn.”

“I have no doubt you do. Wheat is sown in autumn; and, standing through the winter and spring, generally becomes ripe either in the summer or early in the autumn. ‘Hearken, behold,’ said our Lord, ‘a sower went forth to sow;’ and thus He held forth himself, His apostles, and all ministers of His Gospel, as like the man who, passing over the furrowed field, throws the seed around him with his hand, which is called sowing it broadcast. Latterly, however, an improvement has taken place in sowing: a machine first drills holes, at regular intervals, and in straight rows; and then drops in the seed.”

“That is clever, ma. Will you now, please, tell me again what you said about the grain?”

“Look, my dear, here is a full-grown and perfect grain. In form it is a compressed oval, wrapped up in some chaffy coverings, and having an inner one, which fits the seed much more closely. On one side you can perceive a groove, and, on the opposite side, there is a little oval lump, covered up, however, as nicely and snugly as possible. That is the germ from which a future plant will spring, if this seed is cast into the earth; the other part of the grain contributing to its nourishment; and the soil, by God's blessing on it, and the air, the sun, and the rain, yielding whatever else it will require to bring it to maturity.”

“Is it long coming up?”



"Not if David's words can be used as to the grain: 'Thou visitest the earth, and waterest it: Thou greatly enrichest it with the river of God, which is full of water: Thou preparest them corn, when Thou hast so provided for it. Thou waterest the ridges thereof abundantly; Thou settlest the furrows thereof; Thou makest it soft with showers; Thou blessest the springing thereof.' In about two days after being sown, the grain begins to swell; the root descends into the ground, and the plume, as it is called, rises upwards. A few days afterwards other roots shoot forth sideways. Before, the support of the shooting portions was derived from the nutritious substance within the grain; but now, the roots, shagged in the numerous fibres which closely twine about the particles of earth met with in their progress, extract from these whatever is capable of sustaining the young plant. About the sixth or seventh day the plume creeps out of the earth, as a feeble stem, which is only a bundle of leaves, folded over each other, and around the delicate little part which is to form the future spike. The first leaf of this bundle opens a little toward the point; but its lower part is always rolled up in the hard covering from whence it springs. A few days after, the stem comes forth to the light, while the parent-seed, hitherto giving out gradually a milky juice to nourish the plant, shrivels up and begins to decay or die, as no longer needed."

"I wonder, if we could look at that little bundle of leaves, what we should see?"

"The bundle has been so repeatedly and carefully examined, that I can tell you the result. When skilfully unfolded, these leaves show the first rudiments of four tubes, growing out of one another, and attached by knots. These form the stem, and, at the highest point of the upper tube, appears the bud of the spike. From the first knot, which is nearest the root, a leaf springs forth, and serves as a covering to the second tube. Another leaf also rises from the second knot, and wraps itself round the third

tube; while a third knot produces another leaf, which incloses the fourth tube, together with the young spike of corn. This may, even now, be easily perceived from the roundness and transparency of the little grains, which resemble so many pearls."

"I am surprised, dear mamma; I never thought of there being so many wonders in a blade of corn."

"Nor I, love, till I was told them; but I have more yet to mention. At this point of the blade's growth, wintry winds may return, and even hail fall, yet the apparently tender plant remains unharmed. The spike is secure in its four-fold coverings and in the warmth which life gives. The leaves, which so carefully embrace it, preserve their verdure; and, if the weather be genial, continue to flourish and expand. And, as the season advances, the stem shoots vigorously upwards, abandons the leaves which, as a covering, are no longer required; while the spike itself enlarges, and casts aside its garment also. And, then, did you ever notice how tall the corn often grows?"

"Oh yes! after rising over my shoes, I have seen it shoot up above my head."

"I have no doubt of it, Charley; but I am thankful to say that you are likely to carry your head much higher than the corn in the field. That the stem may occupy little space, and admit as much grain as desirable into the field, it must be slender; and, generally, the stalk is not more than one-sixth of an inch in diameter, though it rises to the height of several feet. But, then, it is very strong. Thus it is a tube—the best form known for strength and the resistance of injury. Then four knots of a solid substance, like firm bands, give it strength while it continues flexible; so that you may see a field of corn bend before the wind, like ocean waves,—whence it is said to undulate,—and that again and again, always returning unharmed to its former state. A single inch of wheat-straw has been placed erect, and exposed to the pressure of fourteen pounds' weight, without suffering the slightest injury. And it will, perhaps, astonish you still more to hear



that a single ear of corn has in its stalk enough flint to make a bead of glass. But, now, what passage of Scripture can you recall, respecting our present subject of conversation?"

"The earth bringeth forth fruit of itself; first the blade, then the ear, after that the full corn in the ear."

"Yes! I was thinking of that: and, as the corn grows, I should like you to notice how nicely the grains are ranged one above another at equal distances, so that the nourishment derived from the soil may be duly distributed among them; while the coverings of these grains are so formed as to ward off any violence of rain, or any undue degree of heat or cold till the grain becomes ripe. I have counted more than sixty grains in an ear of corn; and though this is a large increase, it has been far exceeded in other instances. Many years ago, a gentleman at Cambridge sowed, on the 2nd of June, some grains of the common red wheat, and on the 8th of August, a single plant was taken up, divided into eighteen plants, and each one was planted separately. A second division produced sixty-seven plants; and a third amounted to five hundred. They were then divided no further; but some of them produced upwards of a hundred ears from a single root, many of which measured seven inches in length, and contained between sixty and seventy grains. The whole number of ears which, by this process, were produced from one grain of wheat, was twenty-one thousand one hundred and twenty-nine; which yielded three pecks and three quarters of clear corn; the weight of which was forty-seven pounds, seven ounces; and the whole number of grains was about *five hundred*

*and seventy-six thousand eight hundred and forty.* What did our Lord say about the death and increase of the corn?"

"Except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit."

"Often think, my dear child, of His precious words. While the corn of wheat remains on the floor or in the sack, it continues as it was,—a single grain. In such circumstances, however long it may continue so, there is, there can be no increase. But let the corn of wheat be sown; then it vegetates, and it is as if all about the little germ died to sustain its life and its growth. Here there is a simple and beautiful image by which the Divine and ever-gracious Redeemer sets forth to us the necessity and results of His own mediatorial work. He would have been surrounded in His glory by the angels of heaven, but no one of human kind would have enjoyed its blessings; so far as man is concerned, Jesus would have abode alone, had He not come to our world to suffer and to die. But, because He became obedient unto death, even the death of the cross, countless millions of the human race will rise to heaven, to see Him as He is, and be like Him for ever and ever. But every one of the saved is the fruit of Christ's death; all, from the first to the last, will have washed their robes and made them white in the blood of the Lamb. Be it ours, then, to trust in Him with the whole heart; and as the corn which springs up always resembles the seed sown, to be more and more conformed to His image. So, my beloved child, shall we have a title to heaven, and be made meet to become partakers of the inheritance of the saints in light."

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WHO MAKETH THEE TO DIFFER?—Thou art pleased with the idea that thou dost differ from another. And who is that other with whom thou so complacently comparest thyself? Some very unworthy and degraded being. Why dost thou not take notice of the fact that there are others from whom thou differest, in a way not very much to thy credit? Why dost thou not note the striking contrast between thee and Elijah, with respect to faith?—between thee and John, with respect to love?—between thee and Paul, with respect to self-denial?—between thee and Nathanael, with respect to guile? If you condemn those who are below you, they who are above will condemn you. Leave, then, all this pride of supposed superiority, give God the glory of what gifts you have, and ask Him for a hundred-fold more.



## Poetry.

## THE BIRDLING.

A MOTHER'S THOUGHTS ON THE BIRTH  
OF HER CHILD.

ERE last year's moon had left the sky,  
A birdling sought my Indian nest;  
And folded, Oh how lovingly!  
Her tiny wings upon my breast.

From morn till evening's purple tinge  
In winsome helplessness she lies;  
Two rose leaves, with a silken fringe,  
Shut softly on her starry eyes.

There's not in Ind a lovelier bird;  
Broad earth owns not a happier nest;  
O God, Thou hast a fountain stirred,  
Whose waters never more shall rest.

This beautiful, mysterious thing;  
This seeming visitant from heaven;  
This bird with an immortal wing,  
To me, to me Thy hand has given.

The pulse first caught its tiny stroke,  
The blood its crimson hue, from mine:  
This life which I have dared invoke,  
Henceforth be parallel with Thine.

A silent awe is in my room;  
I tremble with delicious fear;  
The future with its light and gloom,  
Time and eternity, are here.

Doubts, hopes in eager tumult rise.  
Hear, O my God! one earnest prayer;  
Room for my bird in Paradise,  
And give her angel plumage there.

By MRS. JUDSON.

## A HAUNTED HOUSE.

It little matters if I see or hear  
Ghost people in these rooms;  
The dead, who seem for ever standing near,  
Too oft—too fondly, fill my thoughts, for  
fear

To shake when midnight glooms.

Beyond these walls there is a *present* time;  
But these still hold the past,  
As closely as the ivy arms that climb,  
Year after year, with constancy sublime,  
O'er ruins mould'ring fast.

The mirror here looks dim, as if the trace  
Of long-forgotten things  
Had spread soft shadows o'er its moveless  
face,

That watches still within a vacant place  
For those no season brings.

The garden, dusky with low-hanging  
trees,

Which fear no check but frost—  
Shelters shy birds, and whispers to the  
breeze,

And clothes with beauty all the waste  
one sees,

And ancient pathways lost.

It is the summer now—but summer weeps.

I hear the heavy drops  
Falling incessant, while the old man  
sleeps,

And Time—soft-footed—to the dark day  
creeps,

When all pulsation stops.

But now he wakens. When he speaks  
again,

'Tis of remembered days.—  
Hope found her promise slighted here, as  
vain.

She left the house to memory and pain,  
And Love that lives always.

By the Author of "*Morning Clouds*."

## Anecdotes and Aphorisms.

## THE MINISTER'S HARVEST-DAY.

DURING the great revival of religion in America, which took place under Mr. Whitfield, and others, distinguished for their piety and zeal at that period, Mr. Tennant was laboriously active, and much engaged to help forward the work; in the performance of which he met with

strong and powerful temptations. The following is from his own lips:—

On the evening preceding public worship he selected a subject for the discourse intended to be delivered, and made some progress in his preparations. In the morning he resumed the same subject, with an intention to extend his thoughts further on it; but was presently



assaulted with a temptation that the Bible was not of Divine authority, but the invention of man. He instantly endeavoured to repel the temptation by prayer, but his endeavours proved unavailing. The temptation continued, and fastened upon him with greater strength as the time advanced for public service. He lost all the thoughts which he had prepared on the preceding evening. He tried other subjects, but could get nothing for the people. The whole Book of God, under that distressing state of mind, was a sealed book to him; and to add to his affliction, he was "shut up in prayer:" a cloud, dark as that of Egypt, oppressed his mind.

Thus agonized in spirit, he proceeded to the church, where he found a large congregation assembled and waiting to hear the Word: and then he was more deeply distressed than ever; and especially for the dishonour which he feared would fall upon religion that day through him. He resolved, however, to attempt the service. He introduced it by singing a psalm, during which time his agitation increased to the highest degree. When the moment for prayer arrived, he arose, as one in the most painful and perilous situation, and, with arms extended to heaven, began with this exclamation, "Lord, have mercy upon me!" On the utterance of this petition, he was heard; the thick cloud instantly broke away, and light shone upon his soul. The result was a deep solemnity throughout the congregation; and the house, at the end of prayer, was a place of weeping. He delivered the subject of his evening meditations, which was brought to his full remembrance, with an overflowing abundance of other weighty and solemn matter. The Lord blessed his discourse, so that it proved the happy means of the conversion of thirty persons.

This day Mr. Tennant ever afterwards spoke of as "his harvest day."

#### SOMETHING MORE AWFUL THAN THE JUDGMENT.

A celebrated preacher of the 17th century, in a sermon to a crowded audience,

described the terrors of the last judgment with such eloquence, pathos, and force of action, that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judge himself had been present and was about to pass upon them their final sentence. In the height of this excitement, the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than anything he had yet brought before them. Silence being obtained, he, with an agitated countenance and solemn voice, addressed them thus: "In one quarter of an hour from this time, the emotions which you have just now exhibited will be stifled; the remembrance of the fearful truths which excited them will vanish; you will return to your carnal occupations or sinful pleasures with your usual avidity, and you will treat all you have heard 'as a tale that is told!'"

#### THE DUKE OF KENT.

The following anecdotes of the late Duke of Kent, the father of Queen Victoria, are worthy of record:—

His Royal Highness, during his illness, asked his physician if he was accustomed to pray? "Please your Royal Highness, I hope I say my prayers; but shall I bring a prayer-book?" "No," was the reply; "what I mean is, if you are accustomed to pray for yourself, you could pray for me in my present situation." The doctor then asked if he should call the Duchess. "Do," said the Prince. The Duchess came, and offered up a most affectionate prayer on behalf of her beloved husband.

On another occasion, when the Duke expressed some concern about the state of his soul in the prospect of death, his physician endeavoured to soothe his mind by referring to his high respectability and his honourable conduct in the distinguished situation in which Providence had placed him, when he stopped him short, saying, "No; remember if I am to be saved, it is not as a prince, but as a sinner."

When his Royal Highness felt that he



was approaching the termination of his earthly career, he desired the infant princess to be placed before him while he sat up in bed. In this position he offered a most affecting prayer over her, the last part of which was to this effect, if not in this very language, that, "If ever this child should be Queen of England, she might rule in the fear of God." Having uttered these words, he said, "Take the child away," and this was the last time he ever beheld her.

These particulars were communicated by the late Rev. Legh Richmond, chaplain to his Royal Highness, who had them from the medical gentleman himself, when they were travelling together to attend the funeral. They are deeply interesting, especially when we recollect the relation his Royal Highness bore to the beloved sovereign of these realms.

**TRUE PLEASURE.**—Heavenly pleasures satisfy, but never surfeit: earthly pleasures surfeit, but never satisfy.

**ORDINANCES.**—God has tied us to ordinances, but He has not tied himself to them.

**CHEERFULNESS.**—God is a Master who likes His servants to sing at their work.

**A HOLY LIFE.**—Thanksgiving is good: thanksgiving is better.

**OBEDIENCE.**—To obey is better than sacrifice: angels obey, but angels do not sacrifice.

**TEARS AND SORROWS.**—God has a book and a bottle for the tears of His saints: He notes whether they are for sorrows or for sins.

**DEPENDENCE UPON GOD ALONE.**—We cannot expect too little from man, nor too much from God.

**THE DISCONTENTED MAN.**—The proud man hath no God: the unpeaceable man hath no neighbour; but the discontented man hath not himself.

**THANKFULNESS.**—Gratitude is the best tenure: it gives the surest title to new mercies.

**THE NARROW SOUL.**—His soul was like the prison that we read of, strangely contrived to grow narrower day by day, till it crushed its unhappy victim between its walls.

**DOING EVIL.**—It is only a lamentable want of faith which can lead a Christian to do evil that good may come. God needs not our sin to work His own purposes.

**DISTRUST OF GOD.**—That thou despair-est of thyself and doubtest of thy power does not displease me; but this displeaseth me, that thou also despair-est of the power of God.

## Daniel the Prophet.\*

IN this volume we have a most valuable contribution toward the defence of the Bible against the attacks of modern unbelief. We hail the work with all the greater satisfaction that it comes from the pen of one from whom, on points both of doctrine and ecclesiastics, we have often very seriously differed. But these pages exhibit scarcely a trace of the religious system which has been so long identified with the name of Pusey.

\* "Daniel the Prophet." Nine Lectures delivered in the Divinity School of the University of Oxford. With copious Notes. By the Rev. E. B. Pusey, D.D. Third Thousand. London: Parker.

While replete throughout with the results of the richest scholarship, the tone of the work is eminently devout and Christian, and its sentiments thoroughly evangelical. We are glad of the indication thus afforded that, while his great contemporary and former coadjutor, Dr. Newman, has been driven to seek a resting place in the Church of Rome, Dr. Pusey has found his in the Divine inspiration and authority of the Word of God.

This volume is not a commentary on Daniel. "It consists of lectures," Dr. Pusey says, "which were planned as my contribution against that tide of scepticism which the publication of the



'Essays and Reviews' let loose upon the young and uninstructed." We cannot, within the short space we are permitted to occupy, give anything like a summary of these lectures. The reader of them will find that no argument which has been urged against the genuineness, authenticity, and inspiration of the book of Daniel, which possesses any weight, is left unanswered. With a learning equal to that of any of its assailants, and far superior to that of most of them, Dr. Pusey exposes the flimsy texture and utter inconclusiveness of the objections they have raised. The following are the points to which he has applied himself:—

"1. To show that even if, *per impossibile*, the book of Daniel had been written at the latest date at which these men venture to place it, there would still remain clear and unquestionable prophecies; 2. That those definite prophecies which were earlier fulfilled are not out of, but in harmony with the rest of the Old Testament; 3. That, even apart from the authority of our Lord, the history of the closing of the canon, as also the citation of Daniel in books prior to, or contemporary with Antiochus, establish the fact that the book was anterior to the date of Antiochus Epiphanes; and so, that those definite prophecies are, according to this external authority, not history related in the form of prophecy, but actual predictions of things then future. And then, I will answer every objection alleged against the book, whether as to matters of doctrine or history, which shall not have received its answer in the course of the other inquiries."—(P. 8.) Everything here promised is satisfactorily accomplished. We can only attempt, however, briefly to indicate that portion of the argument which is most likely to interest our readers.

The book of Daniel has long been the favourite battle-field of rationalism. So clear and definite, both as to the events foretold and as to the time of their accomplishment, are the predictions contained in it, and so remarkably have they been verified in history, that if the book be admitted to have been written at the

period usually assigned to it, the inference is undeniable—Daniel was divinely inspired! The dream of Nebuchadnezzar, for example, regarding "the great image whose brightness was excellent, and the form thereof terrible; the head of which was of fine gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet, part of iron and part of miry clay," and which was broken to pieces by the "stone cut out without hands," which "stone become a great mountain, and filled the whole earth;" and its interpretation by Daniel as foreshadowing the four successive monarchies, which should rule the world, and the kingdom of the God of heaven which should destroy and supersede them, seems to us, in these days, more like a poetic representation of the past, than a prophetic anticipation of the future. So with Daniel's own vision of the same monarchies under the form of "four great beasts, diverse one from another, coming up from the sea," and the kingdom of the Son of man which should succeed them. In a few brief strokes we have here given us a most graphic sketch of the great leading features of our world's history since the time of Daniel, which has been marvellously filled up. But other prophecies of Daniel are even more specific. In Chap. viii. the empire of Alexander the Great is portrayed, its division at his death into four kingdoms, and the rise of the Old Testament Antichrist, Antiochus Epiphanes, the "king of fierce countenance, and understanding dark sentences," who should "destroy the mighty and holy people," but should eventually himself "be broken without hand." All this reads so like what has actually occurred that, to admit it to have been written in Babylon in Medo-Persian days, is to admit that the Bible predicts events which no human sagacity could possibly have foreseen, but which yet have been realized in history. But, if so, the "Scripture is given by inspiration of God!" God did, indeed, "speak in times past to the fathers by the prophets, and hath, in these last days, spoken unto us by his Son!"



But here rationalism steps in with its assumptions, and tells us that prophecy, like miracle, is impossible; that God does not interfere in the working of His own creation; that He does not make any revelation to His creatures, but leaves them to the guidance of their own rational faculties; and that what we regard as predictions in the Bible, in so far as they agree with past events, were certainly not written till after those events had occurred. As for the visions recorded in the book of Daniel, it tells us that they were written not by the true Daniel in Babylon, but by some pseudo-Daniel, a pious and patriotic Jew, in the time of Antiochus Epiphanes. To sustain the minds of the Jewish people under their persecutions, and inspire them to a heroic defence of their liberties, he prepared the work, and sent it forth under the name of Daniel, whose reputation for wisdom and prophetic foresight stood high among his countrymen. Though perpetrated in an historical age, among a people of great mental activity, who guarded their sacred writings with jealous care, this pious fraud was successful! The Jews, without a tittle of evidence, adopted the belief that these forged prophecies, which no one had ever seen before, had yet been extant in their nation for nearly four hundred years, and formed part of their canonical writings, and this pseudo-Daniel escaped to the world of retribution without leaving behind him any trace that he had ever existed, or exciting in the minds either of his contemporaries or their descendants any suspicion that they had been deceived! It has been one of the feats of modern rationalism that it has detected and exposed the cheat!—After this, talk of the impossibility of miracles! Rationalism creates them for her votaries, who swallow them with the easiest credulity!

It is important to observe how much rationalism here finds itself constrained to concede. It admits, though only because it finds it incontrovertibly certain, that the book of Daniel was written at least as far back as the time of Antiochus Epiphanes, or about one hundred

and seventy years before Christ. Let us see, then, how this bears on the question of prophecy in Daniel.

Every one knows that, at the period defined, the Roman empire not only had no existence, but that not the least indication that it ever would exist was looming on the horizon of human observation. Rationalism, therefore, must find the four empires of Daniel between the time of Nebuchadnezzar and that of Antiochus Epiphanes. Now, on the hypothesis that we have here a pseudo-Daniel giving a narration of past events, with the intention of leading his countrymen to receive it as prophecy which had been written some hundreds of years before, and had been clearly and unmistakeably fulfilled, nothing should have been easier than to show the agreement of this narration with history. It cannot be supposed that this pseudo-Daniel would have set himself to defeat his own purpose by rendering his prophecy so obscure that an intelligent Jew would have been at a loss to understand it, and would have found insuperable difficulty in making out its fulfilment, unless, indeed, by splitting up one of the predicted empires into two, and thus making three into four. Yet this is precisely what modern rationalists find themselves compelled to do. As the Grecian empire—that of Alexander the Great—was that which existed immediately prior to the time of Antiochus Epiphanes, they are all agreed that it corresponds with Daniel's fourth beast—"the beast, dreadful and terrible and strong exceedingly," though they find themselves somewhat puzzled about its "nails of brass, its great iron teeth, and its ten horns." No wonder they are puzzled; for this description is certainly quite inapplicable to the Grecian empire, though answering well to that of Rome. But passing this, where are the three empires which preceded the Grecian? The Babylonian, of course, is the first. "Thou, O king, art this head of gold," Dan. ii. 38. Says one, "Nebuchadnezzar himself was the first empire; the weak descendants of his house were the second." In this case, the



Medo-Persian would be the third, and the Grecian the fourth. "Nay," says another, "the Babylonian empire, as a whole, was the first; we must make two of the Medo-Persian." In this case, the Babylonian was the first, the Median the second, the Persian the third, and the Grecian the fourth! "You are both in error," says another. "It is not the Babylonian, nor the Medo-Persian, but the Grecian empire that should be divided! The Babylonian was the first, the Medo-Persian the second, Alexander himself the third, and his successors the fourth!" "You are all wrong together," says Ewald. "The Babylonian and Medo-Persian and Grecian empires must be left in their integrity. We find a fourth by adding on the Assyrian at the beginning!" This, of course, contradicts the history, and makes the pseudo-Daniel contradict himself! But no matter, if thus it may but be made out that it is not prophecy but history which we have in the book of Daniel! If rationalism, however, be thus puzzled to expound what it assures us is history in the form of prophecy, what must have been the bewilderment of the pious Jew of those olden times, whom the pseudo-Daniel thus sought to stir up to deeds of patriotic valour?

Dr. Pusey admirably exposes the wretched shifts to which rationalism is driven by the exigencies of this hypothesis. There can be no doubt that, could it but have been maintained that this pseudo-Daniel did not live till some time after the commencement of the Christian era, rationalism would have said—"The fourth beast, the most grotesque and graphic of them all, was designed unquestionably to represent the Roman empire;" and it would have found conclusive evidence in the remarkable accordance of history with the prophecy, that it was not written till after the events had occurred!

We had intended to offer some observations on the kingdom of the Son of man which was to succeed the fourth empire. "I saw in the night visions, and, behold, one like the Son of man

came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14. This is a prediction of Christianity, of Christ ruling by his truth and grace among the nations of the earth. This kingdom has long been come. It exists even now in the midst of us. It is enlarging and strengthening itself as the ages roll on, and, in these days, is evidently advancing toward universal supremacy. Even infidelity itself must acknowledge, that the great principles which Christianity inculcates are destined to sway the world. How remarkable that this pseudo-Daniel, in the reign of Antiochus Epiphanes, should have been able to foresee and foretell, in this kingdom of the Son of man, what is so marvellously like the advancing reign of Christian truth and love!

We had intended also to have offered some remarks on the prophecy of the "seventy weeks," and the "three-score and two weeks, after which the Messiah was to be cut off, but not for himself, while the people of the prince that should come should destroy the city and the sanctuary," Dan. ix. 24—26. Rationalism admits that this prediction was written about two hundred years before Christ. History records its fulfilment within one hundred after Christ. Dr. Pusey's exposition of this passage is much more to our mind than that of the late Dr. Lee of Cambridge.

We wished also to have adverted to some points in which we feel constrained to differ from Dr. Pusey. We regret to find him disposed to maintain that the deluge was universal, covering the entire globe and overtopping even the Andes and the Himalayas, thus necessitating a new creation of plants and animals. There are portions of Isaiah's prophecies for the fulfilment of which he looks to the



future, but which, in our judgment, have been accomplished in the past.

But our space is filled; and these, along with other points, we must pass over. We take leave of this volume, then, again expressing the intense satisfaction with which we have perused it,

and the high honour and esteem in which we hold its author. We pray that his valuable life may be long spared, and hope that the Church may yet be favoured with many similar productions from his pen.

### Brief Notices of Books.

*The Fulness of the Blessing of the Gospel of Christ*; being a Series of Lectures on the Eighth Chapter of St. Paul's Epistle to the Romans. By the Rev. T. G. HORTON. (London: Jackson, Walford, & Hodder.)

The eighth chapter of the Epistle to the church at Rome is one of the most luxurious pastures provided by the good Shepherd for the nourishment and comfort of His flock. It is always contributing to the strength, consolation, and joy of the Church. The subject, therefore, of Mr. Horton's Lectures is happily chosen. The treatment of it is also suitable to its dignity and importance.

We have read these discourses with pleasure and advantage. They are plain and practical, and exert upon the mind a sanctifying power. We regret that an opinion should be expressed about the direct testimony of the Spirit to the believer's sonship, which seems to involve inconsistent statements. In one place we read,—"The witness of the Spirit stands at the beginning, and not at the end, of the series of graces and gifts, which begin in repentance and terminate in holiness of life. Let us not wait to work, to find out whether or not we are the children of God, but let us first be told that He hath, in His free and sovereign mercy, begotten us to Himself as such."—P. 140. Elsewhere this witness of the Spirit is described as "a distinct, vivid, direct, and preternatural impression, produced on the mind of the believer, whereby he is assured of his interest in Christ, and filial relation to the Father."—P. 150. "In its very nature it is self-authenticating."—P. 151. As we understand these passages, this witness belongs to all, and from the very commencement of their Christian life. But in another place it is said,—"This direct witness is not essential to our being the children of God. Many devout and true Christians do not enjoy it."—P. 145. We cannot reconcile these declarations. Moreover, such a "direct,

self-authenticating" testimony is not necessary to the assurance of sonship in any case. The joyful utterances of Merle D'Aubigné, of Mrs. Rogers, and of Dr. Leifchild, concerning their personal interest in Christ, do not require any such direct witness to account for them. "We know," says the Apostle John, "that we have passed from death unto life, because we love the brethren." The Apostle, from his consciousness of a Christian disposition, is assured of his filial relation unto God. That satisfied him, and that satisfies us. No doubt a fuller consideration of the subject will lead Mr. Horton to modify some of his statements, and thus give increasing value to a work that deserves the attention and favour of the Christian Church, as a means of spiritual edification.

Many a suffering one will find solace in the testimony, "Our afflictions are not for nought. They are the fruitful seeds of future glories. They are blessings in disguise. They are meant for good, and are productive of good. They are like the early processes of the garden, when the soil is broken up and weeded, in order that fair flowers may at length adorn it. They are the quarrying and the chiselling of the marble before the living statue can stand out in symmetrical proportions. They are the tuning of the instruments, without which no harmony can be secured in the ultimate concert. They are the medicine of our convalescence; the drudgery of our education; the spring-pruning of our vine-trees, without which we can never be healthy or happy, fit for heaven, or qualified to bring forth fruit whereby our Father may be glorified. Wherefore, O Christian, murmur not, and faint not in the day of adversity. Thou canst tread no path of hardship which Jesus hath not hallowed by His footsteps, and bend under no burden of care which He has not touched with His fingers, and drink of no cup of tears of which His sacred lips hath not pressed the margin."



*Inspiration: The Infallible Truth and Divine Authority of the Holy Scriptures.* By JAMES BANNERMAN, D.D. (Edinburgh: J. & J. Clark; London: Hamilton, Adams, & Co.)

This is an exceedingly valuable contribution to our theological literature. The subjects of Revelation and Inspiration are discussed with clearness, force, and sobriety. All theories professing to explain these supernatural operations are repudiated. They are received and treated as facts established by appropriate evidence. "By a Revelation, is meant objective truth, presented to the prophet in a supernatural manner by God." "By Inspiration, is meant the statement in the written page of Scripture, made with infallible accuracy through the supernatural operation of the Spirit, of the objective truth revealed by God for the purpose." The supernatural element does not suspend the natural in the sacred writers, but allows free scope for its exercise, consistent with the truthfulness of the record. The Divine authorship of the Bible ensures its infallible truth and its supreme authority; the human authorship occasions diversities of thought, arrangement, and expression. Psychological and critical objections to the plenary inspiration of the Bible are skilfully met, and the bearing of its twofold authorship upon its interpretation clearly pointed out. At a time when many loose opinions concerning the authority of the Scriptures exist, it is refreshing and assuring to read such a logical exposition of their claims.

*Meditations on Select Passages of Holy Scripture.* By the late Rev. JOSEPH THORPE MILNER. With a brief Memorial of the Author, by the Rev. GERVASE SMITH. (London: H. J. Tresidder.)

There is much that is peculiar about this volume. The materials were furnished by one who has completed his earthly career, but who was highly esteemed, as a Christian and a minister, by a large circle of friends. The preface contains a letter written by W. E. Gladstone, Esq., the present Chancellor of the Exchequer, to whom a copy of some of Mr. Milner's sermons had been presented, under very interesting circumstances. The book is appropriately dedicated to the Rev. W. Morley Punshon, and with him we have no doubt at all that "it will answer its author's end and fill many meditative hours with true thoughts of God."

*The Collected Writings of Edward Irving.* Vol. III. (London: Strahan.) This volume contains three series of sermons on "Prayer," "Praise," and "Social Religion," together with "Discourses on Public Occasions." Some of the latter we remember reading long ago with much interest and admiration. The former, we presume, have not been published before—the editor persisting in his reticence, merely telling us that they were preached in Hatton Garden in the years 1823-4. We are more and more struck with the Miltonic eloquence of Irving, and have no doubt that his writings will take one of the highest places in the theological literature of our age.

*Memoirs of the Life and Ministry of the Rev. Thomas Raffles, D.D.* Second Edition. (London: Jackson, Walford, & Hodder.)

We have great pleasure in directing the attention of our readers to this second and cheaper edition of the life of so eminent and faithful a servant of our Lord Jesus Christ. Although the price is so much reduced, the work is unabridged, and possesses an admirable portrait. We had expected ere this a similar edition of Dr. Leifchild's Memoirs.

*The Preacher's Portfolio; containing Two Hundred and Fifty Outlines of Sermons by European and American Preachers.* (London: Marlborough and Co.)

We think this volume may render very efficient service to lay preachers and evangelists. Some of the outlines are very copious and suggestive, while the textual index gives the book additional value.

*Heaven on Earth to Me; or, The Cross of Jesus.* By the Rev. DAVID THOMPSON. (London: J. Nisbet & Co.)

The relation of the Cross to sin and the Saviour—to heaven, earth, and hell—to life and death—to time and eternity—are presented in this book with simplicity and force. Its chapters will suggest to many, whether converted or unconverted, seasonable and refreshing thoughts.

*Shadows and Sunshine, and other Tales.*

By the Author of "Helen Dundas; or, the Pastor's Wife." (London: John F. Shaw & Co.)

An excellent book to place in the hands of young ladies leaving school, showing them that there is work for all to do, and that the happiness of life is mainly to be found in an intelligent Christian fulfilment of daily duty.



## Our Letter Box.

### RECOLLECTIONS OF OLDEN TIMES.

DEAR MR. EDITOR,—It is always interesting, and may sometimes be profitable, to go back in thought and feeling to the “beginnings” of things, and trace their gradual progress to the magnitude or perfection at which they may possibly have arrived. The beginning of a prosperous colony, the beginning of a powerful dynasty, the beginning of a renowned university, and even the beginning of a village school, are all objects of interest to minds which like to bring the past into connection with the present and the future.

I have been led into this train of reflection lately, from having amused my hours of sickness and consequent retirement from the usual avocations and engagements of daily life, by perusing some of the earlier volumes of the *EVANGELICAL MAGAZINE*, where the “Rise and Progress” of almost all our great benevolent and Christian Institutions have been faithfully handed down to us by the writers of those times.

I have thus felt myself again in connection with the worthies of a past age, and seem to have renewed my acquaintance with the Wilkes and the Eyres, the Hardcastles and the Townsends, the Burders and the Shrubsoles, &c., who led on the public mind to deeds of Christian beneficence and effort, which have now reached a magnitude far surpassing, no doubt, their most sanguine expectations.

Coming down in my readings to the years 1810 and 1811, I arrive at the beginning of the Congregational School,—an Institution originating in the warm and benevolent heart, and commended to public patronage by the eloquent pen, of John Townsend. It is a singular, though perhaps it may be thought a trifling coincidence, that at the time when I was thus reflecting on the origin of this Institution, the mournful intelligence should be conveyed to me of the decease of the Rev.

S. A. Davies, whose obituary appeared in your last number, who was the *first* boy admitted into the school, and who may thus be viewed as the representative boy of the 400 who have since then partaken of the benefits the Institution supplies.

Having been a member of its committee for upwards of thirty years, I may be supposed to know something of the blessings it has conferred upon a large number of our hard-working and ill-paid country pastors, many of whose sons have, in consequence of the education and moral training received in the school, risen to useful and important stations in the church and in the world. There are at present forty-three boys in the school; but the original number contemplated by its benevolent founders, and for which the committee has always made preparation, was fifty, and nothing but the want of adequate funds prevents them from admitting that number into the school.

In drawing these remarks to a close, I feel I ought to refer for a moment to the retirement of its late beloved secretary, the Rev. George Rose, who for upwards of thirty years was not only the secretary, but the friend of the school. His mantle has been taken up by a gentleman of a kindred spirit, the Rev. Josiah Viney, who has kindly complied with the wish of the committee, and has given the school the advantage of his wide and extensive influence.

Surely our country churches, for the benefit of whose pastors the school was principally intended, will come forward; and either by occasional collections, or by annual subscriptions, enable the committee, by the trifling addition of about £200 per annum to its present income, to fill up the school to the extent of its accommodation, and thus relieve the shoulders of fifty of our village pastors of a burthen they are ill able to bear.—I am, yours very truly, R. F. KITCHENER.

*Stoke Newington.*

## Diary of the Churches.

THE TRUSTEES of THE *EVANGELICAL MAGAZINE* are requested to meet at Radley's Hotel, Blackfriars-bridge, after the Missionary Sermon at Surrey Chapel, on Wednesday, May 10th. Dinner will be provided at two o'clock.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The next Annual Assembly will be held in the Weigh House Chapel, on Tuesday morning, the 9th of May, and by adjournment, in the same place on the following Friday. The Rev. DAVID THOMAS, B.A., of Bristol, Chairman of the Union, will preside. Dinner will be provided each day, for Ministers and Delegates from the Country, at the Bridge House Hotel.



March 7.—Kent Congregational Association. The spring meetings of this association took place on this and the following day at Rochester. The Revs. Dr. Hillier, A. B. Attenborough, W. Gill, D. G. Watt, J. R. Thomson, A. Bell, E. Balley, B. H. Klult, V. Ward, E. W. Shalders, and W. Bell, Esq., took part in the various engagements.

— Ware, Herts. A meeting was held to take leave of the Rev. Dr. Leask, the pastor of High-street Chapel, who has accepted the pastorate at Maberly Chapel, Balls Pond-road. A purse of £37 was presented to him, and a handsome tea-pot and stand to Mrs. Leask. The Revs. J. Vine, J. W. Walker, H. Maidment, W. Murray, R. H. Craig, W. Saunders, and Messrs. Hannum, McAll, and Croft (the two last attending as a deputation from Cheshunt College), took part in the proceedings.

March 12.—Bradford. College Chapel was re-opened after extensive repairs, when the Revs. W. Kingsland (the pastor) and J. P. Chown preached morning and evening. The cost has been £2,700. A meeting was held on the Wednesday (B. Harrison, Esq., J.P., in the chair) when the entire debt was removed.

March 14.—Bradford. The Rev. A. Russell, M.A., having resigned the pastorate of Lister Hills Church, a meeting was held to present him with a testimonial, consisting of a time-piece and silver cake basket, &c. The Rev. R. Cuthbertson presided.

March 17.—Islington Chapel. The re-opening of this place of worship was celebrated, the Rev. N. Hall, LL.B., preaching on the occasion. The Revs. A. Raleigh, D.D., and F. Tucker preached on the following Sunday.

— Luton, Bedfordshire. A meeting was held to remove a long standing debt of £300 on Union Chapel. J. Everett, Esq., presided; and the Rev. J. K. Stevenson (the pastor) and several friends addressed the audience. The object was happily accomplished.

March 21.—Southwark. Services were held in connexion with the settlement of the Rev. R. Seddon as pastor of the church in Deverill-street Chapel. The Revs. W. A. Essery, P. J. Turquand, G. Rose, Dr. Waddington, J. D. Kewer Williams, D. B. Morris, I. Doxsey, and other friends took part. The Rev. Dr. Vaughan preached on the following Sunday evening.

— Ringwood, Hants. The memorial stone of a new chapel was laid by T.

Coote, Esq. It is for the congregation worshipping hitherto in the Lower Meeting-house. The Revs. S. Knell, W. M. Paull, T. Adkins, J. Fletcher, J. Dunlop (the pastor), W. Bassett, T. Grant, Messrs. Aldridge and Rumsey took part in the engagements connected with the ceremonial.

March 21.—Peterborough. The new building in Priestgate was opened for divine worship. The Revs. P. Strutt, T. Lloyd, T. W. Aveling, N. Hall, LL.B., D. Robertson, Messrs. S. Morley, W. Vergette, and J. T. Brown engaged in the various services on the occasion.

March 22.—Hull and East Riding Congregational Association. The spring meetings of this Union took place in Fish-street Chapel, the Revs. W. White, J. Sibree, R. A. Redford, LL.B., A. Dickinson, J. Wishart, E. Jukes, W. Irving, Esq., and other gentlemen conducting the business of the session.

— Colyton, Devon. The Rev. M. Biggs was recognised pastor of the church in this town. The Revs. E. H. Jones, J. Hoxley, R. C. Hutchings, J. E. Guenett, R. Penman, and J. Le Blond conducted the services held on the occasion.

March 28.—Apprenticeship Society. The half-yearly general meeting of this "society for assisting to apprentice the children of Dissenting Ministers" took place at the Congregational Library, Finsbury, when twelve candidates were elected to the benefit of the institution. The Rev. G. Smith, D.D., took the chair; and the Revs. W. Tyler, J. Spong, J. Teall, I. V. Mummery, F.R.A.S., P. Bunnell, Esq., and others conducted the business of the day.

March 29.—Bowling, Bradford.—The new chapel in Essex-street was opened for divine worship, the Revs. G. W. Conder and W. Thomas preaching on the occasion. W. E. Glyde, Esq., presided at the afternoon meeting; and the Revs. Dr. Fraser, Dr. Campbell, J. P. Chown, Mr. Byles, and other gentlemen spoke. The cost of the building has been about £3,000.

— Stretford, near Manchester. A meeting was held for the presentation of testimonials from the church in this place to the Rev. J. Simson, who is retiring from the pastorate. Sir J. Watts took the chair, and Mr. Baker, the senior deacon, presented an address to the retiring pastor. Mr. Wilson then handed to him a purse of £250 in the name of the church and congregation. The Sunday scholars presented a time-



piece through Mr. Adams, the superintendent.

March 30.—Carrickfergus. A meeting was held to take leave of the Rev. D. Fletcher on his removal to another sphere of labour, when a purse of sovereigns was presented to him in the name of the church.

— Congregational Pastors' Insurance Aid Society. The eleventh anniversary of this society was held at the Congregational Library, J. Churchill, Esq., in the chair. The Revs. T. James, J. Shedlock, J. H. Wilson, with J. Carter, T. E. Parson, and B. R. Thomson, Esqs., took part in the engagements.

April 3.—West Riding Congregational Union. The forty-fifth anniversary of the West Riding Home Missionary Society, and the annual meeting of the West Riding Union, were held at Wakefield. The Revs. J. P. Gledstone, H. Gavin, J. A. Savage, W. Kingsland, Dr. Campbell, R. Bowman, Dr. Falding, W. Roberts, D. Loxton, Mr. E. Butler, and others conducted the usual business and devotional exercises.

April 4.—London Congregational Association. A conference of ministers and deacons was held in Park Chapel School-room, Camden Town (S. Morley, Esq., in the chair) to consider about the formation of a Western District Association. The Revs. J. H. Wilson, J. C. Galloway, M.A., J. Guthrie, M.A., J. T. Russell, J. C. Harrison, J. Macgregor, J. W. Goucher, with J. Alexander, J. J. Knight, and J. Townley, Esqs., took part in the discussions.

— Crediton. The new chapel in Broad-street was opened for public worship, the Rev. Dr. G. Smith preaching on the occasion. In the afternoon, the Rev. W. Snell (the pastor) read a statement of the history of the church. The cost of the erection is £1,600.

— Congregational Union of Scotland. The fifty-third annual meeting of this association was held in Dee-street Chapel, Aberdeen. The Rev. J. M. Jarvie presided; and the Revs. J. Miller, J. Duncan, G. D. Cullen, Dr. Spence, E. R. Conder, J. Forbes, Messrs. McLaren, Matthews, and other gentlemen conducted the usual business and devotional exercises.

April 5.—Lancashire Congregational Union. The fifty-eighth anniversary meetings were held in Manchester on this and the following day. The Revs. J. G. Rogers, B.A., Dr. Parker, T. Green, M.A., R. M. Davies, J. A. Macfayden, M.A., T. Davies, J. Gwyther,

F. Shillito, G. W. Conder, H. W. Parkinson, Professor Newth, J. Sidebottom, and A. Howarth, Esqs., with many other friends, taking part in the business.

April 6.—Finchley. The new chapel at North End was opened for divine worship, the Revs. N. Hall and T. Binney preaching on the occasion. The cost is nearly £4,000, the whole of which has been defrayed.

— Surrey Mission Society. The sixty-eighth annual meeting of this Union was held at the Metropolitan Tabernacle. J. Churchill, Esq., presided, and the Rev. R. Ashton read the report. The Revs. J. Hart, D. Jones, J. W. Richardson, and others spoke. The Rev. C. H. Spurgeon preached the sermon.

April 11.—Congregational Board. The annual meeting of this fellowship was held at the Congregational Library, Finsbury, when the Revs. S. McAll and J. S. Pearsall were elected chairman and deputy-chairman for the ensuing year. The Revs. R. Ashton and I. Vale Mummery were re-elected secretaries.

— The Three Denominations. The annual meeting of the general body of the Three Denominations was held at the Congregational Library, Finsbury, when the Rev. W. Brock, D.D., was elected secretary for the ensuing three years.

— Braintree. The ordination of the Rev. A. Goodrich, of Hackney College, as successor to the Rev. J. Carter took place. The Revs. J. Dewsnap, S. Ransom, T. B. Sainsbury, C. Dukes, M.A., S. McAll, and T. Craig conducted the service. The Rev. G. Wilkinson preached in the evening, the Rev. S. Clarkson taking the devotional exercises.

— Norfolk Association. The annual meetings of this Union were held in Norwich. The Revs. J. H. Wilson, J. Alexander, J. Hallett, W. Griffith, W. Williams, E. B. Hickman, P. Colborne, and S. Morley, Esq., conducted the usual business.

April 12.—English Congregational Chapel Building Society. A conference in connexion with this society was held at Bristol, J. Crossley, Esq., in the chair. The Revs. J. C. Galloway, W. Roberts, H. J. Roper, S. Hebditch, D. Thomas, J. Gunn, S. Luke, J. Glendenning, Messrs. Finch, Brown, Wills, Godwin, and others took part in the discussions.

— Plaistow Union Church. A meeting was held to welcome the Rev. J. Foster (late of Rayleigh) to the



pastorate, the Rev. J. Curwen having, through increasing labours consequent upon his connexion with the Tonic Sol-fa movement, been compelled to resign that charge. Dr. Cook presided; and the Revs. J. Kennedy, T. Hayward, G. W. Fishbourne, J. Curwen, A. S. Richardson, and J. Smedmore addressed the friends present.

April 14.—Tottington, Lancashire. The corner stone of a new chapel was laid by S. Knowles, Esq. The Revs. Mr. Carter, W. Roseman, W. Roaf, J. H. Ouston, with Messrs. Beswick, Hadfield, and other friends addressed the audience.

— Bicester. Services in connexion with the settlement of the Rev. W. H. Dickinson were held, when the Revs. D. Martin, J. Smith, R. Fletcher, J. Richards, J. Willcox, and Mr. J. Elstone engaged in the various exercises.

— Knutsford, Cheshire. The corner stone of a new chapel was laid by Sir J. Watts. The Rev. G. W. Conder delivered an inaugural address. A large number of ministers and friends met together on the occasion.

April 17.—Ashton-under-Lyne. A meeting of gentlemen connected with the executive committees of various societies met at the Waterloo Hotel, Manchester, to take leave of the Rev. J. G. Rogers, B.A. W. Armitage, Esq., occupied the chair. The Rev. J. Kelly, in the name of the ministerial brethren, presented Mr. Rogers with eighty handsome volumes of books; and H. Lee, Esq., on behalf of the laymen, presented a writing-table and time-piece. A large number of ministers and friends were present.

— Whaddon, Bucks. The foundation stone of a new chapel was laid by Mr. J. L. French. At the meeting

subsequently held, the Revs. J. Slye, W. Burgess, W. Butcher, and S. Rae delivered addresses.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

The Rev. T. Lawson, of Bacup, has accepted an invitation to the pastorate of the church, West Hartlepool, Durham.

The Rev. B. Waugh, of Airedale College, that of the church, Newbury, Berks.

The Rev. J. Farren, of Hackney College, the co-pastorship, in conjunction with the Rev. G. Rose, of the church, Jamaica-row, Bermondsey.

The Rev. G. Thompson, of Rotherham College, that of Castle-street church, Dundee.

The Rev. T. Drew, of Bitton, near Bristol, that of the church, Shepton Mallet.

The Rev. E. Baker, of Spring Hill College, that of the church, South Shields.

The Rev. R. McAll, of Doncaster, that of the church in Belgrave Chapel, Leeds.

The Rev. P. Barker, M.A., LL.B., formerly principal of Mill Hill School, that of the church, Queen-street Chapel, Chester.

The Rev. L. D. Bevan, B.A., of New College, that of assistant-pastor, with the Rev. T. Binney, of the King's Weigh House Chapel.

### RESIGNATIONS.

The Rev. J. Stuchberry, B.A., has resigned the pastorate of the church at Tiverton.

The Rev. G. Nettleship that of the church, Clutton, near Bristol.

CHILDREN OF CHRISTIAN PARENTS.—In accordance with arrangements made by the committee of the Evangelical Alliance, meetings were held in London, and in many parts of England and of the world, on Wednesday, April 5th, for the purpose of offering prayer on behalf of the children of Christian parents. The London meetings were held, as last year, in the Freemasons' Hall. The morning meeting was largely attended, and was presided over by Captain Trotter, who read several requests for special supplications, and some letters of thanksgiving for answers received to prayers offered last year. The Rev. T. James and the Rev. Mr. Harvard having offered prayer, the Rev. W. Brock delivered an address on the Conversion of Children. Mr. Cheetham, M.P., presided at the evening meeting, and after the Rev. G. Rogers had opened with prayer, read and commented upon one of the Psalms. Captain Trotter again read a great number of notes asking for special prayers for various persons, including the children of the Royal Family, and the wife and daughter of Mr. Cobden. The Rev. J. Howard Hinton then engaged in prayer, after which an address on Education for Heaven was delivered by the Rev. Aubrey Price, Chaplain of the Lock Hospital, Paddington. Mr. Robert Baxter then offered prayer, and the benediction having been pronounced, the meeting closed.



THE  
**Missionary Magazine**  
AND  
**CHRONICLE.**

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**ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.**

**SEVENTY-FIRST GENERAL MEETING.**

**MONDAY, MAY 8TH.**

*Morning, Seven o'clock.*—PRAYER MEETING at the MISSION HOUSE, BLOMFIELD STREET, specially to implore the Divine Blessing on the several Services of the Anniversary.

*Afternoon.*—A Meeting of Delegates will be held at the Mission House, Blomfield Street, at *Three o'clock*, to which the attendance of Directors, both Town and Country, is respectfully invited.

*Evening.*—Weigh House Chapel, the Rev. T. W. DAVIDS, of Colchester, will preach to the Juvenile Friends of the Society. Service to begin at *Seven o'clock*.

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**TUESDAY, MAY 9TH.**

*Evening, Guildford Street Welsh Chapel, Southwark.*—Rev. WILLIAM EDWARDS, of Aberdare, to preach in the Welsh language. Service to commence at *Seven o'clock*.

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**WEDNESDAY, MAY 10TH.**

*Morning, Surrey Chapel.*—Rev. W. L. ALEXANDER, D.D., of Edinburgh, to preach. Service to commence at *half-past Ten o'clock*.

*Evening, Tabernacle.*—Rev. RICHARD ROBERTS, of the City Road Chapel, to preach. Service to commence at *half-past Six o'clock*.

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**THURSDAY, MAY 11TH.**

*Morning.*—The ANNUAL MEETING of the Society will be held at EXETER HALL. The Chair to be taken *precisely at Ten o'clock*, by

The Hon. ARTHUR KINNAIRD, M.P., Treasurer of the Society.

*Evening.*—THE ANNUAL JUVENILE MEETING will be held at the POULTRY CHAPEL. The Chair will be taken at *Six o'clock*, by

The Rev. T. W. AVELING.

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Admission to Exeter Hall will be by TICKETS, for the *Platform*, the *Central Seats*, and the *Raised Seats* respectively. The *Platform* will be appropriated to the Directors, to the Speakers, and to Ministerial Members of the Society.



A Committee for the delivery of Tickets will attend at the Mission House, Blomfield Street, Finsbury, from Twelve o'clock till Three, on Friday 5th, Saturday 6th, Monday 8th, Tuesday 9th, and Wednesday 10th of May.

Ministers will be supplied with Tickets for themselves and Friends, on furnishing a list of those who are entitled to them.

### FRIDAY, MAY 12TH.

*Evening.*—The Ordinance of the Lord's Supper will be administered to *Stated Communicants* of Christian Churches who produce Tickets from their respective Ministers, at the following Places of Worship:—

*To Preside.*

CRAVEN HILL CHAPEL . . . . .	Rev. JAMES STRATTEN.
WYCLIFFE CHAPEL . . . . .	Rev. J. S. WARDLAW, M.A.]
CRAVEN CHAPEL . . . . .	Rev. JOHN KELLY.
FALCON-SQUARE CHAPEL . . . . .	Rev. Dr. A. M. BROWN.
UNION CHAPEL, ISLINGTON . . . . .	Rev. Dr. RALEIGH.
KINGSLAND CHAPEL . . . . .	Rev. C. DUKES, M.A.
HANOVER CHAPEL, PECKHAM . . . . .	Rev. W. CUTHBERTSON.
TREVOR CHAPEL, BROMPTON . . . . .	Rev. JAMES PARSONS.
LEWISHAM HIGH-ROAD CHAPEL . . . . .	Rev. Dr. PARKER.
PARK CHAPEL, CAMDEN TOWN . . . . .	Rev. THOMAS JONES.]
HOXTON ACADEMY CHAPEL . . . . .	Rev. G. L. HERMAN.

*'Services to begin at Seven o'clock.*

### ARRANGEMENTS FOR SERMONS TO BE PREACHED ON LORD'S DAY, MAY 14TH.

PLACE.	MORNING.	EVENING.
ABNEY CHAPEL . . . . .	Rev. E. H. JONES.	Rev. J. KELLY.
ADELPHI CH., Hackney-road . . . . .	„ A. A. RAMSAY.	„ W. K. LEA.
ALBANY-ROAD CHAPEL . . . . .	„ J. DE K. WILLIAMS.	„ J. DE K. WILLIAMS.
ANERLEY . . . . .	„ J. BRIGGS.	„ J. BRIGGS.
BARBICAN CHAPEL . . . . .	„ T. T. WATERMAN.	„ J. BOYLE.
BAYSWATER, Craven-hill Ch. . . . .	„ A. McMILLAN.	„ C. WILSON, M.A.
BEDFORD CHAPEL . . . . .	„ T. JONES.	„ E. H. JONES.
BETHNAL-GREEN . . . . .	„ W. E. COUSINS.	„ D. HEWITT.
BETHNAL-GREEN, Park Chpl. . . . .	„ I. V. MUMMERY.	„ Prof. HOPPUS, F.R.S.
BISHOPSGATE CHAPEL . . . . .	„ Dr. A. M. BROWN.	„ G. B. JOHNSON.
BLACKHEATH . . . . .	„ J. G. MIALI.	„ R. BRUCE, M.A.
BRENTFORD, Boston-road Ch. . . . .	„ W. D. CORKEN.	„ W. D. CORKEN.
BRENTFORD, Albany Chapel . . . . .	„ JAMES SIBREE.	„ JAMES SIBREE.
BRIGHTON, Union Chapel. . . . .	„ R. V. PRYCE, M.A.	„ R. V. PRYCE, M.A.
BROMLEY . . . . .	„ J. KENNEDY, M.A.	„ E. BOLTON.
BUCKINGHAM CHAPEL . . . . .	„ W. H. JELLIE.	„ J. C. BEADLE.
CAMBERWELL NEW-ROAD . . . . .	„ W. H. HILL.	„ THOMAS MANN.
CITY-ROAD CHAPEL . . . . .	„ A. THOMSON, M.A.	„ A. HANNAY.
CLAPHAM . . . . .	„ J. G. ROGERS, B.A.	„ J. G. ROGERS, B.A.
CLAPTON . . . . .	„ Dr. PARKER.	„ Dr. PARKER.
CLAPTON, Pembury Chapel . . . . .	„ W. K. LEA.	„ H. TARRANT.
CLAREMONT CHAPEL . . . . .	„ H. W. PARKINSON.	„ H. W. PARKINSON.
CLAYLANDS CHAPEL . . . . .	„ C. CLEMANCE, M.A.	„ J. BARKER, LL.B.



PLACE.	MORNING.	EVENING.
Craven Chapel . . . .	Rev. R. D. WILSON.	Rev. R. D. WILSON.
CROYDON, George-street Ch.	" U. R. THOMAS.	" H. T. ROBJOHNS.
CROYDON, Trinity Chapel . .	" H. T. ROBJOHNS.	" U. R. THOMAS.
DEPTFORD . . . . .	" JNO. PULLING.	" T. T. WATERMAN.
DORKING . . . . .	" W. HARBUTT.	" W. HARBUTT.
DULWICH, West Park-road Chapel . . . . .	" J. H. BUDDEN.	" G. HALL, B.A.
EBENEZER CHAPEL, Shadwell . .	" J. BOWREY.	" J. KEY.
ECCLESTON CHAPEL . . . .	" J. B. FIGGIS, B.A.	" SAMUEL LUKE.
EGHAM . . . . .	" J. S. WARDLAW, M.A.	" J. S. WARDLAW, M.A.
ELTHAM . . . . .	" T. KENNERLEY.	" T. KENNERLEY.
ENFIELD . . . . .	" T. MANN.	" F. BECKLEY.
ENFIELD, Old Indpt. Chapel*	" J. MACGOWAN.	" J. MACGOWAN.
ERITH . . . . .	" S. MARCH.	" S. MARCH.
FALCON-SQUARE CHAPEL . . .	" T. W. DAVIDS.	" J. BARTLETT.
FETTER-LANE CHAPEL . . . .	" J. SEWELL.	" W. ROSE.
FINCHLEY . . . . .	" R. SKINNER.	" G. L. HERMAN.
FINCHLEY COMMON . . . .	" THOMAS HILL.	" THOMAS HILL.
FINSBURY CHAPEL . . . .	" A. MCAUSLANE.	" A. MCAUSLANE.
FOREST GATE . . . . .	" B. PRICE.	" B. PRICE.
GRAVESEND . . . . .	" WILLIAM GILL.	" WILLIAM GILL.
GREENWICH, Maize-hill Ch. . .	" W. YOUNG.	" J. KENNEDY, M.A.
GREENWICH-ROAD CHAPEL . .	" W. H. EDWARDS.	" W. H. EDWARDS.
HACKNEY, St. Thomas's-sq. . .	" W. KIRKUS, LL.B.	" W. KIRKUS, LL.B.
HACKNEY, Old Gravel Pits . .	" J. DAVIES.	" A. MCMILLAN.
HAMMERSMITH, Broadway . .	" H. GEE.	" R. MACBETH.
HAMPSTEAD ROAD, Tolmers- square Chapel . . . . .	" G. STEWART.	" G. PRITCHARD.
HARE COURT Ch., Canonbury . .	" Dr. RALEIGH.	" SAMUEL MARTIN.
HARLEY-STREET CHAPEL . . .	" W. BEVAN.	" J. G. MIALL.
HAVERSTOCK CHAPEL . . . .	" Dr. TIDMAN.	" Dr. BROWN.
HENDON . . . . .	" T. FISON.	" T. FISON.
HENLEY-ON-THAMES . . . .	" L. H. BYRNES, B.A.	" L. H. BYRNES, B.A.
HIGHGATE . . . . .	" G. L. HERMAN.	" R. SKINNER.
HOLLOWAY . . . . .	" J. M. WILKS.	" J. M. WILKS.
HORBURY CHAPEL . . . . .	" J. ROGERS.	" W. ROBERTS.
HORNSEY PARK CHAPEL . . . .	" S. HEBDITCH.	" R. G. MILNE, M.A.
HOXTON ACADEMY CHAPEL . .	" S. LUKE.	" J. ROWLAND.
ISLINGTON CHAPEL . . . .	" T. B. HART.	" T. B. HART.
ISLINGTON, Union Chapel . .	" S. MARTIN.	" J. PARSONS.
ISLINGTON, Offord-road Ch. . .	" J. MACGOWAN.	" J. HALLETT.
ISLINGTON, Barnsbury Ch. . .	" A. H. NEW.	" E. H. DELF.
ISLINGTON, Arundel-sq. Ch. . .	" J. HALLETT.	" J. SAMSON.
JAMAICA ROW CHAPEL . . . .	" GEORGE ROSE.	" A. H. NEW.
KENNINGTON, Carlisle Chapel . .	" T. STEPHENSON.	" T. STEPHENSON.
KENSINGTON . . . . .	" R. BALGARNIE.	" R. BALGARNIE.
KENTISH TOWN . . . . .	" G. B. JOHNSON.	" J. FLEMING.
KINGSLAND . . . . .	" D. HEWITT.	" T. AVELING.
KINGSTON . . . . .	" P. COLBORNE.	" P. COLBORNE.
LEWISHAM, Union Chapel . . .	" D. G. WATT.	" D. G. WATT, M.A.
LEWISHAM HIGH-ROAD . . . .	" W. CUTHBERTSON.	" T. W. DAVIDS.
MABERLEY CHAPEL . . . . .	" Dr. LEASK.	" Dr. LEASK.
MARLBOROUGH CHAPEL . . . .	" R. BRUCE, M.A.	" W. A. ESSERY.
MILE END NEW TOWN . . . .	" W. TYLER.	" R. BEST.
MILE END-ROAD CHAPEL . . .	" R. BEST.	" J. CHEW.
MILE END, Latimer Chapel . .	" H. HOOPER.	" H. HOOPER.



PLACB.	MORNING.	EVENING.
MILL HILL . . . . .	Rev. F. S. TURNER, B.A.	Rev. F. S. TURNER, B.A.
MIDDLETON-ROAD CHAPEL . . . . .	„ C. DUKES, M.A.	„ GEORGE GILL.
MITCHAM . . . . .	„ G. GOGERLY.	„ G. GOGERLY.
NEW COLLEGE CHAPEL . . . . .	„ H. CHRISTOPHERSON	„ N. HALL, LL.B.
NEW COURT CHAPEL . . . . .	„ J. YONGE.	„ J. YONGE.
NEW NORTH-ROAD CHAPEL . . . . .	„ R. G. MILNE, M.A.	„ S. HEBDITCH.
NORWOOD . . . . .	„ G. HALL, B.A.	„ J. H. BUDDEN.
NORWOOD, UPPER . . . . .	„ R. LEWIS.	„ R. LEWIS.
ORANGE-STREET CHAPEL . . . . .	„ G. PRITCHARD.	„ J. H. HITCHENS.
PADDINGTON CHAPEL . . . . .	„ G. D. MACGREGOR.	„ G. D. MACGREGOR.
PARK CHAPEL, Camden Town . . . . .	„ C. WILSON, M.A.	„ A. THOMSON, M.A.
PECKHAM, Clifton Chapel . . . . .	„ D. NIMMO.	„ D. NIMMO.
PECKHAM, Hanover Chapel . . . . .	„ J. SAMSON.	„ A. M. HENDERSON.
PECKHAM RYE CHAPEL . . . . .	„ H. OLLARD.	„ G. SHAWCROSS.
PENTONVILLE ROAD CHAPEL . . . . .	„ J. KEY.	„ J. B. FIGGIS, B.A.
PLAISTOW . . . . .	„ J. FOSTER.	„ J. FOSTER.
POPULAR, Trinity Chapel . . . . .	„ Dr. SMITH.	„ Dr. SMITH.
RICHMOND . . . . .	„ H. J. BEVIS.	„ H. J. BEVIS.
ROBERT-STREET CHAPEL . . . . .	„ G. W. CLAPHAM.	„ J. ROGERS.
ROMFORD . . . . .	„ A. HAMPSON.	„ A. HAMPSON.
SOUTHGATE-ROAD CHAPEL . . . . .	„ R. M. DAVIES.	„ W. CROSBIE, LL.B.
SOUTHWARK CONG. CH. . . . .	„ Dr. WADDINGTON.	„ Dr. WADDINGTON.
ST. MARY CRAY . . . . .	„ W. CAMPBELL.	„ W. CAMPBELL.
ST. JOHN'S WOOD CHAPEL . . . . .	„ J. ROWLAND.	„ C. DUKES, M.A.
ST. JOHN'S WOOD, Greville Place Chapel . . . . .	„ T. GASQUOINE.	„ J. SEWELL.
STEPNEY . . . . .	„ E. H. DELF.	„ JNO. KENNEDY, M.A.
STOCKWELL . . . . .	„ Dr. THOMAS.	„ H. OLLARD.
STOKE NEWINGTON, Milton- road Chapel . . . . .	„ F. BECKLEY.	„ T. GASQUOINE.
STRATFORD . . . . .	„ W. MCOWAN.	„ W. MCOWAN.
SURBITON . . . . .	„ J. WILLIAMS.	„ J. WILLIAMS.
SUTHERLAND CHAPEL . . . . .	„ W. ROSE.	„ G. STEWART.
SUTTON . . . . .	„ R. C. PRITCHETT.	„ R. C. PRITCHETT.
SYDENHAM . . . . .	„ J. O. WHITEHOUSE.	„ J. O. WHITEHOUSE.
TABERNACLE . . . . .	„ W. GRIGSBY.	„ W. E. COUSINS.
TONBRIDGE CHAPEL . . . . .	„ J. KILSBY JONES.	„ J. KILSBY JONES.
TOOTING . . . . .	„ J. GWYTHYER.	„ J. GWYTHYER.
TOTTENHAM COURT-ROAD . . . . .	„ A. M. HENDERSON.	„ T. W. BOULDING.
TOTTERIDGE . . . . .	„ S. T. WILLIAMS.	„ S. T. WILLIAMS.
UNION CHAPEL, Brixton-hill . . . . .	„ J. BARKER, LL.B.	„ C. CLEMANCE, M.A.
UNION CHAPEL, Horselydown . . . . .	„ J. FRAME.	„ HENRY GEE.
WALTHAMSTOW . . . . .	„ W. CROSBIE, LL.B.	„ R. M. DAVIES.
WANDSWORTH . . . . .	„ J. C. BEADLE.	„ G. W. CLAPHAM.
WEIGH HOUSE CHAPEL . . . . .	„ LL. B. BEVAN, B.A.*	„ T. BINNEY.†
WELL-STREET CHAPEL . . . . .	„ H. B. INGRAM.	„ W. H. HILL.
WEST BROMPTON . . . . .	„ R. DAVEY.	„ R. DAVEY.
WESTMINSTER CHAPEL . . . . .	„ JOHN KELLY.	„ Dr. RALEIGH.
WHITEFIELD CHAPEL . . . . .	„ W. CHARLESWORTH	„ J. F. GANNAWAY.
WOOD GREEN . . . . .	„ W. M. LENNOX.	„ W. M. LENNOX.
WOOLWICH, Rectory-place Ch. . . . .	„ GEORGE GILL.	„ G. MARTIN.
WYCLIFFE CHAPEL . . . . .	„ D. MARTIN.	„ W. CUTHBERTSON.
YORK-ROAD CHAPEL . . . . .	„ H. TARRANT.	„ J. MACGOWAN.

\* Assistant minister elect.

† Life of St. Paul, eleventh lecture: Athens—Arcopagus and the Synagogue.



## MISSIONARY CONTRIBUTIONS.

From March, 1865.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

W. R. .... (D.) 900 0 0	Mr. Peachey ..... 3 8 0	Mr. Groves ..... 0 10 6	Master Swainsbury 0 9 9
J. Hoppe, Esq. (D.) 25 0 0	Miss Peachey ..... 0 10 0	Mrs. King ..... 0 10 0	Master Standerwick 0 5 6
J. Large, Esq., for the Native Teachers	Miss Skeay ..... 0 10 6	Mrs. Lankester ..... 0 10 0	Sums under 5s. .... 2 2 6
Richard Baxter & John Owen ..... 20 0 0	Rev. A. Tidman, D.D. 5 0 0	Mrs. Lanthois ..... 0 5 0	For the New Ship... 30 3 11
Mr. J. Morison ..... 20 0 0	Mr. Wheldon ..... 1 0 0	Mrs. Leaver ..... 1 0 0	Exs. 4s.; 54d. 6s. 5d.
J. Hinchliff, Esq. .... 5 0 0	Sums under 10s. .... 1 10 0	Mr. Leeming ..... 1 0 0	
Galatians vi. 10 ..... 4 4 0	Of the above, Collected by—	Mr. E. H. Mannering 1 1 0	Sunday School.
Family Sabbath Store ..... 3 5 0	Miss Mullens ..... 11 14 6	Miss Meech ..... 1 1 0	Per Mr. G. F. Leeming.
Economy ..... 3 0 0	Miss Peachey ..... 10 15 6	Mr. Soutter ..... 1 0 0	General ..... 21 15 2
J. J. R. .... 2 16 0	Collected by Miss Mullens, for Native Boarding School, Bhowanipore, ..... 7 8 6	Miss Stillwell ..... 0 10 0	For the New Ship... 32 17 1
J. E. Dunt, Esq., for Widows' Fund ... 2 0 0	Miss Mullens, from Mr. Biden, for Harriet Norwood, in ditto ..... 5 0 0	Mr. S. Turner ..... 1 1 0	44d. 12s. 3d.
A Friend ..... 0 10 0	Miss Mullens, for Mrs. Mather's School, Mirzapore ..... 1 15 0	Ditto, for Native Boy ..... 2 10 0	Total ..... 252 14 10
M. Z. Redmayne ... 0 5 0	Ditto, for New Ship Collection ..... 1 3 6	Mr. Walker ..... 0 10 0	
For the Hospital at Madagascar.	For Widows' Fund	Mr. Wells ..... 0 10 0	Buckingham Chapel, Pimlico.
Collected by—		Mrs. J. W. Whiter 0 10 6	Rev. W. H. Jellie.
Miss Stone ..... 1 2 6	Bethnal Green.		Collections in May 5 9 10
Mrs. Burn ..... 1 2 0	Rev. W. Dorling.		For Widows' Fund 2 1 2
Mrs. Harrison (D.) 2 2 0	Ladies' Auxiliary Society.		Sunday School ..... 5 10 0
For Mr. Pearse's Chapel.	Miss Coombs, Treas.		For the New Ship... 30d. 8s. 5d.
Miss Lizzie Pearse 0 16 0	Miss Hanson, Secretary.		
Miss J. and F. Harrison ..... 1 0 0	Collected by Miss Coombs.		Camberwell.
67. 3s.	Mr. Martin ..... 1 0 6		Auxiliary Society.
Abney Chapel, Stoke Newington.	Mrs. Clements ..... 0 10 0		Rev. J. Pillans, President.
Rev. J. Jefferson.	Miss Coombs ..... 0 10 0		Miss Edwards, Treasurer.
May Sermons ..... 15 16 0	Mrs. Poole ..... 0 8 0		Miss Buxton, Secretary.
For Widows' Fund 11 0 0	R. M. Dormer ..... 0 4 0		Mr. Allport ..... 2 2 0
Contributions ..... 59 7 6	Miss Moy (the late) 0 4 0		Mrs. Allport ..... 2 1 0
52d. 8s. 6d.	J. M. A. C. .... 0 4 8		Mrs. D. H. Allport... 1 0 0
Albany Chapel, Albany Road, Camberwell.	Collected by Mrs. Bohling.		Misses Allport ..... 0 15 0
Rev. J. de Kewer Williams.	Mr. Bohling ..... 0 6 0		Miss E. K. Allport... 1 1 0
May Collection ..... 5 0 0	Mr. Hutly ..... 0 4 4		Mrs. Beattie ..... 1 0 0
For the Ship ..... 24 11 0	Mr. Byles ..... 0 5 0		Mr. Bunn ..... 1 1 0
Collected by Miss Laura James ..... 4 0 8	Mrs. Rohling ..... 0 8 0		Mr. Travers Buxton 10 0 0
Sunday School ..... 2 10 5	Miss King ..... 0 2 6		
Miss Fry's Boxes ..... 0 14 0	Collected by Miss J. Byles.		(D.) 50 0 0
Miss L. James's Box 0 11 6	Miss Byles ..... 0 10 6		Miss Buxton ..... 3 0 0
16d. 4s. 6d.	Mr. Miller ..... 0 10 0		Mrs. Cockrell ..... 0 10 0
Albion Presbyterian Church.	Collected by Miss Hanson.		Mr. Collins ..... 2 1 0
Mrs. Scott, Escher (D.) 5 0 0	Rev. W. Dorling ..... 0 10 0		Misses Collins ..... 0 10 0
Mrs. Scott, do. (A.) 1 1 0	Mr. Clements ..... 0 10 0		Miss Cox ..... 0 10 6
Mr. Smith ..... 1 0 9	Mrs. Millar ..... 0 10 0		Miss Crompton ..... 1 0 0
Mrs. Smith ..... 1 0 0	Mrs. Stallebrass ..... 0 10 0		Mr. Cruikshank ..... 1 11 6
Miss A. H. Smith, Missionary Box ... 1 6 0	Mrs. Scoules ..... 0 8 0		Mr. Joseph Curling 1 1 0
91. 7s.	Miss Austlin ..... 0 4 0		Miss Darke ..... 0 10 0
Arundel Square Chapel.	Miss Roberts ..... 0 4 4		Mr. Dixie ..... 1 1 0
Rev. T. Lessey.	Miss Hanson ..... 0 4 4		Mrs. Dixie ..... 1 1 0
Sunday School for New Ship ..... 9 15 6	Collected by Mrs. Mains.		Miss Dixie ..... 0 10 6
Barbican Chapel.	Mr. Johns ..... 0 4 4		Mrs. Dykes ..... 1 1 0
Rev. J. Boyle.	Mrs. Young ..... 0 4 0		Mrs. S. S. Dykes ..... 2 2 0
Mr. Peachey, Treasurer.	Mrs. Mains ..... 0 4 4		Misses Edwards ..... 15 10 0
Rev. J. Boyle ..... 1 1 0	Sunday School, for School at Cud-dapah ..... 15 0 0		Mr. Edwards ..... 25 0 0
Mrs. Broome ..... 1 0 0	May Sermons ..... 10 8 0		Mr. H. Edwards ..... 3 3 0
Mr. F. Broome ..... 0 10 0	For Widows' Fund 3 10 0		Mrs. Edward Edwards ..... 1 1 0
Miss E. Barker (1854-5) ..... 1 0 0	For the Ship ..... 19 11 4		Miss Caroline Edwards ..... 1 1 0
Mr. Croad ..... 0 10 0	57d. 14s. 4d.		Miss Ellis ..... 0 10 0
Mrs. Davison ..... 1 1 0	Bishopsgate Chapel.		Mrs. Ferguson ..... 2 0 0
Miss Davison ..... 0 10 0	Rev. E. Mannering.		Miss Fletcher ..... 1 1 0
Mrs. Hough ..... 0 10 0	Mrs. Mannering, Treasurer.		Mrs. Forbes ..... 1 1 0
Ditto, for Widows and Orphans ..... 0 2 8	Miss Stillwell and Miss Lankester, Secretaries.		Mr. and Mrs. Keen — Kirchner ..... 1 1 0
Mrs. Lowe ..... 1 0 0	Subscribers.		Mrs. Lloyd ..... 1 1 0
Mr. Mestayer ..... 1 0 0	Rev. E. Mannering 1 1 0		Mr. Henry Lloyd ..... 2 2 0
Mr. Mullens ..... 1 1 0	Mr. Ardley ..... 1 1 0		Mrs. Henry Lloyd ..... 1 1 0
Miss Mullens ..... 0 10 0	Mrs. Bradley ..... 1 1 0		Mr. Edward Lloyd 0 10 6
Mr. C. Mullens ..... 0 19 0	Misses Davison ..... 1 1 0		Mrs. Maasdyk ..... 0 10 0
Mr. S. Mullens ..... 0 10 6	Mr. Donnison ..... 0 5 0		Mrs. Marshall ..... 0 10 0
	Mrs. Farrington ..... 0 10 0		Mr. C. P. Mason ..... 1 1 0
	Mr. Garwood ..... 0 10 0		Mr. L. More ..... 1 0 0
			Mr. D. W. Nell ..... 2 2 0
			Mrs. Newling ..... 0 10 0
			Mrs. Pearce ..... 0 10 0
			Rev. J. Pillans ..... 1 1 0
			Mrs. Potter ..... 1 1 0
			Miss Relfe ..... 0 10 0
			Mr. Small ..... 1 1 0
			Miss S. A. Smith ..... 2 2 0
			Miss Thornley ..... 1 1 0
			Mr. Vetch ..... 0 10 0
			Mr. Wade ..... 1 0 0
			Miss M. Webb ..... 2 0 0
			Miss E. Webb ..... 0 10 0
			Rev. C. Williams ... 1 1 0



Mrs. Williams..... 0 10 6  
Mr. Woodham..... 1 1 0  
Sums under 10s..... 4 10 6

## Donations.

Marion Dykes, Dying Gift of (aged 3 years)..... 23 0 0  
Mrs. H. Watson's Missionary Box..... 0 1 7  
By Magazines..... 0 1 10  
For Widows' Fund..... 23 10 0

## For Madras School.

Miss E. R. Allport..... 3 8 0  
Mrs. D. S. Dykes and Miss Buxton..... 5 0 0  
Misses Edwards..... 4 4 0

## Juvenile Missionary Society.

For Support of Hannah Green Vepery, Madras..... 3 8 0  
Ditto John Green, Peleton, South Africa..... 3 8 0  
Do. Native Teacher in Nagercoil, Travancore..... 10 10 0  
Additional..... 2 2 0  
For the Ship..... 35 10 7  
Exs. 7s. 8d., & 27s. 6d.

## Clapham.

## Auxiliary Society.

## C. Curling, Esq., Treasurer.

Mrs. Adam..... 1 0 0  
Mr. J. Adam..... 1 1 0  
The Misses Adam..... 2 0 0  
Mrs. Allwright..... 0 10 0  
Mr. Andrea..... 1 1 0  
Miss Brewster..... 3 0 0  
Mrs. Biggs..... 0 10 0  
Mr. Bunsted..... 1 1 0  
Mr. J. C. Bumsted..... 1 1 0  
Mr. D. A. Bumsted..... 1 1 0  
Miss A. Bumsted..... 0 10 6  
Miss J. T. Bumsted..... 0 10 6  
Rev. J. Bunter..... 1 1 0  
Mrs. Bunter..... 1 1 0  
Mrs. Caldecott..... 1 1 0  
Mr. Churchill..... 2 0 0  
Mrs. Colman..... 0 10 0  
Dr. Cooper..... 1 1 0  
Mr. Charles Curling..... 10 10 0  
C. D..... 0 10 0  
Mr. S. Dalton..... 0 10 0  
Mrs. S. Dalton..... 0 10 0  
Mrs. Deven..... 1 0 0  
Mr. Edgar..... 10 10 0  
Mrs. Edgar..... 0 10 0  
Mr. Evill..... 1 1 0  
Miss Farley..... 0 10 0  
Mrs. Fentiman..... 0 10 0  
Mrs. Joshua Field..... 10 0 0  
Mrs. Field..... 0 10 0  
Miss George..... 3 3 0  
Mr. Gibson..... 0 10 0  
Mrs. T. H. Gladstone..... 0 10 0  
Mr. Gregory..... 0 10 0  
Miss Halland..... 1 1 0  
Miss H. Halland..... 1 1 0  
Mrs. Hamilton..... 1 0 0  
Mr. & Mrs. Hands..... 2 0 0  
Mr. T. A. Hankey..... 5 5 0  
Mr. M. C. Hardy..... 1 1 0  
Miss Henshaw..... 6 10 0  
Mr. H. Hill..... 2 2 0  
Mr. Jacques..... 0 10 0  
Mr. and Mrs. Lance..... 1 1 0  
Mr. Lane..... 1 1 0  
Mr. Long's Pups..... 0 11 9  
Miss Luking..... 0 10 0  
Mrs. J. G. Marshall..... 5 5 0  
Mrs. Matthews..... 1 0 0  
Mrs. W. Miller..... 1 1 0  
Mr. & Mrs. Nicholson..... 1 1 0  
Miss Neighbour..... 0 10 0  
Mrs. Perry..... 0 10 0  
Mrs. Phillips..... 0 10 0  
Mrs. T. G. Pocock..... 0 10 0  
Mr. Ebenezer Pocock..... 0 10 0  
Mrs. Ebenz. Pocock..... 0 10 0  
Mrs. Porter..... 1 1 0  
Mrs. Puckle..... 1 1 0  
Mrs. Puckle (D.)..... 3 1 4  
Mrs. Reddell..... 0 10 0  
Mrs. T. A. Rose..... 0 10 0  
Mr. Sanders..... 0 10 0  
Mrs. Saunders..... 0 10 0  
Mrs. Schofield..... 1 0 0  
Mr. Sewell..... 1 1 0

Mr. Southgate..... 1 1 0  
Mrs. Southgate..... 1 1 0  
Miss Southgate..... 0 10 0  
Mrs. Sturt..... 1 1 0  
Mr. Thickbroom..... 0 10 0  
Mr. Turner..... 0 10 0  
Mrs. Turner..... 0 10 0  
Mrs. Charles Wallis..... 1 1 0  
Mr. J. Kemp Welch..... 10 10 0  
Mrs. J. Kemp Welch..... 1 0 0  
Miss Kemp Welch..... 1 0 0  
Mr. G. F. White..... 10 10 0  
Mrs. G. F. White..... 1 1 0  
Mr. Williams..... 1 0 0  
Mr. Wilkins..... 1 0 0  
Mrs. S. Wilson..... 0 10 0  
Miss Wright..... 2 2 0  
Mr. and Mrs. Alexander Young..... 5 5 0  
Mrs. Thomas Young..... 0 10 0  
Missionary Box..... 2 9 0  
Sums under 10s..... 5 7 10

## Special, for China.

## Collected by Miss E. Field.

Mrs. Adam..... 0 10 0  
Mr. Adam..... 1 1 0  
The Misses Adam..... 1 0 0  
Mr. Charles Curling..... 2 2 0  
Mr. Clark..... 0 10 0  
Mrs. Joshua Field..... 1 1 0  
Mrs. Field..... 0 10 0  
Mr. J. H. Field..... 0 10 0  
Miss George..... 1 1 0  
Mrs. T. H. Gladstone..... 0 10 0  
Mr. M. C. Hardy..... 0 10 0  
Miss Milne..... 1 1 0  
Mr. Sewell..... 0 10 0  
Miss Sewell..... 0 10 0  
Sums under 10s..... 3 4 6  
Missionary Boxes..... 3 3 1  
Sunday Schools, for the Clapham Common School at Cuddapah..... 6 9 10  
For the Ship..... 24 5 8  
Annual Sermons..... 30 10 9  
22s. 18s. 9d.

Value of Box, by Ladies' Working Society, for Mrs. Corboid, Madras 30 1 0

## Clapton.

## Rev. H. J. Gamble.

May Sermons..... 84 5 0  
For Widows' Fund..... 40 0 0  
W. H. Ropes, Esq., and Family, for Native Children at Salem..... 18 0 0  
Ladies' Auxiliary.

## Mrs. H. Bateman, Treas.

Collected by Misses Cross, Gamble, Atkins, and Alice Marten.

Mr. Atkins..... 1 1 0  
Mrs. Atkins..... 0 10 0  
Mr. Allbrook..... 0 10 0  
Mrs. Allbrook..... 0 10 0  
Miss Allbrook..... 0 10 0  
Mr. Ansten..... 1 1 0  
Mrs. Baker..... 1 1 0  
Mrs. Barnes..... 0 10 0  
Mrs. Bateman..... 1 1 0  
Mrs. Bell..... 1 1 0  
Mr. Brodie (3 yrs.)..... 0 10 0  
Mrs. Burrows..... 0 10 0  
Mrs. Crook..... 0 10 0  
Mr. Cross..... 1 0 0  
Miss Cross..... 0 10 0  
Mrs. Cocksedge..... 0 10 0  
Mr. Henry Clark..... 1 1 0  
Miss Collins..... 3 3 0  
Miss Evelyn, for Madagascar..... 1 7 0  
Mr. Foley..... 0 10 0  
Mrs. Frost..... 0 10 0  
Mr. Fairbairns..... 1 1 0  
Rev. H. J. Gamble..... 1 1 0  
Mr. Gibbs & Family..... 2 10 0  
Mrs. Grosvenor..... 0 10 0  
Mrs. Hawes..... 1 1 0  
Mr. Hubbard..... 1 1 0  
Miss Hunt..... 0 10 0  
Mr. Kelday..... 1 1 0  
Mr. Ladd..... 0 10 0  
Mrs. Little..... 0 10 0  
Mr. Marten..... 1 1 0  
Mrs. Marten..... 1 1 0

Miss Marten..... 0 10 0  
Mr. J. Morley..... 5 5 0  
Mrs. J. Morley..... 2 2 0  
Miss Morley..... 0 10 0  
Mr. Nay..... 1 1 0  
Mrs. Patrick..... 2 2 0  
Mrs. Priestley..... 1 1 0  
Mrs. Richmond..... 1 1 0  
Mr. Rutherford..... 1 1 0  
Mr. Rogers..... 1 1 0  
Mrs. Roberts..... 0 10 0  
Mrs. Sapsworth..... 1 1 0  
Mrs. Saunders..... 1 1 0  
Mrs. Satow..... 1 1 0  
Mrs. Scales..... 1 1 0  
Mrs. Spiers..... 0 10 0  
Miss Trigg..... 0 10 0  
Mr. Turner..... 1 1 0  
Mr. Walton..... 1 1 0  
Mrs. Walker..... 1 1 0  
Smaller Sums..... 3 2 10

58l. 4s. 4d.

## Juvenile Association.

## Miss E. Sapsworth, Treas.

## Miss A. Morley, Secretary.

## Collected by—

Mr. W. G. Austen..... 1 12 6  
Mr. Barnes..... 3 10 0  
Miss Hogwood..... 1 0 8  
Miss Nay..... 8 7 0  
Miss Paterson..... 4 11 0  
Miss Rogers..... 1 13 9

## Boxes.

Sunday Schools..... 13 7 2  
Sunday Schools, for the New Missionary Ship..... 20 0 0  
The Family of Mr. Albrook..... 3 6 1  
Master A. Basse..... 1 13 0  
Children of Mr. Hopwood..... 0 7 0  
Mrs. G. Marten..... 1 6 7  
50l. 14s. 7d.

## To be thus appropriated:—

Native Boy Samuel Clapton..... 6 0 0  
Native Girl Loupie..... 4 0 0  
For New Ship..... 20 0 0  
General..... 29 14 7  
59 14 7

Total..... 200 3 11

## Claremont Chapel.

## Rev. A. M. Henderson.

## Mr. Stephings, Treasurer.

## Mr. T. S. Adeney, Secretary.

## May Sermons..... 27 14 0

## Coll. by Miss Henderson.

Rev. A. M. Henderson 1 1 0  
Mr. Dechey..... 1 1 0  
S. Saddington, Junr., Esq..... 3 3 0  
F. W. Stephens, Esq..... 1 1 0  
Thos. Stephings, Esq..... 1 1 0  
X. Y. Z..... 0 12 6

## Collected by Miss A. Owen.

Mrs. Balleny..... 1 1 0  
Mr. G. Prev..... 1 0 0  
Mr. G. Betjeman..... 1 0 0  
Mr. Owen..... 1 0 0  
Miss M. Brass..... 0 10 0  
Mrs. Squire..... 0 10 0  
Sums under 10s..... 0 11 1

## Collected by Miss Salmon.

Mr. Hall..... 1 1 0  
Mr. Pitman..... 1 1 0  
Mr. Snelgar..... 1 1 0  
Mrs. Barnes..... 0 10 0  
Sums under 10s..... 1 7 2

## Collected by Mrs. Kimball.

Mr. H..... 1 4 0  
Mr. Carryer..... 0 10 0  
Mrs. Baker..... 0 10 0  
S., per Mrs. Barnes..... 0 10 0  
Mr. T. S. Adeney..... 0 10 0  
Mrs. Thomas..... 0 7 6  
Donation..... 6 10 0

## Collected by Miss Hill.

Mr. Hill..... 2 0 0  
F. Turner, Esq..... 0 10 6  
Sums under 10s..... 1 8 0

## Collected by Mr. Lomas.

Mr. W. Blankley..... 0 10 0  
Mr. F. Blankley..... 0 10 0  
Mrs. Combs..... 0 10 0  
Mr. Lee..... 0 10 0  
Mr. J. Drew..... 0 10 0  
Sums under 10s..... 1 10 7

## Collected by Mrs. Porter.

Mrs. Porter..... 0 12 6  
Sums under 10s..... 0 18 10  
Denmark Terrace Sunday School..... 8 2 6

## For Widows' Fund 10 18 0

## For New Ship..... 72 8 5

## Sunday School.

## Per Mr. W. Blankley.

## Girls' School..... 13 12 0

## Boys' ditto..... 7 1 4

## Exs. 11s. 6d.; 17l. 12s. 11d.

## Coverdale Chapel.

## Rev. E. Price.

## May Sermons..... 6 5 0

## Collected by Mrs. Keith.

Mr. Black..... 1 1 0  
Mr. J. Walls..... 1 1 0  
Mr. Keith..... 0 10 0  
Mrs. Keith..... 0 10 0  
Mrs. Hawkins..... 0 4 6

## Boxes.

Miss Jones..... 0 2 6  
Miss Allen..... 0 4 0  
Sunday School..... 4 17 0  
14l. 15s.

## Craven Chapel.

## Rev. R. D. Wilson.

## Ladies Auxiliary.

## Mrs. Clapp, Treasurer.

## Miss A. S. Burn, Secretary.

## Collected by—

Mrs. Bonthron..... 5 18 0  
Miss J. Burn..... 9 2 6  
Miss A. S. Burn..... 8 16 6  
Mrs. Clapp..... 16 3 0  
Mrs. Cutting..... 5 0 0  
Miss James..... 4 0 0  
Miss Hanks..... 4 3 6  
Miss Maudie..... 1 9 4  
Mrs. Freeth's Missionary Box..... 0 15 1  
For the Native Teacher John Craven..... 15 0 0  
Sermons in May..... 48 10 9  
For Widows' Fund..... 20 0 0

## Juvenile Branch.

## Miss Hope, Treasurer.

## Miss Barnes, Secretary.

## Collected by—

Miss Barnes..... 0 16 2  
Miss Payne..... 0 14 0  
Miss H. Hanks..... 0 13 0  
Miss Reading..... 1 1 0  
Miss Paterson..... 0 5 0  
Miss June McDermod..... 0 5 0  
Missionary Box..... 0 3 6  
Sunday School Boxes..... 25 2 5  
For the New Ship..... 0 15 0  
Young's Men's Branch..... 12 9 0  
11l. 7s. 10d.

## Craven Hill Chapel.

## Rev. A. McMillan.

## T. S. Fisher, Esq., Treas.

## May Sermons..... 31 14 1

## Subscriptions.

## N. B. E. Baillie, Esq. 1 0 0

## Mr. Baldock..... 1 1 0

## Miss Brown..... 3 0 0



Miss E. Brown ..	3	0	0
Mr. R. Burr ..	1	1	0
Major Darrock ..	1	1	0
Mr. Fisher ..	1	1	0
Mrs. Frost ..	0	10	0
Mrs. McMillan's			
Children ..	1	0	0
E. Potts, Esq. ....	1	1	0
Mr. W. Saul ..	1	1	0
Mr. R. Todd ..	0	10	6

## Collected by—

Mrs. Atkins ..	0	12	0
Miss Bankstone ..	2	5	0
Miss Carter ..	0	10	6
Mrs. Foulser ..	0	6	2
Mrs. Frost ..	0	6	2
Mrs. Gutteridge ..	0	15	0
Master Gutteridge	0	6	8
Miss Jones ..	1	3	0
Miss Maitland ..	0	11	2
Miss E. Matthews ..	0	7	6
Miss Morant ..	2	2	7
Mothers' Monday			
Meeting ..	1	16	10
Miss E. Short ..	0	5	9
Miss Steam ..	0	9	0
Miss Tidcomb ..	0	5	2
Miss Todd ..	0	7	5
Mrs. Watson ..	1	4	0
Mrs. Wood ..	2	4	0
Mrs. Wren ..	0	8	6
Small Amounts ..	0	5	6
For Widows' Fund	14	13	0
Sunday School ..	18	14	10
For New Ship ..	46	0	0
1427. 17s. 11d.			

## Eccleston Chapel.

Rev. J. S. Pearsall.

C. E. Smith, Esq., Treas.

Miss A. Devenish, Sec.

Annual Collections	24	16	6
P. Bedford, Esq. ....	1	0	0
J. Bradley, Esq. ....	1	0	0
Mr. J. Burgess ..	0	10	0
Miss Florence			
Burgess's Box ..	0	2	1
Miss Cartner ..	0	2	0
Middle, Castel ..	0	5	0
Mr. Cooper ..	0	10	0
Miss Devenish ..	2	0	0
Miss A. Devenish			
A Friend ..	0	6	0
G. F. Downing, Esq. ....	1	1	0
Mr. Fleming ..	1	0	0
Mrs. Gibbs ..	0	6	0
Mr. Grimes ..	0	5	0
Friends ..	0	10	0
Mrs. Giles's Box ..	0	7	3
Mrs. Harwood ..	0	2	6
J. Howell, Esq. ....	5	0	0
Mrs. Jeffery ..	0	10	0
Mrs. C. Jones ..	0	10	0
Mrs. Kenrick ..	0	5	0
Mr. Lee ..	0	11	6
Mr. Liberty ..	0	10	0
Mrs. Lucas ..	0	5	0
Miss Martin ..	0	3	0
Mr. Martin ..	0	5	0
Mrs. Mast ..	0	5	0
Mrs. Marshall ..	0	10	0
Mrs. Mogie ..	0	10	0
Miss Newman ..	0	2	6
Mr. Nichols ..	0	5	0
W. Owt, Esq. ....	0	10	0
Miss Palmer's Box ..	0	7	0
Rev. J. S. Pearsall			
Miss E. R. Pearsall			
Mrs. Perry ..	0	2	6
H. Piper, Esq. ....	1	0	0
Mrs. Pocock ..	3	3	0
Miss Pocock's Box ..	1	17	0
Mr. Shayce ..	0	5	0
Miss Simpson's Box ..	0	12	1
C. E. Smith, Esq. ....	20	0	0
W. S. Smith, Esq. ....	20	0	0
B. W. Smith, Esq. ....	20	0	0
Ditto, for Widows'			
Fund ..	5	0	0
J. T. Smith, Esq. ....	1	1	0
Mrs. Stamp ..	0	10	6
Ditto, Box ..	0	16	0
Mr. Stamp ..	0	5	0

Mrs. Stanford ..	0	2	0
J. Sargent's Box ..	0	18	10
Mr. Vian ..	0	10	0
Mr. Wallace ..	1	0	0
Mr. Waugh ..	1	0	0
Mrs. Witford ..	0	5	0
Miss Murrell's Box ..	0	12	6
Sunday School ..	23	5	2
Do., for New Ship ..	28	10	2
For Widows' Fund	10	9	6

## Female Bible Class.

Mr. Arnum ..	0	10	6
Mrs. Arnum ..	1	1	0

## Boxes.

Eliza Woollard ..	0	7	8
Mrs. Smith ..	0	7	4
Mrs. Windmill ..	0	8	2

## Young Men's Society.

Mr. Aubourg ..	0	1	0
Mr. Bensley ..	0	2	0
Mr. H. Bennett ..	0	5	0
Mr. H. Burgess ..	0	2	6
A Friend, per do. ....	0	2	6
Mr. G. Dolly ..	0	5	0
Mr. Elliott ..	0	6	0
Mr. Foot ..	0	1	0
Mr. Garwood ..	0	10	0
Mr. Grimes ..	0	2	0
Mrs. Hesson ..	0	2	0
Mr. W. M. Keeley ..	0	2	6
Mr. Lance ..	0	6	0

Collected by Mr.			
Milne ..	0	2	0
Mr. J. S. Pearsall	0	5	0
Mr. H. M. Pearsall	0	5	0
Mr. J. Price ..	0	2	0
B. W. Smith, Esq. ....	1	1	0
Mr. Weare ..	0	10	0
1977. 12s. 3d.			

## Falcon Square Chapel.

Rev. J. S. Hall.

Mr. W. Bullock, Treasurer.

Mr. C. Goodyear, Sec.

Collected by Miss Bennett.

Mr. Medwin ..	5	0	0
Miss Bennett ..	3	0	0
Thos. Bennett, Esq. ....	1	10	0
Mrs. Gray ..	3	0	0
Mr. Bullock ..	5	0	0
Mrs. & Miss Bullock ..	2	0	0
Mrs. Gorbell ..	1	1	0
Mrs. Blomfield ..	1	1	0

Coll. by Misses Garnham.

Mr. Brooks ..	2	2	0
Mr. C. Goodyear ..	1	1	0
Mr. Goodyear ..	0	10	0
Mrs., Miss, and			
Mastr. Garnham ..	1	10	0
Mr. Thompson ..	0	10	0
Mr. Thorpe ..	0	10	0
Mr. Gooding ..	0	10	0
Mr. Green ..	0	10	0
Mr. Beard ..	0	10	0
Mr. Blest ..	0	10	0
Mr. Eke ..	0	10	0
Mrs. Fley ..	0	10	0
Mrs. Allen ..	0	10	0
Mr. Pybus ..	0	10	0
Mr. Peake ..	0	10	0
Mr. Harris ..	0	10	0
Mrs. Cross ..	0	10	0
Mr. Jas. Garnham ..	0	6	0
Mrs. Ingram ..	0	5	0
Smaller Sums ..	0	15	6

Collected by Miss Carroll.

Mr. E. G. Welsh ..	1	0	0
Mr. Matthews ..	0	5	0
Smaller Sums ..	0	13	0
Collected by Mr. Bullock.			
Mr. and Mrs. Phil-			
lipson ..	5	0	0
Dr. Mann ..	2	2	0
Mr. Gorbell ..	2	0	0
Mr. J. L. Smith ..	1	0	0
Mrs. Blomfield ..	1	1	0
Mr. Atkins ..	0	10	6
Mr. Holden ..	0	10	6

Collected by Miss Pollard.			
Mr. W. Smith ..	1	0	0
Mr. Richardson ..	0	10	0
Mr. Willis ..	0	10	0
Mr. Josiah Pollard ..	0	10	0
Mrs. Hedgman ..	0	6	0
Mrs. Rich ..	0	5	0

The Teachers and  
Children of Silver  
Street Sunday  
School, per Mr.  
Eke .. 5 0 0

## Boxes.

Miss Barnard ..	0	17	0
Mr. Mather ..	0	4	6
Mrs. Lloyd ..	0	3	0
Mrs. Lake ..	0	1	6

May Sermons .. 15 0 0  
For Widows' Fund .. 5 5 0  
787. 9s.

## Fetter Lane Welsh Chapel.

Per Mr. Davies .. 3 8 8

## Hanover Chapel, Peckham.

Rev. R. W. Betts.

May Sermons .. 22 0 5  
For Widows' Fund .. 10 0 0

## Ladies' Branch.

Mrs. Betts, Treasurer.  
Miss Reid, Secretary.

## Subscribers.

Mrs. Baylis (the late) ..	1	0	0
Mrs. Barrett ..	0	10	6
Mrs. Betts ..	1	0	0
Mrs. Bridges ..	0	10	0
Mrs. Bromley ..	0	10	0
Mrs. Broomhall ..	1	0	0
Mrs. & Miss Brooks ..	0	11	0
Mrs. Burgess ..	0	10	6
Mrs. Collett ..	0	10	6
Mrs. Dare ..	1	1	0
Mrs. Fairhead ..	0	10	0
Mr. Field ..	0	10	0
Mrs. Green ..	0	10	0
Miss Grove ..	0	10	0
Mr. & Mrs. Haws ..	2	0	0
Mrs. Hammond ..	1	0	0
Mrs. Hewlett ..	1	1	0
Mrs. A. Holton ..	1	1	0
Mrs. Wm. Jones ..	1	1	0
Mrs. Lancaster ..	0	10	0
Mr. Mous ..	1	1	0
Mrs. A. Marshall ..	0	10	0
Mrs. Nutting ..	0	10	6
Mr. G. Nutting ..	0	10	6
Mr. T. C. Price ..	0	10	0
Mr. J. T. Read ..	1	1	0
Mrs. J. T. Read ..	0	10	6
Miss Reid ..	2	0	0
Mrs. & Miss Stokes ..	0	11	0
Mrs. H. W. Smithers ..	0	10	0
Mrs. Wild ..	1	1	0
Mr. R. Viney ..	0	10	0
Miss Wood ..	0	10	0
Mrs. Waterman ..	0	10	0
Subscriptions under			
10s. ..	6	15	0
For Native Teacher			
John Reid ..	3	15	0
Exs. 5s. ; 367. 7s.			

## Male Branch.

Mr. Hammond, Treasurer.

Mr. Marshall, Secretary.

For Madras School.

J. Broomhall, Esq. 10 0 0

Miss Broomhall's

Box .. 0 6 0

Mr. E. B. Broomhall 0 10 6

## Juvenile Society.

Rev. R. W. Betts, President.

Miss Haws, Treasurer.

Miss Rider, Secretary.

Collected by—

The Misses E. and

A. Haws .. 0 12 0

The Misses Dix

and Haws .. 1 5 8

The Misses A. Read  
and Hammond. 0 6 6  
The Misses Rider  
and Prince .. 0 18 5

## Boxes.

Elizabeth Ayris .. 0 3 9

Miss Betts .. 0 1 6

Misses J. and S.

Bennett .. 0 4 10

The Young Ladies

at Mrs. Collett's 1 1 2

Master Collins .. 0 6 8

Miss Dix .. 0 5 6

Sophia Eastman .. 0 2 10

Lydia German .. 0 3 9

A Little Offering

from the Young

Ladies at Miss

Groves's .. 0 2 9

Miss E. Hammond 0 6 1

Miss and Master

Harvey .. 1 3 8

Miss Ellen Haws .. 0 10 8

Miss Moules .. 0 8 1

Lucy McNally .. 0 3 0

Sarah Reeves .. 0 5 0

Misses Read .. 0 2 11

Miss E. Stokes .. 0 3 7

Miss Stennett .. 0 7 2

A Little Offering

from the Young

Ladies at Miss

Steele's .. 0 9 7

The Young Ladies

at Miss Steele's,

for Mrs. Hall's

School, Madras. 5 5 0

Sabbath School

Children .. 8 6 9

Do., for M. A. H.

Collyer .. 3 3 0

Young People's

Contributions to

the New Ship .. 33 3 8

Sabbath School

Children, for do. 4 6 7

Hatcham Sunday

School, for do. 2 0 0

Fractions .. 0 0 9

Exs. 5s. ; 651. 15s. 9d.

## Hare Court Chapel,

Canterbury.

Rev. A. Raleigh, D.D.

G. Cook, Esq., Treasurer.

H. Harvey, Esq., Secretary.

Annual Collection 67 0 0

Do., Milton Road

Chapel .. 2 3 8

Mr. McBain .. 1 0 0

Do., for Madagascar 0 10 0

Collected by Miss Burt.

Mr. R. Burt .. 0 10 0

Mrs. Edwards .. 0 10 0

Mr. Fox .. 1 1 0

Rev. Dr. Raleigh .. 2 2 0

Mrs. Rooke .. 0 10 0

Mr. Stead .. 1 1 0

Mr. Thompson .. 1 1 0

Collected by Miss Castle.

Mrs. Allen .. 0 5 0

Mr. Castle .. 1 1 0

Mrs. Colebatch .. 0 10 6

Mrs. Dickinson .. 0 10 0

Mr. Dixey .. 1 1 0

Mr. Fitch .. 2 2 0

Mr. H. C. Leman 1 1 0

Mrs. Mullins .. 0 5 0

Mrs. Phippard .. 0 10 0

Mrs. Pitcaithley .. 0 2 6

Mrs. Pottinger .. 0 5 0



Mr. Fuller.....	0 10 6	Collected by Miss Warton.	Ladies' Auxiliary.	Mr. G. F. Satchell...	1 0 0
Mr. Glover.....	2 2 0	Mr. Cook.....	2 2 0	Mr. and Mrs. Starkey	2 3 0
Miss Jones.....	0 10 0	Mr. Jas. Duncan	1 1 0	Mr. R. Starkey.....	1 1 0
Mr. Russell.....	1 1 0	Mr. & Mrs. Green-		Sums under 10s.....	0 15 0
Mr. Sands.....	0 10 6	horn.....	5 0 0	Juvenile Auxiliary	0 19 9
Collected by Mrs. Dodd.		Mr. James Muir..	1 1 0	Boxes.....	1 17 3
Mrs. Bishop.....	0 5 0	Mr. Hugh Muir ..	0 10 0	Collections in May	16 10 0
Mrs. Churchyard.	0 10 0	Mr. Renshaw.....	5 0 0	For Widows' Fund	8 17 0
Mr. Curling.....	1 0 0	Mr. W. G. Spicer	2 2 0	For the New Ship...	41 1 7
Mrs. Dodd.....	0 5 0	Mr. W. H. Warton	2 2 0	Exs. 10s.; 112, 11s. 3d.	
Mr. Forsaith.....	0 10 6	Collected by Miss A. Wells.		<b>Horton Academy Chapel.</b>	
Mr. Fresh.....	1 1 0	Mr. Anderson....	1 0 0	Rev. F. W. Fisher.	
Mrs. Greig.....	0 10 0	Mr. Brown.....	1 1 0	Mrs. Fisher, Treasurer.	
Mrs. Greenfield..	0 10 0	Mrs. Burt.....	0 10 0	Miss Mills, Secretary.	
Mrs. Henderson...	0 5 0	A Friend.....	0 5 0	Collected by Miss Bentley.	
Miss F. Henderson	0 5 0	Mrs. Wells.....	0 10 6	Miss Bentley.....	0 10 0
Miss E. Henderson	0 2 6	For Widows' Fund	26 19 1	Sums under 10s.....	0 4 0
Miss A. Henderson	0 2 6	Milton Road Sun-		Collected by—	
Mr. T. Henderson	0 10 0	day School.....	10 6 1	Mrs. Brend.....	1 4 0
Mrs. Hine.....	0 5 0	Juvenile Association.		Miss Fletcher.....	2 0 6
Mrs. Lemon.....	0 10 0	General.....	5 11 6	Miss Ivor.....	0 13 4
Miss Mark.....	0 5 0	For the Madras In-	stitution.....	Collected by Miss Mills.	
Mrs. Seaton.....	0 5 0	stitution.....	5 0 0	Mr. Knight.....	1 0 0
Mrs. Southwood ..	0 5 0	For New Ship ..	32 15 3	Miss Knight.....	1 0 0
Miss Taylor.....	0 10 0	246, 12s. 1d.		Mr. Mills.....	0 10 0
Collected by Mrs. Harvey.		<b>Harley Street, Bow.</b>		Mrs. Thurston.....	0 10 0
Mr. Budden.....	2 2 0	Rev. W. Bevan.		H. H.....	1 0 0
Miss Jessie Bud-		Mrs. Reid, Treasurer.		Mr. Chipperfield	0 10 0
den's Box.....	0 6 0	Miss Saunders, Secretary.		Mrs. Wilson.....	0 10 0
Mrs. Crowe.....	1 1 0	Collected by Mrs. Reid.		Sums under 10s.....	4 2 6
Mr. Gritten.....	1 1 0	Rev. W. Bevan.....	1 0 0	Collected by—	
Mr. Hall.....	1 1 0	Mr. Pupon.....	1 1 0	Mrs. Selves.....	0 17 6
Mr. & Mrs. Harvey	2 2 0	Mr. Keshan.....	1 1 0	Mrs. Todd.....	1 14 0
Mr. J. Hoole.....	0 10 0	Mrs. Reid.....	0 5 0	Miss Taylor.....	1 1 6
Miss Powell.....	1 1 0	Collected by Miss Saunders.		Collected by Mrs. Winch.	
Mr. Sinclair.....	2 2 0	Mr. and Mrs. Hardie	1 0 0	Mrs. Faulkner.....	1 1 0
Miss Witton.....	1 1 0	Mrs. Whitaker.....	1 0 0	Miss Mason.....	1 2 6
Collected by Miss Lea.		Mrs. Darke.....	0 10 0	Mrs. Lee.....	1 1 0
Miss Bentem.....	0 5 0	Miss Paton.....	0 10 0	Mr. Walker.....	2 0 0
Miss Boucher.....	0 10 0	Mr. W. Bennett...	0 10 0	Sums under 10s.....	2 1 5
Mrs. Cox.....	0 10 0	Mr. C. Bennett...	0 10 0	Collected by Miss H. Winch.	
Mr. & Mrs. Davis	1 1 0	Mr. Robson.....	0 10 0	Mrs. Amsden.....	0 10 0
Mrs. Gardiner.....	0 10 0	Mrs. and Miss		Mrs. S. Walker.....	1 1 0
Mr. Haynes.....	0 5 0	Saunders.....	0 10 0	Sums under 10s...	1 1 11
Mr. Howarth.....	0 10 6	Young Ladies...	1 1 0	Annual Sermons...	16 8 5
Mrs. Kitchenner ..	1 1 0	Mr. James Howlett	0 4 0	Sunday School Girls	6 10 8
Mr. Lea.....	0 10 6	Collected by Miss Makey.		Ditto Junior Boys	1 3 0
Mrs. Lea.....	0 5 0	Mrs. Campbell.....	0 10 6	Boxes.....	1 9 0
Mrs. Stanger.....	0 10 6	Miss Campbell.....	0 4 0	Miss Mason.....	0 7 6
Mrs. Whiter.....	0 5 0	Mrs. Catt.....	0 5 0	Ditto, for Madagascar	1 0 0
Mrs. Whitmore.....	0 5 0	Mrs. Whitfield...	0 4 0	<b>Basing Place Auxiliary.</b>	
Miss Dudman.....	0 2 0	Mr. W. Makey.....	0 4 0	Per Messrs. A. J. Anderson	
Collected by Miss		Mrs. Tuson.....	0 4 4	and W. J. D. Pink.	
Madgwick.		Miss Jarvis.....	0 5 0	Mr. Briggs.....	0 10 0
Miss Fielder.....	0 2 6	Smaller Sums...	0 3 0	Mrs. Cloak.....	0 10 6
Mr. Good.....	1 1 0	Collected by Miss Jones.		Miss Cloak.....	0 10 0
Miss Good.....	1 0 0	Mr. Hammond.....	1 0 0	Mr. Dunstall.....	0 10 0
Mr. Horsley.....	0 10 6	Mrs. Durrant.....	0 4 0	Mr. Holden.....	0 10 0
Miss Madgwick...	2 2 0	Mrs. Mead.....	0 4 0	Mr. Rendland.....	0 10 0
Mrs. Sayer.....	0 8 0	Miss Jones.....	0 4 0	Mr. White.....	0 10 0
Mrs. D. Smith.....	0 15 0	Mrs. Adams.....	0 4 0	Mrs. Watt.....	1 1 0
Mr. Spokes.....	10 0 0	Collected by Miss Weynton.		Mr. Lee.....	1 1 0
Collected by Miss M. S.		Messrs. Pavitt.....	1 0 0	Sums under 10s...	6 10 6
McLean.		Mrs. Hammond.....	1 0 0	Boxes.....	2 0 5
Mrs. W. Black.....	0 5 0	Mrs. Trail.....	0 10 0	Donations.	
Mrs. Bidlake.....	0 5 0	Mrs. Ponder.....	0 10 6	A Friend, per Mr.	
Miss Bower.....	0 5 0	Mrs. Durrant.....	0 8 0	Lee.....	1 1 0
Mrs. Dick.....	0 5 0	Mr. Woodhams...	0 5 0	Sums under 10s...	0 5 0
Mrs. Foster.....	0 5 0	Mrs. Batley.....	0 5 0	Proceeds of Tea	
Mrs. Fowler.....	1 1 0	Mrs. Hicks.....	0 4 0	Meeting.....	1 15 0
Mrs. Griffin.....	0 5 0	Mrs. Guy.....	0 4 0	Missionary Lecture	1 4 6
Mrs. J. Griffin...	0 10 0	Miss Jones.....	0 4 0	For the New Ship...	1 12 6
Mr. Jones.....	1 5 0	Mr. Mead.....	0 4 0	Exs. 48s.; 73d. 9s.	
Mrs. Macintosh...	0 5 0	Mrs. Adams.....	0 4 0	<b>John Street, Bedford Row.</b>	
Miss McLean.....	1 1 0	Mr. Durrant.....	0 4 0	Hon. and Rev. B. W. Noel,	
Miss M. S. McLean	0 10 6	May Sermons.....	16 2 0	M.A.	
Miss Murphy.....	0 5 0	For Widows' Fund	4 8 0	Missionary Associ-	
Mrs. Quinton.....	0 5 0	For New Ship ..	26 7 7	ation, per Marcus	
Mrs. Thompson...	0 10 0	Juvenile Association	3 7 10	Martin, Esq. ....	35 14 4
Mrs. Waller.....	1 0 0	687, 17s. 9d.			
Mrs. Whimpy.....	0 10 6	<b>Haverstock Chapel.</b>			
Miss E. Whimpy's		Rev. J. Nunn.			
Box.....	0 9 6	May Sermons.....	13 14 6		
Miss White.....	1 0 0	For Widows' Fund	10 4 0		
Collected by Miss Pollard.		For New Ship ..	11 6 5		
Mr. J. Good.....	1 0 0				
Misses Good.....	0 5 0				
Miss Gurney.....	0 5 0				
Mr. Lobb.....	1 1 0				
Mr. Mollett.....	0 5 0				
Miss C. Pollard ..	0 5 0				



*Kensington.*

Ladies' Auxiliary.	
Rev. J. Stoughton.	
Mrs. Stoughton, Treasurer.	
Miss Ashby, Secretary.	
Coll. by Master Freeman.	
Mrs. Bridgewater	1 0 0
Mrs. Barrett	0 10 0
Mr. Freeman	1 0 0
Mrs. Freeman	0 10 0
Master Freeman	0 4 4
A. Matthews	0 4 4
Donations	0 1 4
Collected by Miss Fenoulhet	0 5 0

## Collected by Miss Holborn.

Mrs. Aston	0 10 0
Mr. Battam	0 10 0
Miss Bilton	0 10 0
Mrs. Brown	1 1 0
R.W. Buckley, Esq.	1 1 0
Mrs. Cooper	1 1 0
Mr. & Mrs. Durnford	2 2 0
Mrs. Grice	0 5 0
Mr. Heather	1 1 0
Miss Heather	0 10 0
Mrs. Holborn	2 0 0
Miss Holborn	0 10 0
Mr. W. Holborn	0 10 0
Mr. A. Holborn	0 10 0
Mrs. Hobbs	0 10 0
Mrs. Kidd	1 1 0
Mrs. Kidd and Family, for Chinese Mission	1 1 0
Mr. Lea	1 1 0
Mr. Mayers	0 10 0
Mrs. Rawson	0 10 0
Miss Rogers	0 5 0
Mr. Starkey	1 1 0
Mrs. Tegg	0 10 0
Mrs. Wedd	1 1 0
Mr. Warren (2 yrs.)	0 5 0

## Coll. by Miss F. Luscombe.

Mrs. Couchman	0 4 4
Mr. & Mrs. Derry	1 5 0
Mr. & Miss Griffith	5 0 0
Mr. Luscombe	0 5 0
Misses Luscombe	0 8 8
Miss S. Middleton	0 4 4
Master Middleton	0 4 4
Messrs. Toms	0 15 0
Mrs. Tooke	0 5 0
Mr. Walker	0 5 0

## Collected by Miss E. Miller.

Mr. Aldridge	0 5 0
Misses Ashby	0 15 0
Mrs. Barnjum	0 10 0
Mrs. Bampton	0 4 4
Mr. Barlow	0 10 0
Mrs. Brockman	0 5 0
Mrs. Beddow	1 1 0
Mr. Binns	1 1 0
Mr. Baker	0 8 0
Mr. Biggam	0 10 0
Misses Carlie	1 1 0
Mrs. Corbould	0 5 0
J. E. Davies, Esq.	1 1 0
Mrs. Hagger	1 0 0
Mrs. Harris (1 gr.)	0 1 1
Mr. Miller	1 1 0
Mrs. McCrae	0 5 0
Mrs. McIntosh	0 5 0
Mrs. McKillar	0 5 0
Mrs. Morley	0 2 6
Miss Parker	0 4 4
Mrs. Salter	0 4 4
Mr. and Mrs. R. Watson, for Mirzapore School	3 0 0
Miss Watson	0 4 4
Mr. R. Watson, for Peulton Mission	1 10 0
Mr. Wickham	0 5 0

Collected by Mrs. Harris.	
Mrs. Acton	0 5 0
Mr. & Mrs. Budgen	2 0 0
Mr. Butt	0 5 0
Mr. & Mrs. Hunt	0 14 0
Misses Hunt	0 14 4
Mr. & Mrs. Harris	0 10 0
Mr. Manchester	0 10 0
Mr. and Mrs. G. N. Stark	1 0 0
Miss Tunks	0 4 4
Miss Tasse (2 qrs.)	0 2 6
Coll. by Mrs. McIntosh.	
Mr. Brodribble	0 5 0
Mrs. Cockerell	0 5 0
Mr. Hamilton	0 6 0
Mrs. Montgomery	0 10 0
Mr. McIntosh	0 5 0
Mr. Urquhart	0 6 0
Mr. Wendell	0 10 0

## Coll. by Miss Shephard.

Mr. Baker	1 0 0
Mrs. Blea	0 5 0
Miss Brooks	0 4 0
Miss Durnford	0 5 0
Miss Foster	0 4 4
Mr. Kidd	0 5 0
Miss Manchester	0 4 0
Misses Miller	0 8 8
Mrs. Richardson	0 6 0
Mr. Shephard	5 0 0
Mrs. Shephard and Family	1 11 10
Misses Smith	0 12 0
Miss Stevens	2 0 0
Mr. Spaul	1 0 0
Mr. Taylor	0 4 4
Mrs. & Miss Trotman	0 8 8
Mr. and Mrs. S. Trotman	0 8 8

## Coll. by Miss Stoughton.

Mrs. Brunlees	1 0 0
Mrs. Bradford	1 0 0
Mrs. Budd	1 4 0
Miss Budden	0 5 0
Mrs. Fletcher	0 10 0
Miss Jackson	1 1 0
Mrs. Morison	1 1 0
Mrs. Padgett	1 0 0
Ditto, Madagascar Memorial Churches	1 0 0
Misses Pury	1 10 0
R. Rotton, Esq.	3 3 0
Mrs. Rotton's Box	7 10 0
J. F. Rotton, Esq.	2 2 0
Miss Stevens	10 0 0
Rev. J. Stoughton and Family	5 0 0
Hy. Wright, Esq.	10 0 0
L. Miller's Box	0 16 5
Miss Dew's Missionary Box	1 0 4
Towards the Support of Isaidas, Native Teacher.	

## Collected by Miss Bayly.

Mr. J. D. Bayly	1 1 0
Miss Bayly	0 5 0
Miss M. Bayly	0 5 0
Miss Boyd	0 5 0
Mrs. Lambert	0 10 0
Mrs. Rotton	0 5 0

## Coll. by Miss E. Miller.

Mr. Aldridge	0 5 0
Miss Aldridge	0 4 0
Misses Ashley	0 10 0
Mrs. R. Watson	0 10 0
Mr. J. Wright	0 6 0

## Sunday School Auxiliary.

Infant School	1 14 5
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## Girls' Classes.

Miss Ashley	0 1 8
Miss C. Ashley	0 4 4

Miss Dibbin	0 3 3
Miss Dale	0 4 0
Miss Grey	0 19 2
Miss Heather	0 3 2
Miss Hobbs	0 2 6
Miss Kidd	0 3 11
Miss Luscombe	0 4 1
Miss Miller	0 3 3
Miss Nias	0 1 6
Miss Stoughton	0 3 7
Miss Rawson	0 2 6
Miss Tooke	0 2 8
Miss Watson	1 2 5
Miss Williams	0 5 8
Miss Whyte	0 1 1
Miss Rogers	0 2 1
Miss Wedd	0 9 0
Smaller Sums	0 1 3

## Boys' Classes.

Mr. W. Stoughton	1 1 0
Mr. Gilroy	0 14 0
Mr. Kidd	0 9 6
Mr. Perry	0 6 1
Mr. Wilmot	0 10 0
Mr. A. Shephard	0 13 0
Mr. B. Watson	0 10 0
Mr. C. Lean	0 5 8
Mr. G. Lean	0 6 2
Mr. Hopcroft	0 8 0
Mr. Souell	1 11 0
Mr. H. Watson	0 7 0
Mr. J. Baker	0 4 0
Mr. A. Dibbin	0 3 8
Mr. C. Dibbin	0 4 3
Mr. Collins	0 7 0
Mr. Reed	0 3 6
Sermon in May	45 7 1
For Widows' Fund	20 0 0
For the New Ship	60 15 11
Public Meeting	15 6 7
Exs. 70s 4d.	
278s. 0s. 11d.	

## Kentish Town.

## Rev. J. Fleming.

## Mr. W. G. Saville, Treasurer.

## Collected by Miss Birch.

Mr. Beeston	0 2 0
Mr. J. D. Birch	0 5 0
Mrs. Brown	0 1 0
Mrs. Henderson	0 2 0
Mrs. Hamilton	0 5 0
Mrs. Hare	0 5 0
Mr. Maberley	0 2 6
Dr. McWiddon	0 2 6
Mr. Mallinson	0 2 6
Mrs. Mustard	0 5 0
Mrs. Reynolds	0 5 0

## By Miss Horne.

Mrs. Bussey	0 5 0
Mr. Bruce	0 10 0
Friend	6 2 6
Mr. Hannah	1 1 0
Mr. Horne	0 5 0
Mrs. Horne	0 10 0
Mrs. Jenkin	1 0 0
Mr. Oakley	0 10 0
Miss Paterson	0 12 0
Mr. Sangster	0 2 6
Mrs. Saville	0 10 0
Mr. Staples	0 5 0
Mrs. Willis, for Chinese Mission	0 5 0

## By Miss Mann.

Mr. Bartholomew	0 5 0
Mrs. Cansick	0 1 0
Mr. Coulson	0 1 0
Mrs. Deeks	0 1 0
Friend	0 0 0
Mrs. Gidden	0 2 6
Mrs. Guttridge	0 2 6
Mr. Harper	0 1 0
Mrs. Hawes	0 4 0
Mrs. Henderson	0 5 0
Mrs. Herbert	0 2 6
Mr. Jones	0 5 0
Mrs. Judd	0 5 0
Mrs. Lumble	0 2 6
Mrs. Manners	0 5 0
Mrs. McDonald	0 2 6
Mrs. Meek	0 2 6
Mrs. Proctor	0 3 0

Mrs. Ramsell	0 5 0
Mr. Thurston	0 5 0
Mrs. Whiting	0 5 0

## By Mrs. Storr.

Mrs. Bartlett	0 2 6
Mr. Berry	0 5 0
Miss Bettell	0 5 0
Mr. Brooking	0 4 0
Rev. R. Daw	1 1 0
Mrs. J. Fleming	1 0 0
Mr. Goldsmith	0 5 0
Mr. Greatbach	0 10 0
Mr. Goodchild	0 10 0
Mr. Gregory	0 2 6
Mr. Hackney	0 3 0
Mrs. W. Hall	0 2 6
Mrs. Herbert	0 10 0
Mrs. Hill	0 5 0
Mrs. Jay	0 5 0
Miss S. King	0 10 0
Mrs. D. Lake	0 2 6
Mrs. W. Lake	0 2 6
Mrs. Nailer	0 1 0
Mr. Povey	0 10 6
Mrs. Roberts	0 5 0
Miss Rogers	0 5 0
Mr. Geo. Smith	1 1 0
Miss Smith	0 2 0
Mrs. Storr	0 2 6
Mrs. Triston	0 10 0
Mrs. Varley	0 5 0
Mrs. Ward	0 3 6
Dr. and Mrs. Webb	1 0 0
Mrs. Woodman	0 2 0

## By Miss E. Streton.

Mrs. Blackie	0 2 6
Mrs. Brice	0 5 0
Mrs. Holt	0 1 0
Mrs. Rawley	0 1 0
Mr. Ramsden	0 1 0
Mrs. Wade	0 1 0

## By Miss Wilden.

Mrs. Chick	0 5 0
Mrs. Dixon	0 10 0
Mr. Eason	0 1 0
Mr. Howell	0 2 6
Miss Meredith	0 5 0
Miss Milbourne	0 2 6
Mr. Prebble	0 5 0
Mr. Kiley	0 15 0
Mr. Robertson	0 2 6
Mrs. Standerwich	0 10 0
Mr. Stevens	0 10 0
Stevens, Mrs.	0 10 0
Mr. J. Stevens	0 5 0
Mr. Smith	0 2 6
Mr. Wilden	1 0 0
Mrs. Wilden	0 10 0
Mrs. Willis, for Chinese Mission	0 5 0
Mr. Thompson	0 5 0

## Boxes.

Miss Bucknell	0 10 0
Master Fleming	0 15 0
Miss Meredith	0 4 2
Mary Smith	0 6 0
Miss Strane	0 15 0
Miss E. Streton	0 10 0
Mrs. Smith	2 0 10
For Widows' Fund	15 7 11
For Schools and Children in India	38 5 0
For the New Ship	18 9 5
Exs. 8s.; 134s. 8s. 4d.	

## Kingsland.

## Rev. T. W. Aveling.

Collections	46 1 0
Ladies' Branch, including 5s. from James Taylor, Esq. and Madras Working Association	42 16 0
Gentlemen's Branch	19 11 0
Juvenile Auxiliary	23 0 0
Ditto, for the New Ship	25 0 0



Sunday School		Mrs. Sherwin, for	Mr. White.....	0 10 6	Mrs. Muller.....	2 2 0
Auxiliary .....	21 0 0	Native Boy at	Smaller Sums....	7 7 6	Miss Muller.....	0 10 0
Ditto, for the New		James Town,			Mrs. Rix .....	2 2 0
Ship.....	20 0 0	India, John	Collected by Miss Bridges.		Mrs. Rose.....	0 2 6
Miss Naish, for		Sherwin.....	Mrs. Blackmore....	0 10 0	Miss Towers.....	0 10 0
Native Girl		Ditto, for Native	Mrs. Harris.....	1 1 0	Mr. W. Underhill	5 0 0
Sarah Naish,		Girl Sarah	Mr. Henwood.....	0 10 6	Mr. S. Underhill	2 2 0
at Madras.....	3 0 0	Sherwin.....	Mr. Povey.....	0 10 6	Miss Unwin.....	0 10 0
For Widows' Fund	14 14 0	Miss Sherwin's	Miss Preston.....	0 10 0	Mrs. Van Sommer	1 1 0
Exs. 33s. 6d.;		Box.....	Mr. Saunders.....	0 10 0		
2187. 8s. 6d.		Mr. Forsaith.....	Mr. G. Tyler.....	1 1 0	Collected by Mr. E. J. Carter	
		General Fund....	Mr. C. Tyler.....	0 10 6	& Mr. T. L. Devitt.	
		Exs. 35s. 6d.;	Smaller Sums....	0 9 0		
		677. 11s. 1d.			Mr. A. M. Carter	0 5 0
Latimer Chapel, Mile End.			Collected by—		Mr. F. Devitt....	0 5 0
Rev. H. Hooper.		New College Chapel, St.	Miss Ellwood....	1 0 0	Mr. H. Devitt....	0 5 0
Mrs. Lyel, Treasurer.		John's Wood.	Mrs. Abbott.....	0 2 11	Mr. P. Gardner....	0 10 6
May Sermons.....	3 6 1	Rev. Hy. Christopherson.			Mr. Livermore....	0 10 6
For Widows' Fund	3 0 0	Mr. Stainton, Treasurer.	Collected by Miss Upton.		Mr. C. D. Maynard	0 10 0
Sabbath School..	9 8 0		Mr. Fontaine....	0 1 0	Mr. R. R. Maynard	1 1 0
		Collected by Mrs. Bollen.	Smaller Sums....	0 10 0	Mr. S. Oliver.....	1 1 0
Subscribers.			Exs. 7s. 9d.; 567. 14s.		Mr. A. Pye Smith	0 10 6
Dr. C. Rose.....	1 1 0	Mr. Hy. Bollen..			Mr. B. Smith.....	0 5 0
Mrs. C. Rose.....	0 10 6	Mrs. Bollen.....			Mr. F. Smith.....	0 3 0
Mrs. Pocock, sen.	0 10 6	Mrs. Edwards....			Mr. Woollacott....	1 1 0
Mrs. C. Pocock..	0 10 6	Miss Griffith....			Mr. E. J. Carter..	1 1 0
Miss Clark.....	0 10 6	Mrs. Harris.....				
Sums under 10s....	1 19 8	Mrs. Litchfield..				
207. 16s. 9d.		Mrs. McDonald..				
		Mr. Newman.....				
Maberly Chapel, Balls		Mr. Roberts.....				
Pond.						
May Sermons....	7 0 4	Collected by Miss Gibbs.				
		Mr. Adcock.....				
Mile End New Town.		Mr. Bartlett....				
Congregational Church.		Mr. Beeton.....				
Rev. W. Tyler, President.		Mr. Candler.....				
Miss Bullock, Treasurer.		Mr. Cumming....				
Mrs. Paulson, Secretary.		Mr. Elliott.....				
Subscribers.		Mr. Haynes.....				
Rev. W. Tyler.....	1 1 0	Mr. King.....				
Mr. Watkins.....	1 0 0	Mr. Rouse.....				
Mr. Hammond....	0 10 0	Mr. Stowell....				
Mrs. Weston.....	0 10 0	Mr. Thom.....				
Mrs. Ferry.....	0 10 0	Mr. Walker.....				
Miss Bullock.....	0 10 6	Miss Wilson....				
		Collected by Miss Hopgood.				
Collected by—		Miss Bidlake....				
Miss Awday.....	0 14 10	Rev. Hy. Christo-				
Mrs. Flack.....	0 19 10	pherson.....				
Mrs. J. Jeffries..	0 11 4	Mr. Colebrook..				
Mrs. Maddin.....	0 10 0	Misses Eastman.				
Mrs. Paulson....	0 16 8	Miss Hopgood..				
Mrs. Picking....	0 10 6	Mr. Lawley.....				
Mrs. White.....	0 10 0	Miss Padwick..				
Smaller Sums....	0 7 7	Mr. Wilson.....				
Annual Collec-		Mr. Wood.....				
tions.....	9 3 11	Mrs. Wright.....				
For Widows' Fund	3 8 0					
Abbey Street Sun-		Collected by Mrs. Stainton.				
day School.....	2 0 0	Mrs. Agnis.....				
Church Street Sunday		Mrs. Biddle.....				
School.		Mrs. Clapham....				
For the New Ship	6 9 0	Mr. Gibbs.....				
For Native Girl at		Mrs. Gibbs.....				
Pareychaley Han-		Mr. Morrison....				
nah Reed.....	3 0 0	Mr. Stainton....				
For General Fund	5 13 7	Miss Stainton, Box				
		Miss Sutherland,				
Gascoigne Place Sunday		dito.....				
School.		A Domestic.....				
For the New Ship	4 4 6	May Sermons....				
For Native Girl at		For Widows' Fund				
Bangalore, Mary		For New Ship....				
Elizabeth Tyler	3 0 0	942. 12s. 10d.				
Miss Bullock, for						
General Fund..	0 10 0	New Tabernacle.				
		Old Street Road.				
King Edward Sunday		Rev. J. Deighton.				
School.		Mr. W. H. Upton, Treas.				
For the New Ship	3 12 9	Mr. P. S. Snuggs, Sec.				
For Native Boy at		For Widows' Fund				
Salem, Henry		Collections.....				
Althaus.....	3 0 0	School.....				
For General Fund	5 2 3					
		Collected by Mrs. Garnett.				
Wood Street Sunday		Rev. J. Deighton.				
School.		Mr. Garnett.....				
For Native Boy		Mrs. Garnett....				
at Pareychaley,		Miss Garnett....				
Mark Clark....	3 0 0	Mrs. Fyle.....				



Mrs. Stephens....	0 8 0
Mr. Tidy.....	1 1 0
Mr. Triton.....	0 10 0
Mrs. Watt.....	0 10 6

Collected by Miss M. A. Edmonds.

Mr. Bond.....	1 1 0
Mr. Betts.....	0 10 0
Mr. T. R. Burr.....	0 10 6
Mrs. Hollis.....	0 10 0
Miss Morris.....	0 5 0
Miss Unite.....	0 1 0

Collected by Miss Wilcox.

Mr. Bygrave.....	0 5 0
Mrs. MacBean.....	0 10 0
Mr. Miller.....	0 10 0
Mrs. Sergeant.....	0 10 0
Miss Toms.....	0 10 0
Mrs. Wilcox.....	0 10 0
Mr. Wade, for South Africa.....	0 10 6
A Friend.....	0 10 0
For New Ship.....	21 3 11
Ex. 78s. 2d.; 78l. 7s. 4d.	

Park Chapel, Camden Town.

Collected by Miss Tyler and Miss S. Youngman.

Aldenham Street School.....	0 6 1
Miss Baddeley.....	0 10 0
Miss E. Baddeley.....	0 10 0
Box, in Memoriam.....	1 0 0
Mr. R. H. Clarke.....	1 0 0
Mr. W. Clarke.....	1 1 0
Mr. Conder.....	0 10 0
A Friend.....	0 8 0
Messrs. Gail and Anderson.....	0 10 0
Mr. Galloway.....	0 2 6
Mr. Garvey.....	0 10 0
Miss Owens.....	1 0 0
Mrs. Scott.....	0 10 0
Mr. Vorley.....	1 1 0
Mr. Wilkinson.....	0 10 0
Mr. Youngman.....	2 0 0
Previously acknowledged.....	112 2 7
For New Ship.....	2 19 0
120l. 0s. 8d.	

Park Crescent Chapel, Clapham.

James Fennings, Esq.....	1 1 0
Mr. Legerton.....	1 0 0
Mr. McKenzie.....	1 1 0
Miss Chambers.....	1 0 0
Mrs. Moorby.....	0 10 0
Mr. W. Young.....	0 5 0
For Widows' Fund (including) 2s. 6d. from Master Clegg's Box.....	3 13 6
Sunday School Boxes.....	6 0 7
For the New Ship.....	6 5 2
20l. 16s. 3d.	

Peckham Rye.

Congregational Church, Rev. J. Hiles Hitchens, F.R.S.L.	
Mr. H. Attridge, Treasurer.	
Mr. J. A. H. Murray, F.E.L.S., Secretary.	

Collected by Mrs. Hitchens.	
Mr. Arnold.....	0 5 0
Mr. Bell.....	0 10 0
Miss Burwood.....	0 12 6
Mr. Courtall.....	0 10 0
Mr. Davis.....	0 5 0
Miss Frost.....	0 12 0
Mr. Grace.....	0 10 0
Mr. Goodchild.....	0 2 6
Rev. J. Hiles Hitchens.....	1 1 0
Mr. Horncastle.....	0 5 0
Mrs. Reid.....	0 10 6
Mr. Rose.....	0 5 0

Mr. C. W. Straker.....	1 1 0
Mr. Tagg.....	1 1 0
Mr. C. W. Tagg.....	0 10 6
Mrs. Vooght.....	0 10 0
Mrs. Wade.....	0 2 0
Mrs. Webber.....	0 10 0
Mr. Willett.....	0 5 0

Collected by Mr. T. S. Nutting.

Mr. Abel.....	0 5 0
Mr. H. Attridge.....	0 10 0
Mr. Bennett.....	0 10 0
Mrs. Cook.....	0 5 0
Miss Chitry.....	0 5 0
Mr. Garford.....	0 5 0
Mr. Gardiner.....	0 10 0
Mrs. Houghton.....	0 3 0
Miss Maguire.....	0 5 0
Mr. Nutting.....	0 10 0
Mrs. Pile.....	0 5 0
Mrs. Pusey.....	0 10 0
Mr. Straker.....	0 10 0
Mrs. Straker.....	0 10 0
Mr. Syrett.....	0 10 0
Mrs. Thompson.....	0 5 0
Mr. Townley.....	0 10 0
Mr. Wood.....	0 5 0
Mr. Wright.....	0 5 0

Boxes.

Miss Eva Straker.....	0 6 2
Mrs. Tagg.....	0 11 3
Miss Grace.....	0 5 1
Miss Wood.....	0 6 4
Master Hitchens.....	0 5 0
Straker Ernest.....	0 13 11
S. Simmons.....	0 1 0
Collected by Miss Fanny Trew.....	0 6 5
Missionary Sermon.....	7 15 11
For Widows' Fund.....	5 0 0
Ladies' Working Society.....	13 16 0
Exs. 11s. 6d.; 45l. 10s. 6d.	

Pembury Grove Chapel.

Rev. F. Soden.

May Sermons.....	7 10 0
Juvenile Society.....	13 8 0
For Widows' Fund.....	5 0 0
For New Ship.....	10 10 0
Mrs. Brown.....	0 10 0
Mrs. Folgate.....	1 0 0
Mr. E. Newell.....	2 2 0
Mr. H. R. Williams.....	1 1 0
37l. 10s.	

Poultry Chapel.

Rev. J. Spence, D.D.

Mr. Johnston, Treasurer.  
Mr. Sewell, Secretary.

Mr. Adams.....	1 1 0
Miss Atkinson.....	0 10 0
Mr. J. Balster.....	1 1 0
Misses Beaumont.....	1 1 0
Mrs. Bevan.....	0 7 6
Miss Burdon.....	0 5 0
Mrs. Campion.....	1 1 0
Miss Clarke.....	0 5 0
Mr. Dixon.....	5 5 0
Mrs. Fisher.....	2 0 0
Mr. Nutter Gray.....	1 1 0
Mr. H. P. Gurner.....	1 1 0
Mr. Ebenezer Harrison.....	2 2 0
Miss Hunter.....	0 8 0
Miss Jackson.....	0 10 6
Mr. and Mrs. Johnston.....	2 2 0
Mr. J. Johnston.....	1 1 0
Mr. Jones.....	0 10 0
Mr. Lawson.....	0 10 0
Mr. and Mrs. Lonsdale.....	5 5 0
Mrs. Mapleston.....	0 10 0
Missionary Offerings, per Mr. T. Smith.....	2 1 6
Mr. Naylor.....	0 10 6
Mrs. Nell.....	0 10 6
Mr. & Mrs. Nichols.....	1 1 0
Miss S. Perry.....	0 10 0

Mr. Radley.....	5 0 0
Mrs. Raymond.....	0 8 0
Dr. Ridge.....	1 1 0
Mr. & Mrs. Sewell.....	2 2 0
Mr. J. B. Sewell.....	1 1 0
Miss Sewell.....	1 1 0
Miss Sharpe.....	0 5 0
Mr. Slater.....	2 2 0
Mr. H. Slater.....	0 10 6
Mr. G. Smith.....	20 0 0
Dr. Sparke.....	1 1 0
Rev. Dr. Spence.....	1 1 0
Mrs. Staines.....	0 10 6
Mrs. Stockham.....	0 10 6
Miss Stockham.....	0 10 6
Miss Toms.....	0 10 0
Mrs. Walters.....	2 2 0
Mr. Warman.....	0 10 6
Mr. Woodrooff.....	1 1 0
Mr. J. Worts.....	0 5 0
Mrs. Cecilia Young.....	0 10 0
Collections.....	76 9 9
For Widows' Fund.....	31 11 2

For Mr. Pearce's Chapel, Madagascar.

Mr. Balster.....	5 0 0
Miss Best.....	0 5 0
Miss Gardner.....	0 5 0
E. E. Harrison.....	2 2 0
Elizabeth Hollis.....	0 2 0
Mr. & Mrs. Lonsdale.....	5 0 0
Mr. & Mrs. Lloyd.....	0 10 0
Mr. Randle.....	0 10 0
Mr. Russell.....	1 1 0
A Friend.....	0 2 6

Poultry and Fye Foot Lane Sunday School Children, for General Fund.....	6 19 0
Ditto, for Schools, Bangalore.....	3 0 0
Poultry Sunday School Children, for Cuddapah.....	3 0 0
Ditto, for Mrs. Legge's School, Hong Kong.....	3 10 0
Milton Street Sunday School Children, for Madagascar.....	3 0 0
Ditto, for India.....	2 0 0

For the New Ship.

Poultry Sunday School Children.....	19 9 5
Milton Street ditto.....	12 4 0
Fye Foot Lane ditto.....	3 3 8

Juvenile Association.

Mr. J. U. Spence, Secretary.	
Collected by—	

Miss Delia Bates.....	0 16 0
Mrs. Bevan.....	1 1 5
Master George Gullan.....	0 7 6
Master J. E. Harrison.....	1 3 8
Master W. H. Harrison.....	0 18 6
Miss Horsley.....	0 9 0
Master S. Hurren.....	1 6 1
Master S. Lonsdale.....	1 0 0
Miss E. Nichols.....	0 15 0
Miss Randall.....	2 9 0
Miss Smith.....	5 14 0
Miss Wolf.....	0 15 0
Several Young Ladies, for Native Scholar Samuel Berzue.....	3 0 0
For the New Ship.....	16 7 8
Exs. 35s.; 288l. 6s. 4d.	

Regent's Park Chapel.

Weekly Offerings... 3 17 2

Collected by Miss Hales.

Mr. Moor.....	1 1 0
Mr. Barnard.....	1 0 0
Mr. A. Davidson.....	0 5 0
Mrs. Thurgood.....	0 5 0
Mrs. J. A. Hales.....	0 5 0
Miss Cowens.....	0 5 0
Miss S. R. Hales.....	0 2 0
Sunday School, for Mrs. Shrewsbury, Northern India.....	5 0 0
12l. 0s. 2d.	

Robert Street, Grosvenor Square.

Rev. J. W. Goucher.

Mrs. Rutter, Treasurer.

Miss Dunning, Secretary.

May Sermons.....	0 0 0
W. Cullum, Esq., for Native Teacher.....	10 0 0
For Widows' Fund.....	4 0 0
Sunday School.....	5 0 0
Do., for New Ship.....	3 8 2
Missionary Prayer Meeting Box, per Mr. J. Allen.....	2 0 0

Collected by Mrs. Hanks.

Mr. J. Allen.....	0 5 0
Mr. F. Allen.....	0 2 6
Mrs. Cave.....	0 5 0
Mrs. Cleyden.....	0 4 6
Mrs. Wilkins.....	0 10 0
Mrs. Sharpe.....	0 4 0
Mrs. Roberts.....	0 2 0
Mrs. Hanks.....	0 5 0

Collected by Miss Dunning.

A Friend.....	1 0 0
Miss Dunning.....	0 10 0
Mrs. Wilton.....	0 6 0
Mrs. Rutter.....	0 5 0
Mrs. Ainge.....	0 4 0

Boxes.

Master Gunn.....	0 2 2
Miss Miller.....	0 14 7
Miss Asford.....	0 2 6
38l. 10s. 5d.	

St. John's Wood Chapel.

Rev. R. Ferguson, LL.D.

Missionary Sermons.....	18 18 0
For Widows' Fund.....	4 4 0
For Travancore Chapels.....	10 10 0
For the Ship.....	12 4 5
For Children in India.....	6 0 0
Subscriptions.....	11 1 0
For Walthamstow School.....	0 16 6
63l. 13s. 11d.	

St. Thomas's Square, Hackney.

Rev. W. Kirkus, LL.B.  
J. Sheffield, Treasurer.

Collections at Chapel.....	12 1 4
Mr. G. Powell.....	2 2 0
Miss E. Bullock.....	0 5 0
Miss Ellen Bullock.....	0 5 0
Miss Saunders.....	0 10 6
Mr. J. Tait.....	1 1 0
Mr. T. Tait.....	1 1 0
Mrs. Rickaby.....	0 5 0
Miss Powell.....	0 10 6
J. Sheffield.....	2 0 0
20l. 1s. 4d.	

Southgate Road.

Congregational Church.

Rev. J. Spong.

May Sermons.....	13 14 9
Mrs. Leese.....	0 10 0
Mrs. Palmer.....	0 10 6
Mrs. Powell.....	0 10 0



Mr. Crook..... 0 5 0  
Previouslyacknow-  
ledged..... 3 11 0  
Sunday School .. 7 10 0  
For the Ship ..... 13 10 0  
40l. 1s. 3d.

*Southwark Auxiliary.  
Memorial Church.*

Rev. J. Waddington, D.D.  
Mr. S. J. London, Treas.  
For Widows' Fund 1 5 0  
Sabbath School .. 1 2 9  
Dr. Waddington .. 1 0 0  
Mrs. Waddington 1 0 0  
Mrs. Adams..... 0 10 0  
Miss Kitching .. 0 10 0  
Boxes, Collection  
and Small Sums 3 1 2  
Ex. 18s. 8d.; 7l. 10s. 8d.

*Stepney Meeting.*

*Auxiliary Society.*

Rev. J. Kennedy, M.A.

*Ladies' Branch.*

Mrs. Kennedy, Treasurer.  
Mr. W. Bates .... 1 1 0  
Mr. Binns ..... 0 10 0  
Mr. Boak ..... 2 2 0  
Mrs. Boak ..... 2 2 0  
Mr. Brown ..... 0 10 0  
Mrs. Coward ..... 0 10 0  
Mrs. Crawshaw .. 1 1 0  
Mr. Cooper ..... 0 10 0  
Mr. Dalton ..... 1 1 0  
Mrs. T. Davis ..... 0 10 0  
Mr. Dr. Fletcher .. 0 10 0  
A Friend ..... 2 2 0  
Mrs. Gregory ..... 0 10 0  
Mr. Halsey ..... 1 1 0  
Mrs. Linder ..... 1 1 0  
Mrs. Oram ..... 1 1 0  
Mrs. T. Scrutton,  
jun. .... 0 10 0  
Mr. A. Scrutton .. 1 1 0  
Mrs. A. Scrutton .. 1 1 0  
Miss Scrutton .. 0 10 0  
Small Sums ..... 2 13 2  
Miss Thomas ..... 0 10 0  
Mr. Fane ..... 1 1 0  
Mrs. Williams ..... 0 10 0  
Miss Youngman .. 0 10 0  
24l. 10s. 8d.

*For Female Education at  
Cuddapah & Vizagapatam.*

The Misses Young-  
man and Per-  
cival, for Mary  
Ann Stepney .. 2 5 0  
Miss Aviolet and  
Mrs. King, for  
Jane Kennedy .. 2 5 0

*For Female School at  
Neyoor.*

Mrs. T. Scrutton,  
jun., for Mary  
Davis ..... 2 5 0  
The Misses Thomp-  
son and Scrutton  
for Elizabeth  
Fletcher..... 2 5 0  
Miss Fuller ..... 0 7 6  
9l. 7s.

*Male Branch.*

T. Scrutton, Esq., Treas.  
Mr. Butchart .... 1 1 0  
Capt. Campbell .. 1 1 0  
Mr. Horton ..... 1 1 0  
Mr. Hicks ..... 0 10 0  
Mr. Holdsworth .. 1 1 0  
Rev. J. Kennedy .. 2 2 0  
Mr. Moore ..... 1 1 0  
Mr. Newling ..... 1 1 0  
Mr. Oughton ..... 1 1 0  
Mr. Pack ..... 1 1 0  
Mr. Scrutton ..... 10 10 0

Mr. T. Scrutton .. 2 2 0  
Watford, per Rev.  
J. Kennedy ..... 0 5 0  
23l. 16s.  
Collection ..... 29 1 0  
For Widows' Fund 7 0 0

*Juvenile Auxiliary.*

For Native Child-  
ren, Elizabeth  
Gold and Joseph  
Halsey, (4 years) 20 0 0  
For the New Ship 24 11 5  
General Collec-  
tions ..... 55 15 9  
100l. 7s. 2d.  
Total ..... 194 1 10

*Stockwell.*

*Ladies' Association.*

Rev. Dr. Thomas, Pres.  
Mrs. Bristow, Treasurer.  
Mrs. Bell, Secretary.

*Collected by Mrs. Bell.*

Mr. Bateman .... 3 3 0  
Mrs. Bateman .... 3 3 0  
Miss Bateman .... 1 1 0  
Master Bateman .. 1 1 0  
Master H.A. Bate-  
man ..... 1 1 0  
Master W. K. Bate-  
man ..... 1 1 0  
Master C. J. Bate-  
man ..... 1 1 0  
Mrs. Bristow .... 1 1 0  
Mr. E. Bristow .. 1 1 0  
Mr. G. Bristow .. 1 1 0  
Mrs. Carlisle .... 1 1 0  
Mrs. Gill ..... 0 10 0  
Mr. Wiggins ..... 1 1 0  
Mr. Higgins ..... 0 10 0  
Mr. Phelps ..... 0 10 0  
Small sums ..... 0 11 10  
Missioanry Boxes 0 10 9  
Coll. by Miss A. Jackson.  
Mr. A. Jackson .. 1 1 0  
Mrs. & the Misses  
Jackson ..... 1 0 0  
Miss Jackson ..... 0 10 0  
Mrs. Hammond .. 0 10 0  
Mrs. Neale ..... 0 10 0  
Mr. Bidden ..... 0 10 0  
Mrs. Bidden ..... 0 10 0  
Mrs. Cliffe ..... 1 0 0  
Small sums ..... 0 9 0

*Collected by Miss Bishop.*

Mr. Aldie ..... 0 15 0  
Mrs. E. Pearce .. 0 10 0  
Small sums ..... 0 19 0

*Collected by Miss Bishop.*

Mr. Clarkson .... 0 10 0  
Mr. Gowland ..... 0 10 0  
Mr. Kemp ..... 1 0 0  
Mrs. Pilche ..... 1 1 0  
Mr. Waltham .... 1 0 0  
Small sums ..... 1 0 6  
May Sermons ..... 14 0 0  
46l. 14s. 1d.

*Surrey Chapel Auxiliary.*

Previously acknow-  
ledged..... 155 13 10  
Per Mr. C. G.  
Saunders ..... 16 11 7  
172l. 5s. 5d.

*Tabernacle.*

*Auxiliary.*

Rev. Dr. Campbell.  
Rev. W. Grigsby.  
Mr. Selby, Treasurer.  
Mr. Robt. Death, Secretary.  
Mr. & Mrs. Albion 0 10 6  
Mr. & Miss Beckett 0 15 0

Mr. W. Baker .... 0 10 0  
Miss Box ..... 1 0 0  
Rev. Dr. Campbell 2 2 0  
Mr. & Miss Death 0 18 6  
Miss M. & J. Denbigh 0 10 0  
Mr. G. Greenwood 1 1 0  
Mr. T. Greenwood 1 1 0  
Miss Knight ..... 1 0 0  
Mr. Lefever ..... 1 1 0  
Mrs. Morris ..... 1 10 0  
Mrs. Mumford .. 0 10 0  
Mr. Marchant .... 0 10 6  
Mrs. Marchant .. 0 10 6  
Miss Pearsall ..... 0 10 6  
Mr. Roberts ..... 0 10 0  
Mr. Selby ..... 3 3 0  
Mr. Sim ..... 2 2 0  
Mr. Smith ..... 2 2 0  
Mr. & Mrs. Staite 2 2 0  
Mr. Snow ..... 1 1 0  
Mrs. Scadlock .... 0 10 0  
Mr. Stacey ..... 0 10 0  
Mr. Taylor ..... 0 10 6  
Miss E. and M.  
Taylor ..... 0 10 6  
Mrs. Voight ..... 1 1 0  
Mrs. Winn ..... 0 10 0  
Mr. Yeoland ..... 1 0 0  
Sums under 10s. 2 3 1  
Youths' Associa-  
tion ..... 8 2 0  
Sunday Schools .. 1 2 2  
May Collections .. 10 13 0  
Donation ..... 0 10 0  
Exs. 6s. 6d.;  
51l. 16s. 3d.

*Of the above, Collected by—*

Miss Beckett .... 3 3 6  
Miss Death ..... 8 1 1  
Mr. Greenwood .. 3 7 0  
Rev. W. Grigsby 1 0 0  
Miss Selby ..... 14 1 0  
Miss M. Taylor .. 2 13 0

*Tonbridge Chapel, Euston  
Road.*

Mr. Burchett, Treasurer.  
May Sermons ..... 6 15 9  
Mr. Burchett ..... 2 2 0  
Mrs. Creasy ..... 1 1 0  
Mr. Glass ..... 1 1 0

*Collected by—*

Mr. Riley ..... 1 1 0  
Miss Liddle ..... 1 0 0

*Sunday School.*

Boys ..... 3 6 6  
Girls ..... 3 5 0  
19l. 12s. 3d.

*Trevor Chapel.*

Rev. W. M. Stratham, Pres.  
Mr. W. M. Malden, Treas.  
Mr. Bartlett, Secretary.

Mr. & Mrs. Bartlett 2 2 0  
Mr. B. Berge, Esq. 2 2 0  
Mr. & Mrs. Carthew 1 1 0  
Mr. Chantler ..... 1 1 0  
Mr. Channon ..... 0 10 0  
T. S. Dixon, Esq. 1 1 0  
The Misses Gray 1 10 0  
Mr. Harrod ..... 1 1 0  
Miss Hopkins ..... 1 1 0  
Mr. Jones ..... 0 5 0  
Mrs. Jones ..... 0 5 0  
Mrs. Lownds ..... 0 10 6  
Mr. Malden ..... 1 1 0  
Mr. Mitchell ..... 21 0 0  
Mrs. Maydwell .. 0 10 6  
Mrs. Morgan ..... 1 1 0  
Mrs. Mumford .. 0 5 0  
Mrs. Pitts ..... 0 10 0  
Mr. and Mrs. Ra-  
damacher ..... 2 2 0  
Rev. W. M. Sta-  
tham ..... 1 1 0  
Mr. E. O. Symons 1 0 0  
Mr. Walker ..... 1 1 0

W. Webb, Esq. .... 0 10 0  
J. J. Hinchliffe,  
Esq., for Dr.  
Legge's School,  
Hong Kong ..... 1 1 0  
Mrs. Radermacher,  
Book ..... 3 11 0

*Collected by Miss J. Gray,  
for Girls' School at Hong  
Kong—*

Miss Hopkins .... 0 10 0  
Mrs. Berge ..... 0 10 0  
The Misses Stocken 0 10 0  
Mr. Radermacher 0 10 0  
Mr. Bartlett ..... 0 10 0  
Mr. Dobell ..... 0 10 0  
Mrs. Dobell ..... 0 10 0  
Miss Dobell ..... 0 10 0  
Miss M. E. Dobell 0 5 0  
Miss S. R. Dobell 0 5 0  
Miss E. M. Dobell 0 5 0  
Miss A. R. Dobell 0 5 0  
Mrs. Jones ..... 0 5 0  
Mr. Treasure ..... 0 5 0  
Mrs. Dunn ..... 0 5 0  
Mrs. Monkhouse .. 0 5 0  
Mrs. Dixon ..... 0 5 0  
Miss Morgan ..... 0 5 0  
Miss Norris ..... 0 5 0  
Miss Ruthers ..... 0 5 0  
Mrs. Rutherford .. 0 5 0  
The Misses Gray 0 5 0  
Mr. Chaunter ..... 0 5 0  
Mr. Mitchell ..... 0 5 0  
Mr. Rhind ..... 0 5 0  
Captain Rogers .. 0 5 0  
Mrs. Yougman ..... 0 3 0  
Mrs. Griffiths ..... 0 2 6  
Miss Rattenbury 0 2 0  
Mr. Shannon ..... 0 2 6  
Mr. Watson ..... 0 2 6  
Mrs. Durban ..... 0 2 0  
Miss Todd ..... 0 5 0  
Annual Collections 31 13 2  
For Widows' Fund 8 0 0

*Juvenile Auxiliary.  
Boxes.*

Miss Walker ..... 0 18 1  
Miss J. Raderma-  
cher ..... 0 7 2  
Miss Pitts ..... 0 3 8  
Miss and Master  
Carthew ..... 0 11 6  
Miss Dear ..... 0 6 9  
Mrs. Roberts ..... 0 3 8  
Miss Craney ..... 0 14 7  
Mr. Frohlich ..... 0 6 0  
Mrs. Clare ..... 1 15 3  
Miss E. Chaunter 0 8 8  
Miss A. Chaunter 2 0 7  
Miss Lovell ..... 0 15 3  
Mrs. Bailey ..... 0 8 0  
Master Jannaway 0 1 9  
Miss F. Chaunter 0 10 5  
Master F. Chaunter 0 10 5  
Mrs. Longlands .. 0 7 0  
Miss F. Brown ..... 0 4 2  
Master Betheridge 0 0 6  
Master Peckham .. 0 8 0  
Miss Sophia Smith 0 5 5  
Mrs. Brooks ..... 0 7 0  
Master Williams .. 0 3 10  
Master C. Howell 0 9 0  
Mrs. Addy ..... 0 11 9  
Master Josh. Palmer 0 2 0  
Miss Wollan ..... 0 6 2  
Mrs. Wake ..... 0 8 10  
Miss Mary Statham 0 4 0  
Miss Burnet ..... 0 9 6  
Miss Rattenbury 0 5 0  
Mr. Mitchell ..... 3 0 3  
Mr. E. Duke ..... 0 11 3  
Miss E. Gardiner 0 8 0  
Miss Mills ..... 0 10 7  
Miss Rushworth .. 0 7 0  
Master Dowler ..... 0 7 0  
Mrs. Pratt ..... 1 3 1  
Master Gould ..... 0 8 1  
Mrs. Pritchard .. 0 4 7  
Mrs. Tarry ..... 0 5 0  
Master Wm. Bart-  
lett ..... 0 4 6  
Fractions ..... 0 1 0



## Cards.

Mr. Watson .....	2	2	0
Miss L. Radermacher .....	4	11	0
Mr. Harrod .....	1	6	0
In Memoriam of late T. M. Bartlett .....	2	10	0

## Schools.

Trevor Chapel Bible Class, Mr. Duke, President .....	5	0	0
Boys .....	8	7	3
Girls .....	5	14	9
Exeter Buildings Ragged School .....	0	8	0
Exs. 86s. 2d.; 170l. 13s. 1d. ....			

## Union Chapel, Horselydown.

## Rev. T. Frame.

Collection .....	6	15	9
For the New Ship .....	20	6	4
For Widows' Fund .....	1	5	0
Missionary Boxes in Chapel .....	1	0	6
Sunday School, per Mr. Daws .....	18	11	9
47l. 19s. 4d. ....			

## Union Chapel.

## Islington.

## Rev. H. Allon.

W. R. Spicer, Esq., Treas.

W. H. Willans, Esq., Sec.

Annual Sermons ..	87	18	4
For Widows' Fund ..	21	3	1
Juvenile Association .....	67	17	7

## Donations and Subscriptions.

Mr. Ashwell .....	2	2	0
Mr. Balch .....	0	10	6
Mr. Berry .....	1	1	0
Mr. H. Henderson ..	1	1	0
Mr. Hickie .....	2	2	0
Miss Hughes .....	0	10	0
Mr. T. Sulman, jun. ..	1	1	0
Mr. Edwd. Taylor ..	0	10	0
Mr. Woodward .....	1	1	0
Foreign Coin .....	0	2	3

## Collected by Miss Bartholomew.

Miss Bartholomew ..	1	1	0
Mr. Ely .....	0	10	6
Mr. Madgwick .....	5	5	0
Mr. Spicer, for Native Teacher, R. Moffat .....	10	0	0
Mr. Spicer, for Native Teacher, J. Watson .....	10	0	0
Mr. Spicer .....	2	2	0
Mr. Wagstaff .....	0	10	6
Sums under 10s. ....	1	2	6

## Collected by Miss Carter and Miss E. Christie.

Mrs. Haycraft .....	0	10	0
Mr. Carter .....	1	1	0
Mrs. Carter .....	0	10	0
Miss Christie .....	1	1	0
Mr. Maltby .....	1	1	0
Miss Willett .....	1	1	0

## Collected by Miss Hone.

Mr. McMorran .....	1	1	0
Valentine & Co's Establishment ..	5	0	0
Sums under 10s. ....	1	0	0

## Coll. by Mrs. Jennings and Mrs. W. Williams.

Capt. Brown .....	0	10	0
Mrs. Goodbody .....	1	1	0
Mrs. Hill .....	0	10	6
Mr. Jennings .....	1	1	0
Mrs. Jennings .....	1	1	0
Mr. Leechman .....	1	1	0
Mrs. Leechman .....	1	1	0
Mr. H. Lee .....	1	1	0
Mrs. Pratt .....	0	10	0
Mr. B. Smith .....	1	1	0
Mr. W. Williams ..	1	1	0
Mrs. W. Williams ..	1	1	0
Sums under 10s. ....	0	7	6

## Coll. by Mrs. J. H. Lloyd.

Rev. H. Allon .....	1	1	0
Mr. J. H. Lloyd .....	1	1	0
Mr. Sulman .....	1	1	0
Mrs. Sulman .....	1	1	0
Mrs. Young .....	0	10	6

## Coll. by Miss Caroline G. Merry and Miss Tapper.

Mr. Allpress .....	1	1	0
Mrs. Glover .....	1	1	0
Mr. Henrichson .....	1	1	0
Mrs. Laby .....	1	1	0
Mr. R. S. Lander ..	1	1	0
Mr. McDonald .....	0	10	0
Mrs. Merry .....	1	1	0
Miss Merry .....	1	1	0
Mr. R. Mullens .....	2	2	0
Mrs. Mullens .....	0	10	6
Mr. E. Smith .....	1	1	0
Mrs. Smith .....	1	1	0
Miss Snelgar .....	0	10	0
Mr. Stephenson .....	1	1	0
Sums under 10s. ....	0	18	0

## Coll. by Miss Overbury.

Mr. Bamford .....	2	2	0
Mrs. Hill .....	0	10	0
Dr. Hudleston .....	1	1	0
Mr. Lamb .....	1	1	0
Mr. Overbury .....	1	1	0
Miss Overbury .....	0	10	0
Mr. W. R. Spicer ..	10	0	0
Mrs. W. R. Spicer ..	1	1	0
Mrs. Stone .....	0	10	0
Sums under 10s. ....	0	19	0

## Coll. by Mrs. John Owen.

Mr. Beckley .....	0	10	6
Mr. W. H. Bruce ..	1	1	0
Mr. J. Carter .....	0	10	6
Mr. Dunn .....	0	10	6
Miss Lamb .....	0	10	6
Mr. J. Owen .....	1	1	0
Mr. T. Smily .....	2	2	0
Mr. L. Walters .....	1	1	0
Mr. A. Wilkin .....	1	1	0
Sums under 10s. ....	0	10	0

## Coll. by Mrs. Warton.

Mrs. Bramall .....	0	10	0
Miss Hick .....	0	10	0
Miss Huxley .....	1	1	0
Rev. Thos. James ..	1	1	0
Miss Lawrence .....	0	10	0
Mrs. Simkin .....	0	10	6
Mr. R. Warton .....	5	5	0
Mrs. R. Warton .....	1	1	0
Sums under 10s. ....	0	5	0

## Coll. by Miss Wright and Mrs. W. H. Willans.

Mr. Buchanan (1864) ..	0	10	6
Ditto .....	0	10	6
Mr. Glover .....	2	2	0
Mrs. Haycroft .....	1	1	0
Mr. Myhill .....	1	1	0
Mr. Moser .....	2	2	0
Mr. W. H. Willans ..	1	1	0
Mrs. W. H. Willans ..	0	10	0
Mr. J. W. Willans ..	2	2	0
Mr. Wright .....	1	1	0
Mrs. Wright .....	1	1	0
Miss Wright .....	0	10	6
Mr. H. E. Wright ..	0	10	6

Mr. A. R. Wright 1 1 0  
Sums under 10s. 0 5 0Less Expenses. 315 4 3  
311 10 3

## Walthamstow.

## Marsh Street.

## Rev. J. Davies.

R. A. Boyd, Esq. ....	2	0	0
Mrs. Hunt .....	0	10	6
Ditto, for Schools ..	0	10	6
Mission School .....	4	10	0
Miss Griggs .....	0	9	4
In memory of a beloved Sister .....	20	0	6
Missionary Box, M. E. ....	1	5	0
R. Cunliffe, Esq. ....	3	3	0
Monthly Prayer Meetings .....	2	9	9
May Sermons .....	16	2	1
Mrs. Carter .....	0	10	0
For Widows' Fund ..	11	0	0
For the Ship .....	52	15	9

## Collected by Miss C. Lloyd.

Mrs. Lloyd .....	1	0	0
Miss Boyd .....	0	10	0
Misses K. and U. ....	0	10	0
Mace .....	0	10	0
Misses Lloyd .....	0	10	0
Smaller Sums .....	1	1	0

## Collected by Miss Turner.

S. Ellis, Esq. ....	1	1	0
A. Foulger, Esq. ....	1	1	0
H. Foulger, Esq. ....	1	1	0
Mrs. Mace .....	1	1	0
J. F. Turner, Esq., Clapton .....	1	1	0
Do., Malaga .....	1	1	0
Miss Turner .....	0	10	6
Miss Turner, Leyton ..	2	2	0
Miss Turner's Servants .....	0	10	0
128l. 4s. 11d. ....			

## Weigh House.

## Rev. T. Binney.

## Dr. Cooke, Treasurer.

May Sermons .....	35	18	0
For Widows' Fund ..	19	3	1
Subscriptions .....	55	14	0
Juvenile Auxiliary ..	52	0	6
For the New Ship ..	18	14	0
181l. 10s. ....			

Young Men's Missionary Society at Messrs. Hitchcock, Williams, & Co., St. Paul's Churchyard .....	4	0	6
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## BEDFORDSHIRE.

## Bedford.

Rev. J. Jukes and Rev. J. Brown, B.A.

Mr. W. G. Aston, Treas.

Moiety .....	27	17	4
Collected by Mr. W. G. Aston, for Rev. W. J. Gardner's School, Kingston, Jamaica .....	5	0	0

Collected by Mrs. Everitt and Miss Smith, for Mrs. Corbold's School, Madras .....	5	0	0
Bunyan Meeting Sabbath School, for Mrs. Corbold's School, Madras ..	2	10	0
Collected by Mr. W. G. Aston, for the support of a Little Boy in Mr. Jones's Institute, Maré, named John Bunyan .....	1	1	0

Proceeds of Work during hours of weakness, for South Sea Mission, from an Unknown Friend ..	0	8	3
Mr. W. Mayes, (A.) Bunyan Meeting Sabbath School ..	1	1	0
Goldington Sabbath School .....	1	10	0
Collection at Staggsdon .....	0	15	9
Miss Whitmee's Missionary Box, Staggsdon .....	0	7	11
Mrs. Abner, Fernlake, for Rev. W. J. Gardner's School, Jamaica .....	0	6	0
For Widows' Fund ..	10	10	0
For New Ship .....	16	8	4
73s. 8s. 2d. ....			

## Turvey.

## Rev. J. Fernie.

Prayer Meetings ...	2	12	5
Sunday School .....	0	14	6
3l. 6s. 11d. ....			

## BERKSHIRE.

## Berks Auxiliary.

C. J. Andrews, Esq., Treas.

Rev. W. Legg, B.A., Sec.

Rev. J. Ellis, Bracknell.

A Friend .....	1	1	0
Mr. & Mrs. Foster ..	1	0	0
Mr. & Mrs. Izod .....	0	15	0
Friends .....	0	8	6
Sunday School .....	1	0	0
4l. 4s. 6d. ....			

## Laversham Hill.

## Rev. S. Dadswell.

For Widows' Fund ..	0	18	6
Subscriptions .....	2	11	0
For the New Ship ..	1	4	8
Profits of Juvenile Missionary Magazines, by W. Ravenscroft, jun. ..	0	2	10
Collected by do. ....	0	8	1
5l. 5s. 8d. ....			

## Hungerford.

## Rev. Theo. Davies.

Monthly Missionary Prayer Meeting Box .....	0	14	6
Late A. Lanfear's Box .....	0	5	0

Collected by Miss S. Buckridge.

Mr. Thos. Lanfear ..	0	6	4
Mrs. Hill .....	0	5	0
Mr. Buckridge .....	0	2	0
Miss S. Buckridge ..	0	1	0
Mrs. Holmes .....	0	4	1
Rev. Theo. Davies ..	0	5	0
Theo. H. Davies .....	0	10	0
For widows' Fund ..	1	0	0
For the New Ship ..	3	7	11
7l. 0s. 10d. ....			

## Mortimer.

## Per Mr. C. Primell.

Collection .....	0	18	9
Annual Subscriptions ..	12	15	6

## Missionary Boxes.

Miss Webb .....	0	15	4
Miss Pinnell .....	0	17	0
Mrs. F. Ford .....	0	5	0
For the New Ship ..	2	6	6
17l. 18s. 1d. ....			



*Reading.*

Public Meeting .. 1s 17 0

Broad Street Chapel.

Rev. W. Legg, B.A.

Collection .. 16 3 9

For Widows' Fund 7 0 0

Mr. Burcham .. 1 1 0

Mr. Burton .. 1 1 0

The late Miss

Chinnor, Div. .... 0 19 6

Mrs. Coles .. 1 0 0

Mr. J. Cooper .. 1 1 0

Mr. Clark .. 0 10 6

Mr. Cocks .. 0 2 6

Mr. Dryland .. 1 1 0

Mrs. Furnell .. 1 0 0

Miss Halt .. 1 1 0

Miss Hawkins .. 0 5 0

Mr. Irving .. 1 0 0

Mr. Jermyn .. 1 0 0

Mrs. Lamb .. 0 10 0

Rev. W. Legg .. 1 1 0

Mrs. Legg .. 1 1 0

Mastr. H. A. Legg

Box .. 0 5 0

Mrs. Legg's Young

Ladies .. 2 2 0

Miss Little .. 0 10 0

Mrs. Neil .. 1 1 0

Mr. Pike .. 0 10 0

Mr. Readings .. 0 10 0

Mr. J. Smith .. 1 0 0

Mr. C. Smith .. 1 0 0

Mr. Stevens .. 0 5 0

Collected by—

Miss Allen .. 0 3 9

Miss Brain .. 3 2 0

Sunday School.

Boys .. 2 16 2

Ditto, for Ship .. 6 0 6

Girls .. 4 9 1

Do., for New Ship 4 5 0

Twyford. Sunday

School .. 0 11 3

657. 9s.

Castle Street Chapel.

Rev. R. Bulmer.

Collection .. 17 0 0

For Widows' Fund 10 0 0

Mr. W. H. Sutton .. 1 1 0

Ditto .. (D.) 5 0 0

Mr. A. Sutton .. 1 1 0

Miss Johnson .. 1 1 0

Mr. Hoyle .. 1 0 0

Mrs. E. C. Davies .. 0 10 6

Mr. Hollis .. 0 10 0

Mrs. Macaulay (2yrs.) 1 0 0

Mrs. Hayter .. 0 5 0

Collected by Miss Bulmer.

Mr. Exall .. 2 12 0

Mr. Elsdell .. 2 2 0

Mr. Timothy .. 1 6 0

Miss Exall .. 0 15 0

Mrs. Timothy .. 0 14 0

Mr. Betts .. 0 12 0

Mrs. Hodgson .. 0 10 0

Young Ladies of

Bible Class, Sale

of Work, for Ma-

dagascar .. 5 0 6

Smaller Sums .. 0 17 3

Collected by Mrs. Dodge.

Mrs. E. White .. 1 1 0

Mr. Gibbons .. 0 10 0

Smaller Sums .. 2 1 9

Collected by Miss Kidgell.

Mrs. Edwards .. 0 10 6

Mrs. Huggins .. 0 10 0

Smaller Sums .. 1 4 1

Collected by Miss Mant.

Miss Mant .. 0 10 0

Smaller Sums .. 0 10 0

Collected by Miss Stransom.

Mr. Stransom .. 1 6 0

Mr. Ballard .. 0 12 0

Smaller Sums .. 1 5 6

## Collected by Mrs. Timothy.

Rev. R. Bulmer .. 1 6 0

Mrs. Kidgell .. 1 0 0

Miss Bulmer .. 0 13 3

Smaller Sums .. 1 17 2

Collected by Mrs. White-

house and Miss Keyworth.

Miss Penn .. 2 2 0

W. O. Tanner .. 1 10 0

Miss Player .. 0 16 6

Mrs. Weymouth .. 0 10 0

Rev. J. C. Whitehouse 0 10 0

Smaller Sums .. 1 12 0

Collected by Miss

Whitehouse, for

Moses Nathaniel,

in Nagercol Sem-

inary .. 3 0 0

Collected by—

Miss Hunter .. 4 5 6

Mrs. Leach .. 0 17 5

Misses Maw .. 0 13 8

Mrs. Page .. 2 8 5

Miss Read .. 1 15 10

Miss Strachan .. 1 0 2

Mrs. Stroud .. 0 12 4

Missionary Boxes.

Master Wells .. 0 10 0

Anne Hayward .. 0 8 0

Mast. T. N. Timothy 0 8 0

Master J. Timothy 0 5 0

Miss Timothy .. 0 5 0

Sunday School .. 10 10 0

For New Ship .. 13 18 8

Collected by Sunday

Scholars .. 9 13 9

Collected by other

Young Friends .. 3 10 11

1147. 18s. 3d.

Trinity Chapel.

Rev. J. F. Stevenson, B.A.

Collection .. 11 2 6

For Widows' Fund 6 0 0

Sunday School .. 5 0 0

For the New Ship 16 15 3

Donations.

Mrs. Wright .. 1 0 0

Anderson .. 1 0 0

Miss Wright .. 0 10 0

Anderson .. 0 10 0

Mr. F. Wright .. 2 0 0

Anderson .. 2 0 0

Subscriptions.

Mr. Andrewes .. 2 2 0

Mr. C. H. Andrewes 0 10 0

Master W. F.

Andrewes .. 0 10 0

Mr. Spokes .. 2 2 0

Mrs. Spokes .. 1 1 0

Miss Ford .. 1 1 0

Mr. Barrett .. 1 1 0

Mr. Ridley .. 1 1 0

Mr. Walford .. 1 1 0

Mr. Wallstead .. 1 1 0

Mrs. Edon Crisp .. 0 10 0

Mr. Barber .. 0 10 0

Mr. Allaway .. 0 10 0

Mr. Long .. 0 10 0

Mr. James .. 0 10 0

Mr. Fenner .. 0 10 0

Sums under 10s. .. 2 17 6

597. 15s. 8d.

Aston Tirrold.

Rev. H. Pawling.

Missionary Sermons 5 7 10

Collected by Mrs.

Mead .. 3 0 8

For New Ship .. 2 15 0

117. 3s. 6d.

Newbury.

A Friend .. 0 10 0

*Wallingford.*

Rev. C. M'Ordry Davies.

E. Wells, Esq., Treasurer.

Edward Wells, Esq. 2 2 6

Edward Wells, Esq. 1 1 0

John Marshall, Esq. 1 1 0

Richard Powell, Esq. 1 1 0

William Wright, Esq. 1 1 0

Mrs. Deacon .. 0 10 0

Mrs. Sherman .. 0 10 0

Collected by Miss

Corbold .. 1 0 4

Previously acknow-

ledged .. 15 13 5

For Widows' Fund 2 0 0

For New Ship .. 8 12 5

357. 19s. 2d.

BUCKINGHAMSHIRE.

*Aylesbury.*

Rev. W. J. Gates.

Mr. D. Reid, Treasurer.

Missionary Sermon 6 1 9

Public Meeting .. 2 10 0

Subscriptions.

Mrs. Frederick Payne 1 0 0

Mr. Reid .. 1 0 0

Mr. Loosely .. 0 10 0

Mr. Gunn .. 0 10 0

Mr. Payne .. 0 10 0

Mr. Bell .. 0 10 0

Mr. Hedges .. 0 5 0

Mrs. Bowler .. 0 5 0

Miss Smith .. 0 5 0

Mrs. Willison .. 0 5 0

Mrs. Stockwell .. 0 2 6

Mr. Marshall .. 0 2 6

Mr. Gibbs .. 0 2 6

For Widows' Fund 1 5 0

Juvenile Association.

Collected by Miss Thorp.

Mrs. Lee .. 1 0 1

Mr. Stuchbury .. 1 0 0

Small Sums .. 0 3 6

Collected by—

Miss Reid .. 1 15 6

Miss Locke .. 1 13 6

Miss Gilbert .. 1 2 6

Miss Payne .. 1 19 6

Sabbath School .. 2 5 4

G. H. Stevens, Boys'

1st Class .. 1 8 10

Annie Ward .. 0 5 6

277. 4s. 9d.

*Beaconsfield.*

Bethesda Chapel.

Rev. J. Duthie.

Missionary Sermons 9 0 0

Annual Meeting .. 3 17 0

Mr. Charles Lever .. 1 0 0

Boxes.

Mr. Duthie's Class 0 5 6

Mrs. Owen .. 1 5 10

Mr. T. Bagley .. 0 10 0

Sunday School .. 0 14 0

Mr. Richard Andrews 4 1 1

Mr. Brown's Children 0 5 8

Fractions .. 0 8 8

177. 3s. 2d.

*Blackthorn.*

Produce of a Piece

of Lace, from a

Poor Woman .. 0 10 6

*Buckingham.*

Rev. S. Bellamy.

Mr. S. M. Allen, Treasurer.

Mr. S. M. Allen, (A.) 1 1 1

Mr. W. H. French (A.) 1 1 0

Collected by—

Miss K. Stuchbery

(the late) .. 1 1 0

Miss Kate and Miss

Hackshaw .. 1 14 9

Mrs. Box .. 2 1 0

Sunday School Ju-

veniles .. 3 8 1

Miss Newman .. 0 17 4

*Boxes.*

Patty and Katey ... 0 8 9

Sunday School .. 2 17 9

Collections .. 8 11 1

Ers. 13s.; 22s. 3s. 6d.

*Burnham.*

Sunday School .. 1 19 6

For New Ship .. 1 3 0

37. 2s. 6d.

*High Wycombe.*

Mr. W. Butler, Treasurer.

Crendon Lane.

Rev. T. H. Browne.

For New Ship .. 7 11 4

Sabbath School .. 1 15 1

For Widows' Fund 3 0 0

*Boxes.*

1863.

Miss Rogers .. 0 3 4

Master W. Tozer .. 0 5 4

Mrs. Wall .. 0 2 8

Master Tilly .. 0 4 0

1864.

Miss Daisy Tilly ... 0 4 10

Master Tozer .. 9 5 2

Quarterly Collections.

Miss A. Parker .. 0 16 0

Miss Parker .. 0 6 10

Mrs. Browne and

Miss Vernon .. 2 2 2

Miss Rhoda Vernon 1 19 7

Subscriptions.

John Parker, Esq. ... 1 1 0

John Rutty, Esq. ... 1 1 0

R. Vernon, Esq. ... 1 1 0

G. Vernon, Esq. ... 1 1 0

Mr. Tilly .. 0 10 6

Mr. Thurlow .. 0 10 6

Mr. W. Butler .. 0 10 6

Rev. T. H. Browne

and Family .. 2 0 0

207. 11s. 10d.

*Trinity Chapel.*

Rev. J. Hayden.

Miss Cole's Box (1864) 0 11 3

For New Ship .. 2 13 8

For Widows' Fund 2 2 1

57. 7s.

General Subscriptions.

R. Wheeler, Esq. (1863) 1 1 0

Ditto (1864) .. 2 2 0

Thos. Wheeler, Esq. 1 1 0

H. Wheeler, Esq. ... 1 1 0

Mr. T. Gilbert .. 0 10 6

37 14 4

Less Expenses .. 2 3 4

35 11 0

*Potter's Purty.*

Rev. J. Slye.



*Slough.*

A. Mirrielees, Esq., Treas.  
Rev. G. Robbins, Secretary.

Mr. Jas. Atkins (A.)	0 10 6
Mrs. & Miss Burke	1 0 0
Mr. Calcutt	0 5 0
Collection at Public Meeting	4 11 11
Collected by Miss K.'s Bible Class	0 5 1
Mrs. W. Gamble	0 5 0
Mr. Griffith (A.)	0 10 0
Mr. Jarvis	0 10 0
Mr. Judd (A.)	0 5 0
Juvenile Missionary Box	0 18 5
Mr. Kershaw	0 5 0
Mrs. Lee (A.)	0 5 0
Mr. Main	0 5 0
Mr. Mirrielees (A.)	10 10 0
Misses Penney (A.)	1 0 0
Rev. G. Robbins (A.)	0 10 6
Mr. Tilly (A.)	1 0 0
A Friend, per Rev. G. Robbins, for Madagascar	1 0 0
For Widows' Fund	5 16 3
Exs. 6s. 6d.; 20l. 7s. 2d.	

*Wootton.*

## Core's End Chapel.

W. W. Morley, Esq., Treas.

Core's End Sunday School	1 2 2
Beggar's Hill ditto	0 18 8
Core's End, Sermon	4 5 7
Ditto, Public Meeting	2 12 11
Mr. Crosby	0 2 7
Ada Beasley's Box	0 2 7
Ada Davis's do.	0 4 6
Rev. T. Davis	0 10 0
For Widows' Fund	1 1 0
W. W. Morley, Esq.	3 3 0
Mrs. Morley	2 2 0
10l. 7s.	

## CAMBRIDGESHIRE.

*Bassingbourn District.*

Rev. J. Harrison, Secretary.  
J. Worsley, Esq., Treasurer.

*Ashwell.*

Per Rev. J. B. Millsem.  
Anniversary 6 18 2 || For Widows' Fund | 4 6 2 |

## Boxes (1864).

Mrs. Millson	0 10 0
Miss Miriam Bray	0 2 6
Mrs. Wm. Westrope	0 11 0
Miss Naomi Bailey	0 3 2
Mrs. Samuel Thorne	0 8 7
Mrs. Webb	0 5 0
Mrs. Ingrey	0 4 5
Mrs. Chalkley	0 1 4
Mrs. Barlow	0 3 0
Mrs. Pitney	0 2 0
James Chapman	0 9 4
Mr. Woods (S. School)	0 4 6
Mrs. Woods	0 15 1
Miss A. H. Westrope	0 7 0
Mrs. T. Chapman	0 10 0
Mrs. Jno. Westrope	0 5 0
Mr. Hove	0 2 0
Mrs. Thos. Briants	0 9 3
Miss E. Westrope (Sunday School)	0 2 2
Mrs. A. Huffer	0 4 8
Mr. Thos. Westrope	0 12 0
Miss Chapman	0 3 3
Mrs. Wm. Briants	0 0 6
Fractions	
15l. 5s. 9d.	

*Bassingbourn.*

Rev. J. Harrison.

Sermons and Public Meeting 6 8 4 || For Widows' Fund | 1 15 6 |

## Subscriptions.

Mr. W. S. Clear	1 1 0
Mr. Flitton	1 0 0

Mr. Waldoek	0 10 6
Mr. Morley	0 5 0
Mrs. Parker, Lit- lington	0 5 0
Mrs. Denham's Box	2 12 9
A Friend	0 2 6
Sunday School, for New Ship	8 8 0

## Boxes.

Mrs. W. S. Clear	1 0 0
Miss Whisson	0 5 6
Miss Jenkins	0 4 0
Mr. Stanford's Chil- dren	0 3 6
Smaller Sums	0 0 4
Lutington Sabbath School, for New Ship	1 10 0
25l. 6s. 11d.	

*Barrington.*

Per Mr. S. Wilkerson.  
Missionary Sermons 3 0 0 || For Widows' Fund | 0 10 0 |

## Sunday School.

For New Ship 2 13 9 || 6l. 3s. 9d. |  |

*Great Eversden.*

Rev. G. W. E. Brown.  
Missionary Sermons 3 12 4 || For Widows' Fund | 1 12 0 |

## Collected by—

Mrs. Brown	2 11 9
Mrs. Worsley	0 10 8
Miss Dimock	0 10 0
Mr. Worsley (A.)	0 10 0

## Boxes.

Mr. J. Custerson	0 6 0
Mrs. Parcell	0 4 2
Miss Chapell	0 4 2

Great Eversden and Kings-  
ton Sabbath Schools.  
For New Ship 3 1 9 |

Orwell, A Class of  
Girls, for do. 1 11 0 || 14l. 9s. 8d. |  |

*Guilden Morden.*

Rev. J. Stockbridge.  
Anniversary 5 8 5 || For Widows' Fund | 1 7 11 |
Elizabeth Cole's Box	0 2 9
S. Charter's do.	0 1 1
Eliza Keavell's do.	0 6 0
7l. 6s. 2d.	

Less Expenses 1 12 0 || 70 0 4 |  |

*Cambridge.*

S. Clear, Esq. (A.) 5 0 0 |

Two Friends, (by  
Miss Marshall) 0 10 0 || Ditto, for New Ship | 2 0 0 |
| 2l. 10s. |  |

*Royston District.*

Per J. Fordham, Esq.

*Royston.*

Knesworth Street Chapel.  
Rev. Henry Martin.

Collection	5 15 2
Mr. Wm. Abbott	1 0 0
Mr. C. Beldam	1 0 0
Miss Beldam	1 0 0
Miss E. Beldam	1 0 0
Mrs. Carter	1 0 0
Mr. Gimson	0 5 0
Mr. Howard	0 5 0
Mrs. G. Titchmarsh	0 5 0
Mr. Wand	0 5 0
Mr. Whiyatt	0 5 0
Collected by Miss Linsell	0 10 0
12l. 10s. 2d.	

*John Street Chapel.*

Rev. John Medway.

Rev. John Medway	5 5 0
Mrs. Medway	5 5 0
Mr. V. Beldam	1 0 0
Mrs. Butler	0 12 6
Miss Clear	0 10 0
Mr. John Fordham	1 1 0
Mrs. Wedd	1 1 0
Miss Vaughan	1 0 0
Mr. Andrews	0 12 6
Mr. Titchmarsh	0 10 0
Mr. Richards	0 5 0
Mr. Jepps	0 6 0
Mrs. Andrews	0 4 8
Mrs. Atton	0 4 4
Miss Beal	0 4 4
Miss S. A. Butler	0 4 0
Miss Bullard	0 4 0
Miss Clark	0 5 0
Mrs. J. Fordham	0 5 0
Mrs. Pigott	0 2 6
Miss Squire	0 3 0
Miss Somerville	0 6 0
Miss Sward	0 4 4
Miss Shepherd	0 1 0
Miss C. Pickering	0 1 0
Mrs. Willis	0 4 4
Mr. Leete	0 4 0
Miss Waugh	0 2 6
Exs. 1s. 6d.; 20l. 6s. 6d.	
82 10 8	

*Wisbeach.*

For Widows' Fund 2 15 6 |

## CHESHIRE.

*Birkenhead and Wirral  
Auxiliary.*

A. H. Cowie, Esq., Treasurer.  
Rev. J. Mann, Secretary.

Welsh Independent Chapel, Oliver Street.	
Rev. H. E. Thomas	0 2 9
Mr. Thomas Pearce	0 3 0
Mr. Matthew Jones	0 2 9
Mr. W. Samuel	0 2 6
Mr. Richard Jones	0 2 6
Mr. John Morris	0 2 9
Mr. Rd. Williams	0 2 6
Mrs. Lee	0 2 6

## Boxes.

D. E. and A. Jones 0 1 9 || M. and E. Thomas | 0 1 9 |
| Public Collections | 3 5 0 |
| 4l. 9s. |  |

Hamilton Square Indepen-  
dent Chapel.

Rev. J. Mann.

Collections 3 4 6 |

Collected by Mrs. Legge and  
Miss Robson.

Mr. W. H. Hay	1 1 0
Mr. Minus	1 1 0
Mr. Morecroft	1 1 0
Mr. Shepherd	1 1 0
Mrs. Legge	1 1 0
Mr. H. J. Legge	1 1 0
Mr. Gray	1 0 6
Mr. McKay	1 0 0
Captain Ward	1 0 0
Mr. Blake	0 19 6
Mr. Coomber	0 10 0
Mr. Ellison	0 10 0
Mrs. Field	0 10 0
Mr. Fisher	0 10 0
Mrs. Grant	0 10 0
Mr. McHaffie	0 10 0
Mr. McCreery	0 10 0
Mr. McIntosh	0 10 0
Mr. J. Peck	0 10 0
Miss Robson	0 10 0
Miss Jones	0 10 0
Miss Legge	0 10 0
Mr. Riggs	0 10 0
Miss Jones	0 10 0
Miss Gemmel	0 10 0
Mrs. Field	0 10 0
Sums under 10s.	2 5 0
For Widows' Fund	4 0 0
Sunday School Chil- dren	1 0 0
Do., for Ship	7 0 4
40l. 10s. 4d.	

*Oxton Road Congregational  
Church.*

Collections 26 11 3 || Public Meeting | 5 17 0 |
| Mr. A. Cowie's Bible Class | 1 0 6 |
| For Widows' Fund | 6 8 1 |

## Collected by—

Mrs. T. Roberts and  
Miss Woodman 3 0 6 || Mrs. Skinner | 1 0 0 |
| Mrs. James | 1 0 0 |
| Mrs. A. Cowie & Miss Janet Craven | 17 14 0 |

## Boxes.

Sunday School Boys 2 4 0 || Ditto Girls | 2 5 11 |
Master Hickling	0 6 7
Harriet Roberts	0 5 6
60l. 13s. 4d.	

*Liscard.*

Collections 21 8 11 || Sunday School | 1 1 6 |
For Widows' Fund	4 6 0
26l. 16s. 5d.	
138 9 1	

## Less Expenses

1 8 6  || 137 5 7 |  |

*Chester.*

## Queen Street Chapel.

J. Smith, Esq., Treasurer.  
Contributions 117 11 9 |

Commonhall Street Inde-  
pendent Chapel.

Rev. T. Peters.

For Widows' Fund 3 0 0 || Collections | 8 1 3 |

## Subscribers.

Miss Walker 1 1 0 || Mr. Wm. Williams | 1 1 0 |
Mr. J. Parry	0 10 6
Mr. J. Okell	0 10 6
Mr. Edw. Rogers	0 10 0
Mrs. Jones	0 6 0
Mrs. Candlin	0 5 0

## Collected by—

Mrs. Peters 1 1 0 || Mrs. Musgrave | 0 14 6 |
Miss Hannah Preston	0 10 2
Master Hy. Preston	0 10 0
Master Rt. Knowles	0 5 6
Master Hy. Haswell	4 4 4
For New Ship	6 9 6
Collection, City Mis- sion School	1 4 2
Exs. 16s. 9d.; 25l. 7s. 8d.	

*Macclesfield.*

## Roe Street Chapel.

Rev. G. B. Kidd.

Mr. Barlow 0 10 0 || Rev. Henry Briant | 0 10 6 |
Mr. Brinsley	1 1 0
John Brocklehurst, Esq., M.P.	1 1 0
Mr. Burgess	0 10 6
Mr. Hamilton	1 0 0
Mr. Holland	1 0 0
Mr. Lonsdale	1 1 0
Mr. Oldham	0 10 0
Mr. Parrott	0 10 0
Mr. Stancliffe	1 0 0
For Native Teacher George Barrow- Kidd	5 5 0
Mr. Lonsdale, for Orphan Boy Robert Lons- dale, Mission School, Shanghai	3 0 0



For Widows' Fund	5	0	0
Collection	5	6	3
For the New Ship	20	0	4
Collected by Mrs. Taylor	2	14	9
Misses Oldham	1	5	0
Misses Taylor's Box	1	5	0
52l. 7s. 6d.			

Townley Street,

Rev. J. Moffett.

Collection	12	11	11
Collected by—			
Miss Brownswood	2	16	9
Miss Shatwell	2	12	0
Miss Lowe	0	3	0
Missionary Prayer Meeting	2	0	9
Sunday School Boxes	0	15	3

## Subscriptions.

Mr. Robert Rankine	2	2	0
Mr. John Shatwell	1	1	0
Mr. Robt. Bradbury	1	1	0
Mr. J. W. Lane	1	1	0
Mrs. Rathbone	1	0	0
W. Potts, Esq. (the late)	1	1	0
Mr. Josh. Wright	1	1	0
Rev. J. Moffett	0	10	0
Mr. Jas. Griffiths	0	10	0
Mrs. Woodward	0	10	0
For New Ship	17	10	0
For Widows' Fund	2	10	0
56l. 17s. 3d.			

## Middlewich.

Rev. G. R. Walker.

Miss Stonier and Young Ladies	1	3	0
Miss Dutton	3	0	0
Collected by Miss M. A. Dutton	3	5	7
Miss Moss's Missionary Box	1	3	7
Mrs. Dean & Family	0	12	0
J. Perceval & three Children	0	3	6
Miss Sarah Hitchin's Box	0	6	3
Mrs. Corrie	0	2	6
Sunday School Children	2	13	8
Public Collections	11	13	3
For Widows' Fund	1	10	0
Exs. 23s. 9d.; 24l. 4s. 9d.			

## Sale.

Rev. E. Morris.

Collected by Miss Wollaston.

Mr. Dykes	0	5	0
Mrs. Wollaston	0	2	0
Miss Wollaston	0	1	0
Mrs. H. Cuniffe	0	10	0
Mrs. Rhodes	0	5	0

Collected by Miss Turner.

Miss Wainwright	0	5	0
Mr. Higin	0	2	6
The Misses Jones	0	4	0

Collected by Miss Wainwright.

Mrs. Hoyman	0	10	0
Mr. J. Smith	0	1	0
Mr. J. Cookson	0	2	6
Mrs. Wakefield	0	1	0

Collected by Mrs. Morris.

Mr. P. J. Jackson	1	1	0
Mr. B. Brierley	1	1	0
Mr. Briggs	1	1	0
Rev. E. Morris	0	10	0
Miss Shorrocks	1	0	0

Collected by Miss Lawrenson

Collected by Miss Cross.			
Mr. T. B. Waters	2	2	0
Mr. J. H. Storey	1	1	0
Miss Dixon	0	2	6
Mrs. Worthington	0	2	6

Boxes.			
Miss Wakefield	0	10	0
Miss Wainwright	0	7	5
Miss Annie and Master Hy. Storey	1	0	6
Mr. Waters	0	8	10
Miss Cross's Young Ladies	0	3	10
For New Ship	2	11	4
For Widows' Fund	2	5	8
Collections	16	1	7
Missionary Meeting	3	5	7
Exs. 13s.; 37l. 1s. 9d.			

## Stockport Auxiliary Society.

John Eskridge, Esq., Treas.

Rev. A. Clarke, Secretary.

## Hanover Chapel.

Rev. A. Wilson, B.A.

Collections 49 8 3

Collected by Miss Barlow.

Rev. A. Wilson, B.A.	1	1	0
Rev. N. K. Punsley	0	10	0
Mrs. S. H. Carrington	0	10	0
Mrs. D. McClure	0	10	0
Mrs. John McClure	0	10	0
Mrs. E. C. Howard	0	10	0
Miss Barlow	0	10	0
Mrs. Davies	0	5	0
Mrs. Shack	0	5	0
Mr. Wilkinson	0	5	0
Mrs. Okell	0	4	4
Mr. Weaver	0	4	0
Mrs. Hodson	0	2	6
Mrs. Redfern	0	2	6
Mr. Job Shuttin	0	2	6
Mr. James Smith	0	2	6
Mrs. Wright	0	2	6
Mrs. Yarwood	0	2	6
Mrs. Wragg	0	2	6
Mrs. A. Longson	0	2	0
Miss Longson	0	2	0

Collected by Miss Andrew.

Mr. Orme	0	8	0
Mrs. Wright	0	10	0
Miss Kinch	0	4	4
Mrs. Rayner	0	5	0
Miss Green	0	5	0
Miss Andrew	0	5	0
Mrs. Longson	0	5	0
Miss McClure	0	10	0
Miss Garside	0	10	0
Mrs. Barker	0	5	0
Mrs. Earnshaw	0	5	0
Mrs. Sheppard	0	5	0
Mr. Priestnall	0	5	0
Miss Sheppard	0	6	0
Miss Hunt	0	5	0
Mrs. Oddy	0	5	0
Mr. Earnshaw, jun.	0	5	0
Miss E. Downs	0	1	0

Collected by Miss Swan.

Mr. George Kinch	0	10	6
Mr. J. Leigh	0	5	0
Mr. J. Stavence	0	5	0
Mr. J. Albiston	0	5	0
Mr. S. Bunting	0	5	0
Mr. G. Walker	0	4	0
Mr. R. Overton	0	2	6
Mrs. Sykes	0	2	6
Mrs. Turner	0	1	0
Mrs. Whitmore	0	1	0

Collected by Miss A. E. Eskridge,

for New Ship (see Juvenile Magazine) 5 14 0

Collected in Hanover School,

by Miss Barlow.

2l. 10s. for Indian Girl, and

18s. 3d. for New Ship; viz.—

Mr. J. O. Williams	0	10	0
Miss Williams	0	5	0
Miss Barlow	0	10	0
Miss E. Fildes	0	4	4
Miss J. Fildes	0	4	4
Mrs. Mills	0	3	1
Miss Roberts	0	2	6
Misses E. and J. Longton	0	2	6
Mr. R. Hewitt	0	2	0
Miss A. E. Percival	0	1	2
Miss E. McGeorge	0	1	0
Miss E. Pollitt	0	1	0

Classes.			
Miss Radcliffe	0	3	8
Miss Williams	0	3	10
Miss Barlow	0	2	10

Boxes.			
Miss Leach	0	1	10
Mr. John McGeorge	0	2	10
Mr. Jas. McGeorge	0	0	7
Three Boxes	0	5	0
Sundries	0	0	9
72l. 2s. 7d.			

## Orchard Street Chapel.

Rev. A. Clark.

Collections	10	0	4
Rev. A. Clark	1	1	0
Mr. Burtinshaw	1	1	0
Mrs. Priestnall	0	10	6
Mr. Brown	0	5	0
Mr. Risque	0	5	0
13l. 2s. 10d.			

## Tabernacle Chapel.

Rev. J. T. Woodhouse.

Collections 6 1 0

## Heaton Mersey Chapel.

Rev. S. Hooper.

Collections	50	2	7
Ditto in School	9	9	7
Ditto, for Ship	3	13	1
63l. 5s. 3d.			

## Cheadle Chapel.

Rev. R. C. Lumsden, F.R.G.S., F.R.A.S.

Collections 24 10 2

Collected by Mrs. Panks.

Mr. Milne	2	0	0
Mr. Kendal	2	0	0
Mr. A. Kendal	2	0	0
Mr. T. H. Kendal	5	0	0
Mrs. Hodgkinson	2	0	0
Mrs. Lumsden	0	10	0
Mrs. C. Ingham	0	10	0
Mrs. Quier	0	5	0
Mrs. Panks	0	5	0
Mr. Marsland	0	5	0
Mrs. Nield	0	5	0
Mr. G. W. Mould	0	5	0
Mr. Hughes	0	5	0
Mrs. Laycock	0	5	0
Friends at Cheadle	1	4	8
Hospital	1	10	0
Sums under 5s	1	10	0
For Widows' Fund	2	4	0
For New Ship	3	14	1
40l. 3s. 11d.			

## Hazel Grove Chapel.

Collections 1 1 4

## Hyde.

## Zion Chapel.

Rev. A. Stryan.

Collections	5	8	0
For Widows' Fund	1	3	6
For Ship	3	0	0
Juvenile Missionary Boxes	1	0	0
11l. 6s. 6d.			

## Hatherlow Chapel.

Rev. W. Urwick, M.A.

Moieties of Collections 7 14 5

## Boxes.

Sunday School	1	13	1
Miss Ward	5	6	2
Master A. Fallows	0	8	6
Miss H. M. Urwick	0	10	6
Misses Richardson	0	15	6
Miss Sarah Higham	0	2	2
16l. 10s. 4d.			

## Hanover Chapel.

Public Meeting 9 7 1

£129s. 5d.; 234l. 11s. 6d.

## CORNWALL.

Auxiliary Society, per J. E. Downing, Esq. 114 16 3

## Truro.

For Widows' Fund 1 0 0

## CUMBERLAND.

## Whitehaven.

W. Wilson, Esq., for the Native Teacher Joseph Helliwell 10 0 0

## DERBYSHIRE.

## Alfreton.

Rev. T. Galloworthy.

Rev. T. Galloworthy (A.) 0 10 0  
Mrs. Galloworthy's Box 1 0 0  
Mr. Roberts (A.) 0 10 0

Collected by—

Mrs. Roberts, Subscriptions 0 5 1  
Miss Roberts's Class 0 8 3  
Miss Roberts's Box 1 16 8  
Mr. Robinson (A.) 0 10 0  
Miss Shaw's Box 0 9 0  
Collected at Lecture 1 4 0  
For New Ship 6 3 3  
12l. 16s. 3d.

## Ashbourn.

Quarterly & Public Collections, and Boxes 17 9 4  
J. Haigh, Esq. 0 10 0  
S. Harwood, Esq. 0 10 0  
Farmer, Esq. 0 10 0  
For Native Teacher 10 0 0  
For New Ship 5 5 0  
34l. 4s. 4d.

## Buxton.

Rev. T. G. Potter.

Collections 2 15 5

For New Ship 1 15 0

## Marple Bridge.

Rev. J. W. Benson.

On Account 10 0 0

## DEVONSHIRE.

## Appledore.

Rev. A. C. Moorman.

Collections 3 13 4

Collected by Miss S. Chibbett.

R. Craigie, Esq. 0 10 0  
Mr. Chibbett, jun. 0 5 0  
Miss S. Chibbett's Box 0 5 0  
Rev. A. C. Moorman 0 10 0  
Mrs. Penny 0 5 0  
Collected by Miss S. H. Swindle 3 1 8  
For New Ship 2 16 10  
Exs. 9s.; 10l. 2s. 10d.

## Ashburton.

Mr. Amery 2 0 0  
Mr. Chalk 0 10 0  
Collection 4 8 0

Collected by—

Miss Hopwood 0 9 3  
Miss Pinney 0 2 9  
Mrs. Horton 0 7 6  
7l. 17s. 7d.



Barnstable.		Dartmouth.		Collected by—		Auxiliary.	
T. W. M. W. Guppy, Esq., Treasurer.		Rev. N. Parkyn.		Miss Glyde .....		Mr. T. Chiswell, Treasurer.	
Collections.		Allen Macey, Esq., Treas.		Miss Hooker .....		Missionary Lectures 2 10 7	
Cross Street Sunday		Missionary Sermons 5 4 4		Miss Linford .....		Ditto Sermons .....	
Schools 9 0 10		Public Meeting 4 2 8		Miss Tanner .....		Annual Meeting .....	
For New Ship 7 0 0		Sunday School 0 7 4		The Misses Lee and		Jno. Jones, Esq.(A.) 1 1 0	
Bickington Sunday		John Windeatt,		Downy's Young		Mr. Thos. Chiswell,	
Schools 1 3 0		Esq., for Native		Ladies .....		For China .....	
Cross Street Chapel 10 9 1		Teacher Thomas		1 10 0		Do., for Madagascar 0 10 6	
For Widows' Fund 2 2 0		Stenner .....		Boxes.		Exs. 8s. 6d.; 12s. 12s. 6d.	
Westdown .....		10 0 0		Miss Windeatt .....		Tabernacle.	
Annual Subscriptions.		Collected by—		Master Armstrong .....		Rev. J. Besley.	
Mr. Guppy .....		Mrs. Neck, for		Girls' Sab. School .....		Rev. J. Besley .....	
Mrs. Stiff .....		Native Teacher		Boys' ditto .....		Do., for Madagascar 1 1 0	
Mr. John Lewis, for		Hannah Venning 3 0 0		Donations.		Misses Huxtable, for	
Madagascar .....		Mrs. Neck .....		A Friend .....		China .....	
0 12 6		Miss Parkyn .....		Ditto .....		John Jones, Esq., for	
Collected by Mrs. Beare.		Miss Pound .....		M. S. .....		Madagascar .....	
Mrs. Beare .....		Miss Tucker .....		Exs. 3s.; 97 12s. 2d.		Mr. John Croscombe 1 0 0	
Misses Gribble .....		Mrs. Courzens .....		Ermouth.		Mrs. Croscombe, for	
Mrs. Bramham .....		Miss Jackson .....		Glencroby Chapel.		Madagascar .....	
0 10 0		Missionary Boxes.		John Sprague, Esq. 1 0 0		Mr. McRobert .....	
Misses Gribble .....		Miss Coombs .....		Mrs. Sprague .....		Mr. W. C. Aston .....	
0 5 0		Miss Parkyn .....		Mrs. Jane Perriam 1 0 0		Miss Prudence Willis 1 6 0	
Mrs. Bramham .....		Miss Henrietta Fox 0 4 1		Ladies' Auxiliary .....		For New Ship .....	
0 5 0		Master A. G. Macey 0 4 0		Annual Collection .....		For Widows' Fund 1 4 8	
Collected by Miss Sharland.		For Widows' Fund 1 2 0		School Boxes .....		12s. 12s. 2d.	
Mr. Clarke .....		For New Ship .....		Honiton.		Newton Abbot.	
A Friend .....		Exs. 12s. 6d.; 42 12s. 9d.		Rev. J. Hoxley.		Rev. W. Currie.	
Messrs. W. and G.		Davlish.		Collection .....		Missionary Sermon 3 10 0	
Hunt .....		Rev. T. Collett.		Friend to Missions 5 0 0		Subscriptions.	
Mr. Rowe .....		Collection .....		Mrs. Fisher .....		Dr. Barham .....	
Mrs. Sharland .....		Miss Robertson .....		Mr. C. Hoxley .....		N. Bickford, Esq. ....	
0 5 0		Part Proceeds of a		Rev. J. Nichols .....		R. Francis, Esq. ....	
Miss Sharland .....		Working Society .....		Mr. Tavey .....		Mr. J. Pincet .....	
0 5 0		Collected by Miss		Sunday School .....		Mr. Goodenough .....	
Mrs. Sanders .....		Anderson .....		Small Sums .....		Mr. Alsop .....	
0 5 0		4s. 11s.		Missionary Boxes .....		Mr. Stokes .....	
Mrs. Geachuas .....		Messrs. Allen's School,		For New Ship .....		Mr. Blake .....	
0 2 6		Plantation House.		For Widows' Fund 1 10 0		Boxes.	
Collected by Miss Milroy.		Proceeds of Christ-		21s. 14s. 10d.		Miss Hatchwell .....	
Mr. Coster .....		mas Tree .....		Kingsbridge.		Miss Alsop .....	
Mr. Milroy .....		Monthly Collections 8 13 2		Per Mr. B. Balkwill.		Miss Goodenough .....	
Miss Milroy .....		Missionary Lecture		Public Meeting .....		For Widows' Fund 1 10 0	
0 4 4		by Rev. T. Mann. 1 0 0		Sunday School .....		Plymouth, Devonport, &c.,	
Mrs. Northcote .....		Boxes.		W. Philpot, Esq. ....		Auxiliary Society.	
0 4 0		School-room .....		Mrs. Philpot .....		Alexander Hubbard, Esq.,	
Mrs. Glyde .....		0 5 7		Mr. John E. Adams 0 10 0		Treasurer.	
Mrs. Wilkins .....		Master J. Tuckwell 0 4 3		Mrs. Elliot .....		Plymouth.	
0 4 0		Exs. 1s.; 13s. 12s. 4d.		Missionary Boxes .....		Sherwell Chapel.	
Mrs. Pridden .....		To be thus appropriated:		For Female Educa-		Rev. C. Wilson, M.A.	
Mrs. Brannan .....		For Medical Student		tion in Travancore 1 12 0		Missionary Sermons 59 6 3	
0 4 0		In India .....		For Widows' Fund 1 10 0		Public Meeting .....	
Mr. Cann .....		For "John Wil-		Exs. 11s.; 27s. 10s. 6d.		For Widows' Fund 16 2 0	
Collected by Miss Julia		liams" .....		Ilfracombe.		For New Ship .....	
Gribble.		13 12 4		Rev. G. Waterman, M.A.		Collected by Miss P. Ackland.	
Mr. Hearson .....		Exeter.		Collected by Miss Cole.		Mrs. R. Derry .....	
0 5 0		Castle Street.		John Rogers, Esq. ....		Mr. Gilbert .....	
Mr. Matthews .....		Rev. D. Hewitt.		Mrs. Torre .....		Mrs. Stuart .....	
0 1 0		Anniversary Collec-		Rev. G. Waterman .....		Sums under 10s. ....	
Mr. Yeo .....		tions .....		Do., for Madagascar		Collected by Miss Carril.	
0 2 6		For Widows' Fund 7 15 0		Weekly .....		Mrs. Edwards .....	
Mr. Farleigh .....		Subscriptions.		Collected by Miss		0 10 0	
0 5 0		Mr. Brookings .....		Jones .....		0 10 0	
Mrs. Pearce .....		Mr. Colson .....		For New Ship .....		Collected by Miss Gibson.	
0 4 4		Mr. Commin .....		For Widows' Fund 1 0 0		Mr. H. M. Gibson .....	
Mary Avery .....		W. Dawson, Esq. ....		Boxes.		Mr. E. E. Moore .....	
0 2 2		Mr. J. H. 1 enham .....		Mrs. W. Dennis .....		Sums under 10s. ....	
Mr. Widlake .....		1 0 0		0 4 10 0		Collected by Mrs. Hubbard.	
0 5 0		Mrs. Evans .....		Miss M. Brooks .....		Mr. Bizzey .....	
Mrs. C. Gribble .....		Miss Glyde .....		0 10 0		Mrs. Bizzey .....	
Collected by Miss Rotten-		Miss Heathcote .....		Mrs. J. Jones .....		Mrs. Chanou .....	
berry.		0 10 0		Mrs. J. C. Jones .....		Mr. Derry .....	
Mrs. Davis .....		Rev. D. Hewitt .....		Miss Crookford .....		Mr. Hubbard .....	
0 10 0		Miss Lee .....		Mrs. Day .....		Mr. Rowe, Ridgway .....	
Mrs. Kottenberry .....		Miss Linford .....		Miss Mayne .....		Rev. C. Wilson .....	
0 3 0		Mr. Linford .....		0 10 0		0 10 0	
Mrs. Hart .....		Mr. Petherick .....		Master T. Battin .....		Collected by Mrs. Kinsman.	
0 1 0		Mr. Roberts .....		Master T. Collwill .....		Rev. F. Anthony .....	
Missionary Boxes.		Mr. Sharland .....		Master H. Harding .....		Rev. J. Charlton .....	
Miss F. Edwards .....		Mrs. Simmons .....		John & Mary Knill .....		Sums under 10s. ....	
0 4 0		Miss Tabor .....		G & Annie Mogridge .....		F 3	
Miss Coster .....		Mr. Tanner .....		Willie & Ida Beer .....			
0 2 1		0 10 0		Exs. 6d.; 20s. 8s. 1d.			
Miss Kiell .....		Mr. Curtis Webber .....					
0 5 2							
Miss Stewart .....							
0 16 0							
Mr. Seager .....							
0 8 0							
Miss Norington,							
for Madagascar .....							
4 0 0							
Ditto, for New Ship							
1 2 4							
Miss Lewis, West-							
down .....							
0 5 0							
Mr. John Lewis,							
ditto .....							
0 1 6							
Exs. 26s. 6d.; 52s. 11s. 6d.							
Bideford.							
Contributions, per							
J. Rooker, Esq. ....							



Collected by Miss Parsons.	Rev. C. B. Symes ...	0 10 6
Mr. Bromham.....	Sums under 10s.....	2 10 0
Mr. Conway.....	582. 16s. 1d.	2 10 0
Mr. Fox.....	George Street Chapel.	
Mr. Parson.....	Mr. Greenway.....	1 1 0
Miss Parson.....		
Mr. Slater.....		
Mr. Tubbs.....		
Mr. J. Windeatt.....		
Sums under 10s.....		0 10 0

## Collected by Mrs. Rooker.

Mr. J. N. Bennett.....	0 10 6
Mr. Hicks.....	0 10 0
Mrs. Nicholson.....	
George Street.....	1 0 0
Mr. Rooker.....	2 2 0
Mrs. Rooker.....	2 0 0
May Rooker's Box.....	1 3 0
Miss Rooker.....	0 10 0
Mr. Shelby.....	1 1 0
Mr. Stumbles.....	0 10 0

## Sunday School, by Mr. F. A. Morrish.

Mr. Thomas, Young	
Men's Class.....	3 0 0
Mrs. Jasper, Bible	
ditto.....	1 0 0
Boys' School.....	5 3 0
Girls' School.....	6 17 11
Infants' ditto.....	0 15 3
Moiety of Collection	0 19 0
Miss Shapland's	
Class, Bethel	
School.....	0 6 2

## Branch Sunday School, Mount Street.

Collected by Mr. Pillman.	
Boys' Subscription.....	3 5 7
Girls' ditto.....	4 7 1
Moiety of Collection.....	0 19 0
Mr. Pillman.....	0 16 8
Mr. Plimsaul, for	
Native Teacher	
Thomas Plimsaul.....	10 0 0
2027. 18s. 7d.	

## Batter Street Chapel.

Rev. E. Hipwood.	
Annual Collection.....	5 1 9
United Service Sa-	
cramental Offering.....	3 4 2
For Widows' Fund.....	2 12 6
Sabbath Schools.....	6 8 9
Missionary Boxes.....	7 0 8

Subscribers.	
Mr. F. W. Harris.....	0 10 6
Rev. E. Hipwood.....	1 1 0
Mrs. W. Luscombe.....	4 0 0
Mr. Mills.....	0 10 0
Mrs. Sparke.....	1 1 0

Mrs. Sparke, for	
Anna Maria	
Sparke, at San-	
thapooram.....	2 2 0

Collected by—	
Miss Adams.....	0 12 6
Miss Denbow.....	1 7 9
Miss Steer.....	2 5 0
Miss Thomas.....	1 5 10
Miss M. White.....	1 10 0
Sums under 10s.....	1 2 11
417. 15s. 11d.	

## Union Chapel.

Rev. C. B. Symes, B.A.	
Annual Collections.....	10 10 0
For Widows' Fund.....	2 2 0
Memorial Churches,	
Madagascar.....	1 18 3
Sunday Schools, for	
New Ship.....	14 15 6
Ditto, for Rev. F.	
Baylis's Schools,	
Neyoor.....	6 0 0
Miss Jessie Baylis,	
for ditto.....	12 0 0
Missionary Boxes.....	3 5 10

Subscribers.	
Mr. J. Armstrong.....	0 10 6
Mr. W. Armstrong.....	0 10 6
Mrs. Farley.....	0 10 6
Mr. Moore.....	0 10 0
Mr. Pearce.....	1 1 0
Mr. Polkinghorne.....	1 1 0
Mr. Rowse.....	1 1 0

Rev. C. B. Symes ...	0 10 6
Sums under 10s.....	2 10 0
582. 16s. 1d.	
George Street Chapel.	
Mr. Greenway.....	1 1 0

## Stonehouse.

Emma Place Chapel.	
Collection.....	8 8 2

## Devonport.

Princess Street Chapel.	
Rev. R. W. Carpenter.	
Annual Collections.....	14 16 3
For Widows' Fund.....	3 3 0
Sunday Schools.....	6 2 8

## Subscribers.

Mr. Bastard.....	0 10 0
Miss Berryman.....	0 13 0
Mr. B. W. Carpenter.....	1 1 0
Rev. B. W. Carpenter.....	0 10 0
Mr. P. C. Clarke.....	0 10 0
Mrs. M. F. Carpenter.....	0 10 0
Mr. Colman.....	0 10 0
Mr. Crealock.....	0 10 0
Mrs. Davies.....	1 0 0
Mrs. Egg.....	0 10 0
Miss Peek.....	1 0 0
Mr. Bawling.....	1 0 0
Mrs. Trant.....	0 10 0
Mr. Trehanne.....	1 0 0

## Collected by—

Miss Barnett.....	0 17 4
Miss Clarke.....	1 12 0
Miss Hall.....	0 14 6
Miss Head.....	0 13 0
Miss Head, for Union	
School at Santha-	
pooram.....	0 17 8
Mrs. Ross.....	1 6 9
Miss Wood.....	0 19 10
Missionary Box.....	0 13 0
417. 10s.	

## Wycliffe Chapel.

Rev. H. F. Holmes.	
Missionary Sermons	
Juvenile Missionary	
Meeting.....	0 14 1
For Widows' Fund.....	1 4 7
Female Bible Class	
Little Annie's Box	
Bessie's Box.....	0 2 6
Sabbath Schools.....	2 13 2
Collected by Miss S.	
Holmes.....	0 10 6
Under 10s.....	0 5 9
117. 13s. 7d.	

## Kingsland and Cavesand.

Missionary Sermons	
Public Meeting.....	3 14 7
Collections.....	0 13 7
Missionary Boxes.....	0 4 11
67. 15s. 6d.	

## Torpoint.

Upper Room.	
Collections.....	0 17 0

## Torpoint Chapel.

For Widows' Fund.....	0 10 0
Missionary Sermons	
Public Meeting.....	2 2 0
Juvenile Meeting.....	1 3 6
For New Ship.....	3 0 0
Mr. E. H. Down.....	1 1 0
Sunday School.....	0 14 6

## Missionary Boxes.

Miss Lydia Teague.....	0 3 9
Miss Emma Jaro.....	0 6 9
Miss Rosa Sansom.....	0 4 9
Miss Tilly Pearce.....	0 3 0
Miss Susy Spry.....	0 2 11
Miss Kate Pearce.....	0 1 7
Master E. W. Down.....	1 0 0
Master E. M. Case-	
naugh.....	0 3 0
Exs. 167. 17s. 6d.;	
3277. 14s.	

## Point in View.

Rev. J. F. Guenet.	
Missionary Box.....	1 9 4
H. W. Peters, Esq.....	1 0 0
For New Ship.....	0 15 10
37. 5s. 2d.	

## South Molton.

Rev. W. J. Andrew.	
Rev. W. Thorn (dec.).....	2 0 0
Mr. W. J. Tapp.....	1 0 0
Mr. P. J. Tapp.....	1 0 0
Mr. Dinsey.....	0 10 0
Mrs. Dinsey.....	0 10 0
Miss Dinsey.....	0 10 0
Mr. John Dinsey.....	0 10 0
Collections.....	3 10 10
Byssie Mill Collec-	
tion.....	0 16 8
Alsweard do.....	0 16 8

## Boxes.

Prayer Meeting.....	0 15 0
Miss B. Sanders.....	0 15 0
Miss S. A. Sanders.....	0 15 0
Miss M. Lock.....	0 14 0
Sunday School.....	0 7 8
Miss G. S. Trawin's	
Class.....	0 7 1
Mr. J. Hodges's do.....	0 3 6
Miss J. Coles's do.....	0 3 3
Miss B. Widgey.....	0 1 9
Mrs. W. Harris.....	0 5 0
Mrs. Parmenter.....	0 2 7
For Widows' Fund.....	1 10 0

## Sunday School Teachers, for China Missions.

Miss E. Gillard.....	0 1 0
Miss E. Dinsey.....	0 1 0
Miss M. Dyer.....	0 1 0
Miss G. D. Trawin.....	0 1 0
Miss J. Bale.....	0 1 0
Miss B. Nutt.....	0 1 0
Miss G. S. Trawin.....	0 1 0
Miss E. Tepper.....	0 1 0
Miss H. Tapp.....	0 1 0
Miss J. Tapp.....	0 1 0
Miss J. Cole.....	0 0 6
Mr. H. Trawin.....	0 1 0
Mr. W. Skinner.....	0 1 0
Mr. E. Brewer.....	0 1 0
Mr. F. Jutsum.....	0 1 0
Mr. J. Down.....	0 1 0
Mr. W. J. Tapp.....	0 1 0
For New Ship.....	7 5 11
Exs. 6s.; 307. 1s. 6d.	

## Teignmouth.

Rev. J. H. Bowhay.	
Mrs. Bowhay, Secretary.	

## Annual Subscriptions.

Rev. J. H. Bowhay.....	0 10 0
Capt. Brokensha.....	0 10 0
Friend, by Mrs. Bow-	
hay.....	1 0 0
Mr. Reed.....	0 10 0
Mr. J. Under 10s.....	0 10 6
Sums under 10s.....	0 15 0
Annual Collections.....	6 11 10
Collected by Miss	
Chundeigh.....	2 6 11
For New Ship.....	5 13 6
Exs. 3s. 4d.; 187. 2s. 6d.	

Rev. W. Martin.....	2 2 0
Mrs. Martin, for the	
Widows' Fund.....	1 1 0
37. 3s.	

## Tiverton.

Rev. J. Stuchbery, B.A.	
Mrs. Were, Treasurer.	
Anniversary Col-	
lections.....	11 12 0
Friday Night Com-	
pany, for Native	
Teacher.....	10 0 6
For Widows' Fund.....	3 0 0

## Collected by Mrs. Were.

F. S. Gervis, Esq.....	5 0 0
Mrs. Brewin.....	2 0 0
J. Bartlett, Esq.....	1 0 0
Miss Heathcoat.....	1 0 0

W. H. Gamler, Esq.....	1 0 0
H. Stokes, Esq.....	1 0 0
Mr. Were.....	1 0 0
Mr. B. Were.....	1 0 0
Mr. Carpenter.....	1 0 0
Mr. Anstey.....	0 10 0
Mr. Knight.....	0 5 0
Master Winton.....	0 5 0
Mrs. Clapp, Gotham.....	0 2 6

## Collected by Mrs. Stevenson.

Mr. Stevenson.....	0 6 6
Mr. Gath.....	0 4 0
Mr. Gale.....	0 2 6

## Collected by Miss Frost.

Miss Frost.....	0 5 0
Mrs. Harriman.....	0 2 0
Missionary Boxes.....	2 7 1
Miss H. Were, for Ma-	
gasascar Chapels.....	0 11 6
For New Ship.....	9 16 1
Do, Bolham Branch.....	1 10 0
Exs. 32s. 6d.; 537. 17s. 3d.	

## Torquay.

## Auxiliary Society.

J. Stabb, Esq., Treasurer.	
Ladies' Association.	
Miss Coombs, Secretary.	

## Collected by Mrs. C.

Weeks.....	3 8 9
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## Collected by Miss Coombs.

J. Fimmimore, Esq.....	2 0 0
Mrs. John A. Coombs.....	2 0 0
H. B. Carter, Esq.....	0 10 0
Wm. Reynolds, Esq.....	0 10 0
Smaller Sums.....	0 4 0
Wm. Lavers, Esq.....	5 0 0
Miss Lavers.....	0 10 0
Mr. Gordon.....	0 10 0
Miss Gordon.....	0 10 0

## Collected by Mr. F. Godfrey.

Mrs. Guyer.....	0 10 0
Smaller Sums.....	1 1 9
W. Lavers, Esq. (L.S.).....	10 0 0
T. Haliburton, Esq.	
(for 1833).....	1 0 0
Rev. J. A. Coombs.....	2 2 9
Dr. Madden.....	1 1 0
Rev. D. Pritchard.....	1 1 0
Rev. M. S. Wall.....	1 1 0
Mr. Henry Coombs.....	2 2 0
Dr. Tetby.....	1 1 0
Mr. W. T. J. Fisher	
(3 yrs.).....	1 1 0

## Collections.

Abbey Road Chapel.	
Rev. F. Thomas.....	8 5 9
Public Meeting.....	10 16 7
Maridon Chapel.....	2 6 9
James Peek, Esq.....	1 1 0
Mr. John Stabb.....	0 5 11
For Widows' Fund.....	
Abbey Rd. Chapel.....	8 1 6
T. Haliburton, Esq.	
(1804).....	1 1 0
Abbey Road Independent	
Sabbath School.....	

## Missionary Boxes.

Contents of Boxes from	
March, 1804, to March, 1865.	
Mrs. Cooksley.....	1 0 0
Mrs. Davy.....	1 15 8
Miss Coombs.....	1 12 9
Mr. Betts.....	0 11 7
Miss Gidley.....	0 5 1
Miss Pearce.....	0 4 8
Miss Weeks.....	0 9 10
Miss E. Weeks.....	0 10 0
Miss Routery.....	0 12 8
Miss Mineard.....	0 5 1
Miss Heath.....	0 2 8
Miss Waite.....	0 14 5
Miss Pierce.....	1 2 3
Miss Wing.....	0 5 11
Miss A. Weeks.....	0 5 3
Miss Gale.....	0 4 8
Miss Fowler.....	0 2 5
Miss Pugsley.....	0 1 8
Miss Godfrey.....	0 2 9
Mr. Fisher.....	1 0 0
Mr. Thorn.....	0 16 8
Mr. Tancock.....	0 8 8



Mr. Pinsent .....	0 3 6
Mr. Richards .....	0 6 3
Mr. Watson .....	0 4 11
Mr. Penny .....	0 5 1
Mr. Aysh .....	0 1 3
Mr. Collings .....	0 4 6
Meessrs. Ingate and Pensford .....	0 7 4
Mr. Dear .....	0 6 0
Mr. Langman .....	0 2 6
Infant School .....	1 8 6
Fractions .....	0 0 11
For New Ship .....	31 10 10
Exs. 3s. 6d.; 114d. 6s. 11d. ....	

**Torrington.**

Rev. J. Buckpitt.

Collection .....	1 17 8
Subscriptions, &c. ....	7 10 0
Rev. J. Buckpitt .....	1 1 0
For the Ship .....	10 0
20l. 8s. 8d. ....	

**Totnes.**

Sunday School, per Mr. A. McCrea, in part support of a Native Teacher ...	5 0 0
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**DORSETSHIRE.****Beaminster.**

Rev. T. Neave.

Miss Whitty .....	6 11 4
Sunday School .....	0 5 11
For New Ship .....	0 14 7
1l. 11s. 10d. ....	

**Bere Regis.**

Rev. G. C. Smith, M.A.

Mrs. Smith, Treasurer.

For New Ship .....	5 5 4
Annual Meeting .....	2 6 0

**Collected by—**

Mrs. Scott .....	3 3 0
Mrs. Agnes Aldridge .....	0 15 1
Sunday School Chil- dren .....	2 1 3
Mr. Ernest Homer .....	1 10 0
15l. 0s. 8d. ....	

**Blandford.**

Rev. B. Gray.

**Annual Subscriptions.**

Miss Fisher .....	2 2 6
Mr. Fisher .....	1 1 0
Mr. H. Fisher .....	0 10 0
Mr. Edward Pond .....	1 0 0
Mr. Bennett .....	0 10 6
Mr. Meikle .....	0 10 0
Mr. Hodges .....	0 10 0
Rev. B. Gray .....	0 10 0
Mr. Knight .....	5 6 0
Collections .....	6 18 6
For Widows' Fund .....	3 10 0
Collecting Books .....	3 18 8
Missionary Boxes and Cards .....	0 13 11
Sunday School and Infant Class .....	2 5 0
Juvenile Collections, for the Native Girl Sarah Field Fisher, in Mrs. Hewlett's School, Almshouse .....	3 0 0
Ditto, for the Mis- sion Schools at Almshouse .....	3 7 1
For New Ship .....	11 18 9
42l. 12s. 2d. ....	

**Bridport.**

Rev. J. Rogers.

Mr. G. B. Ewens, Secretary.	
Missionary Sermon .....	9 14 11
Public Meeting .....	4 0 2

**Annual Subscribers.**

Rev. J. Rogers .....	1 1 0
Mr. Bartlett .....	1 1 0
Mr. Edmunds .....	1 1 0
Mr. Swain .....	1 1 0
Mr. J. P. Stephens .....	1 1 0
Mrs. Wallis .....	1 1 0
Mr. S. Bennett .....	1 0 0
Mr. George Ewens .....	1 0 0
Mr. Haycraft .....	0 10 6
Mrs. Swain .....	0 10 6
Mr. Ewens .....	0 10 0
Mr. E. Swayne .....	0 10 0
Mr. C. Edmunds .....	0 10 0
Mr. Edmunds and Taylor .....	6 10 0
Misses Hussey .....	0 10 6
Mr. Roper .....	0 10 0
Mr. Amery .....	0 5 0
A Friend .....	0 5 0
Mr. Gifford .....	0 5 0
Mr. Harding .....	0 5 0
Mrs. Harvey .....	0 5 0
Mr. Holmwood .....	0 5 0
Mr. Monticomb .....	0 5 0
Mrs. Prince .....	0 5 0
Mrs. Richardson .....	0 5 0
Mrs. Swaffield .....	0 5 0
Miss Wallis .....	0 5 0
Mrs. S. Baker .....	0 4 4
Mrs. Burgess .....	0 4 4
Mrs. Champ .....	0 4 4
Miss Chara .....	0 4 4
Miss Cullingford .....	0 4 4
Mrs. Gilchrist .....	0 4 4
Miss Green .....	0 4 4
Miss Larcomb .....	0 4 4
Mr. Lockyer .....	0 4 4
Mrs. Moore .....	0 4 4
Mr. Osborne .....	0 4 4
Mrs. Qurrell .....	0 4 4
Mrs. Thorn .....	0 4 4
Miss Thorn .....	0 4 4
Mrs. Tucker .....	0 4 4
Mrs. Warr .....	0 4 4
Miss Way .....	0 4 4
Miss Whellon .....	0 4 4

**Collected by—**

Sunday School Girls .....	7 0 2
Ditto Boys .....	2 10 11
Missionary Boxes .....	1 0 0
Grove Sunday School .....	0 9 0
For New Ship .....	12 8 8
For Widows' Fund .....	2 15 0
Ex. 10s. 11d.; 60l. 11s. 8d. ....	

**Dorchester.**

Rev. J. Fox, B.A.

Mr. M. Devenish, Treasurer.

For Widows' Fund .....	1 7 2
Collections .....	2 3 8

**Subscriptions.**

Mr. Cozens .....	0 5 0
Mr. Devenish .....	2 0 0
Mrs. Elsey .....	0 10 0
Rev. Josh. Fox .....	0 5 0
Mrs. Gray .....	1 0 0
Mr. Howe .....	0 5 0
Mr. Last .....	0 10 0

**Missionary Boxes.**

Mrs. Hobbs .....	0 8 7
Mrs. Webber .....	0 5 7
Sunday School Chil- ren's Boxes .....	1 3 7

**Collected by—**

Miss Browning .....	0 10 8
Miss Jeffery .....	0 7 0
Mr. Wm. Pouncy .....	0 10 3
Mr. John Payne .....	0 4 4
For New Ship .....	9 10 8
Exs. 4s. 6d.; 21l. 17s. ....	

**Sherborne Auxiliary.**

Rev. F. Beckley.

Mr. Worsley, Treasurer.

Missionary Sermons .....	4 18 8
Public Meeting .....	2 1 0
For Widows' Fund .....	3 3 4
Ladies' Association .....	4 14 8
Mary Hodges's Box .....	0 15 0
Sarah Williams .....	0 1 5
Mr. Sharpe .....	1 1 0
Mrs. Chandler .....	1 0 0

Mr. Chandler .....	1 1 0
Miss Scott .....	2 2 0
Dr. Williams .....	1 0 0
Miss M. Scott, Bath .....	1 1 0
Miss Scott, Do. ....	2 2 0

For Mrs. Wilkinson's  
School, Santhapooram.

Mr. Worsley .....	2 2 0
Rev. F. Beckley .....	0 10 0
J. Bousfield, Esq. ....	1 1 0
C. M. Harrison, Esq. ....	1 1 0

**Sunday School****Classes.**

Mrs. Williams, for Louisa Tyndale .....	3 10 0
Mrs. Rawlings .....	0 14 8
Miss Chandler .....	0 10 0
Miss Wright .....	0 12 0
Miss Snook .....	0 1 10
Miss A. Snook .....	0 2 1
Miss Rendell .....	0 3 6
Miss E. Chandler .....	0 4 9
Miss Yetman .....	0 3 10
Miss Hewlett .....	0 2 2
Mrs. Garrett .....	0 2 0
Mr. Newport .....	0 13 6
Mr. Hodmott .....	0 5 11
Mr. Worsley .....	0 9 0
Mr. Chandler .....	0 2 4
Mr. Croade .....	0 0 7
Mr. Dove .....	0 1 0
Mr. Cooper .....	0 3 4
Mr. Marshall .....	0 2 0
Fine .....	0 1 0

**Boxes.**

Pupils at Greenhill School .....	1 5 6
Mary Chandler .....	
Williams .....	1 13 0
Susan Hillary .....	0 10 0
Mrs. Freytag .....	0 8 6
Sarah Ann Gillard .....	0 5 0
Sarah Morris .....	0 2 10
Elizabeth Forward .....	0 1 0
Henry Bond .....	0 2 8
George Brunton .....	0 2 4
Edith Day .....	0 1 7
Mary Garrett .....	0 2 8
John Green .....	0 2 5
Jane Yetman .....	0 2 8
Charles Warren .....	0 3 4
School .....	0 4 10
Fractions .....	0 0 8

Mission Working  
Party, for Mary  
Sherborne .....

For New Ship .....

Exs. 38s. 0d.; 67l. 10s. 3d. ....

**Wareham.**

Rev. J. Key.

Miss Filler .....	0 10 0
Mrs. Hansler, per Mrs. Selby .....	1 0 0
Mrs. Richards .....	0 4 4
Mrs. Tuck .....	0 4 4
Mr. Trenchard .....	0 4 4
Mrs. Byles .....	0 4 0
Pupils at Mr. Skewes .....	0 6 7

**Collected by—**

Miss Baker .....	1 10 0
Miss Filler .....	2 10 0

**Boxes.**

Ellen Bennett .....	0 11 4
Mary Selby .....	2 0 0
Mrs. Tuck .....	0 16 6
William Gillingham .....	0 8 1
Collected in Sunday School .....	4 11 11
Annual Collections .....	4 18 9
For Widows' Fund .....	1 0 0
For New Ship .....	10 5 0
Exs. 6s.; 31l. 8s. 2d. ....	

**Weymouth.**Gloucester Congregational  
Chapel.

Rev. R. S. Ashton, B.A.

Collection .....	8 0 0
For Widows' Fund .....	1 13 0
For New Ship .....	6 17 2
A Friend .....	1 0 0

Mr. Arden .....	6 10 0
W. S. Ferris, Esq., in memory of his beloved Father, the late Vice- Admiral Abel Ferris .....	2 0 0

Miss Smith, for Education of Native Boy at Nagarcot .....	1 0 0
Mr. R. Damon .....	1 1 0
Mr. and Mrs. Sykes and Family .....	1 13 0
Mr. Blackmore .....	0 10 0
Mrs. Pope .....	0 5 0
Rev. R. S. Ashton, for Madras Insti- tution .....	0 10 0

Exs. 2s. 0d.; 24l. 10s. 8d. ....

**Hope Chapel.**

Rev. W. Lewis.

Contributions .....	53 18 11
For New Ship .....	5 5 0
62l. 3s. 11d. ....	

**Wimborne.**

Rev. J. Keynes.

Miss Wilson, Treasurer.	
Sermons and Public Meeting .....	7 10 0
For Widows' Fund .....	2 0 0

**Annual Subscriptions.**

Mrs. Carr Glynn, Welchampton .....	1 1 0
Mr. J. Rawlins .....	1 1 0
Mr. Morgan .....	1 0 0
Rev. J. Keynes .....	0 10 6
Mrs. Conyers .....	0 10 6
Mrs. Randall .....	0 10 0
Mr. Foster .....	0 10 0
Mrs. E. Ellis .....	0 5 0
Miss Moxey .....	0 4 4

**Collected by—**

Miss Wilson .....	1 1 0
Miss Gasser .....	0 10 0
Miss Keynes .....	0 7 0
Mr. Osmond .....	0 7 9
For New Ship .....	2 17 6
Sunday School Box .....	0 2 6
Exs. 10s.; 10l. 8s. 4d. ....	

**DURHAM.**South Durham Auxiliary.  
J. P. Pritchett, Esq., Treas.**Barnard Castle and  
Cuthbertstone.**

Mr. T. Wimpenny.

Collections .....	6 7 3
Boxes in S. School .....	4 10 0

**Subscriptions.**

Mrs. Dawson .....	1 0 0
Mr. Wimpenny .....	0 10 0

**Boxes.**

Miss Amelia Jackson .....	0 16 3
Mrs. Hodgson .....	0 4 4
Exs. 9s. 0d.; 12l. 18s. 4d. ....	

**Darlington.**

Collections .....	10 7 3
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Sabbath School, for  
Indian Orphans  
William Wilson &  
A. Common .....Collected by Mrs. Kendall &  
Mrs. Fisher, for Schools.

Mrs. E. Buckhouse .....	1 1 0
Mrs. Barclay .....	1 0 0
Joseph Pense, Esq. ....	1 1 0
Mrs. Harris, Wood- side .....	1 1 0
Mrs. J. W. Pease .....	1 0 0
Mrs. Dale .....	0 6 0
Mrs. Leatheram .....	0 5 0
Mrs. H. Pease .....	0 5 0
Mrs. David Dale .....	0 2 6
Misses Proctor .....	0 2 6
Mrs. Gilkes .....	0 2 6
Mrs. Cudworth .....	0 2 6
Mrs. W. Cudworth .....	0 2 6
Mrs. Hare .....	0 1 0
Mrs. Parker .....	0 1 0



For General Purposes.		Mrs. Lundin's ditto		Scholars' Missionary Boxes.		Cheltenham.	
Rev. P. W. Grant	2 0 0	For New Ship	6 7 0	Miss H. Clarke	0 10 2	Mrs. Currie	1 1 0
Miss Flintoff	1 0 0	Exs. 23s. 2d. 157. 17s. 3d.		Miss Huntley	0 14 2		
Mr. Pritchett	1 1 0			Miss Elliott	0 14 3		
Mr. McLachlan	0 10 0	Sunderland Auxiliary.		Miss Joplin	0 13 10		
Mr. Foster	0 7 6	Per W. Thackray, Esq.		Smaller Sums	2 10 10	Per Miss Blunt.	
Mrs. Kipling	0 5 0	Juvenile United		Annual Collections	19 6 5	Mrs. J. T. Graves	0 10 0
Mr. Wilson	0 5 0	Service	1 7 3	For Widows' Fund	5 0 0	Miss Weale	0 2 6
Mrs. Middleton	0 5 0			Exs. 83s.; 82L. 7s.		Mrs. Daws	0 2 0
Mr. Teasdale	0 5 0	Bethel Chapel.				The Misses Blunt	2 0 0
Mr. E. Kipling	0 5 0	Rev. J. C. Geikie.		ESSEX.		In Quarterly Sub-	
Mr. J. E. Fothergill	0 5 0	Annual Collections	14 17 8	Auxiliary Society,		scriptions	0 13 5
Mr. Dickson	0 2 0	For Widows' Fund	4 0 2	per T. Daniell, Esq.	72 4 0	Missionary Box	0 4 10
Mrs. Poole	0 5 0	Annual Subscriptions.				For New Ship	0 15 0
Mr. Beetham	0 2 0	Mrs. Abhay	0 5 0				
Mrs. Carlton	0 2 0	John Clay, Esq.	1 1 0	Chigwell Row.			
Mrs. G. Carter	0 2 0	Mr. Thos. Davison	0 10 6	Rev. F. Weller.		Cirencester.	
Mr. Bousfield	0 2 0	John Halco, Esq.	1 0 0	Mr. W. Nathan	1 1 0	Rev. J. Stratford.	
Mr. John Graham	0 2 0	Mr. John Forster	4 0 0	Rev. P. Neller	1 1 0	Mr. John Stevens	0 17 0
Messrs. Rapp and		Mr. John Patterson	0 15 0	Mr. Hallam	0 10 0	Mr. Blair	0 10 6
Dresser	0 2 0	Mr. W. D. Pratt	1 1 0	Collected by Miss	2 7 0	Mr. W. Smith	0 10 0
Misses Dixon	0 2 0	Mr. W. Thackray	3 0 0	Grace Kingsbury	0 10 0	Collected	4 2 6
Mrs. F. Stevenson	0 2 0	William Tone, Esq.	1 1 0	57. 9s.		For New Ship	12 0 0
Mrs. Elton	0 2 0	Collected by Miss Davison.				157.	
Mrs. Maddison	0 2 0	Mrs. Grahm	1 1 0	Newport.			
Mr. Pierson	0 2 0	Mr. Codlin	0 12 0	For Widows' Fund	2 0 0	Clutton.	
Mr. C. Dresser	0 1 0	Small Sums	3 5 0			Sunday School	2 0 0
Mr. Joseph Tate	0 1 0	Collected by Miss		Roydon.			
Mrs. H. Watson	0 1 0	Robinson	1 5 0	For Widows' Fund	0 10 6	Dursley.	
Mrs. S. C. Fisher	0 10 0	Sunday School	1 0 2			Per Mr. Le Chevalier.	
Mrs. Lucas	0 2 0	397. 4s. 6d.		Upminster.		Collected by Miss M. E.	
Mrs. Marley	0 2 0	Dundas Street Chapel.		Rev. H. Madgin.		Davis.	
Mr. Shewell	1 0 0	Collections, &c.	12 14 0	Collection	3 11 6		
Mr. MacNay	6 5 0	United Public Meet-		Woodford.		Mr. Lang	0 10 0
Mr. Samuel Wilson	0 2 0	United Communion	4 17 5	Rev. E. T. Egg.		Mr. Davis	0 10 0
Mr. Alex. Fothergill	0 2 0			James Spicer, Esq., Treas.		Miss Jacksons	0 10 0
Mrs. J. Bowman	0 2 0			Rev. E. T. Egg		Mr. Gazard	0 10 0
Mr. Parry, Leeds	0 2 0			Rev. E. T. Egg		Mr. Habbishaw	0 5 0
Mr. Jas. Harris	0 2 0					Mr. Chevalier	0 5 0
Mr. Wilkes	0 2 0					Miss M. E. Davis	0 2 6
Mr. Taylor	0 1 0					Jane Wilkins	0 2 0
Mr. Pratt, Haugh-							
ton.	0 5 0					Collected by Mrs. Jones.	
For Madras Institution.		Fawcett Street Chapel.		James Spicer, Esq., Treas.		Miss Roleston	0 3 0
John B. Pease, Esq.	1 1 0	Rev. W. Shillito.		Rev. E. T. Egg	1 1 0	Mrs. Jones's Pupils	0 7 4
A. Backhouse, Esq.	1 0 0	R. Atkinson, Esq.	1 0 0	Mr. Straker	1 1 0	Mrs. Jones	0 5 0
Mrs. Backhouse	1 0 0	T. Atkinson	0 19 0	Mr. Norman	1 1 0	Missionary Boxes	0 13 3
H. Pease, Esq., M.P.	0 10 0	A. Anderson, Esq.	1 1 0	Mr. James Spicer	5 5 0	Collected by Miss	
Mr. Penney	0 2 6	Mrs. Anderson	0 10 0	Mr. James Spicer	3 3 0	Blanford.	0 10 0
For Bhowanipore Insti-		A. Common, Esq.	1 1 0	Mr. G. Norman	1 1 0	Sermon and Public	
tution.		Mrs. Common	1 1 0	Mr. R. Searle	1 1 0	Meeting	4 13 0
Joseph Pease, Esq.	2 0 0	Mr. J. Davison	1 1 0	Mr. J. Hooper	0 10 6	Sunday School, for	
Collected by Miss Tate.		Mrs. G. Douglass	1 1 0	Collections	23 9 0	the Native Children	
Mr. Macfeggan	1 0 0	M. Douglass, Esq.	0 10 0	Missionary Boxes	0 3 5	John and Mary	
Mr. Dodds	0 10 0	J. Y. Gourey, Esq.	1 0 0	Mrs. Neville's Box	0 7 10	Dursley	6 0 0
Rev. H. Kendall	0 3 0	Mrs. Gourey	1 0 0	Mrs. Webb's Box	0 11 2	China & India Fund	1 19 0
Mrs. McQueen	0 5 0	Mr. J. Huntley	0 10 0	Sarah Brownings			
Mrs. Glew	0 2 0	Mrs. J. Lundson	1 0 0	Box	0 10 6	Collected by Miss M. E.	
Mr. D. Graham	0 4 0	Mr. W. J. Moore	1 1 0	Mr. Priest's Box	0 5 10	Davis.	
Mr. Harrison	0 4 0	Mr. W. Miller	0 10 0	Zimmerman	2 5 6	Mr. Tyndall	1 0 0
Miss Fawcett	0 4 0	Mrs. Prattman	1 0 0	For New Ship	4 2 8	Mr. Tyndall	0 10 0
Mrs. Digney	0 2 0	Mr. W. Foster	0 10 0	For Widows' Fund	10 0 0	Miss Harding	0 0 0
Mrs. Rogers	0 2 0	Miss Sayers's Box	0 12 0	57L. 3s.		For New Ship	4 5 0
Exs. 91s.; 397. 9s. 9d.		Rev. W. Shillito	0 10 0			21L. 15s. 1d.	
		Mr. T. Thatcher	0 10 0				
		Miss Oram	0 10 6				
West Hartlepool.		Collected by—		GLOUCESTERSHIRE.		Falfield.	
Collections	11 2 6	Mrs. Gaine	1 19 1	Blakeney.		Per Mrs. Dove.	
Subscriptions.		Mrs. Cropton	2 7 0	Per Mr. R. G. White.		Additional from the Mis-	
Mr. Jas. Robinson	4 14 6	Mrs. Douglass	0 8 6	Contributions	4 16 6	sionary Basket.	
Mr. Robinson	4 14 6	For Schools.		For New Ship	2 4 3	For Widows' Fund	1 0 0
Master J. J. Robin-	2 12 6	The Mayor, for Edu-		71. 0s. 3d.		For Mrs. Hall's High	
son.		cation of Native				Caste School,	
Master Jos. Robin-	2 12 6	Girl at Porey-		Bristol.		Madras	1 0 0
son.		chaley	2 10 0	Legacy of the late			
Sunday School	1 0 0	E. Backhouse, Esq.	1 0 0	Samuel Jones,			
Missionary Boxes	0 10 8	Mrs. Backhouse	0 10 0	Esq., less duty	143 8 4		
Exs. 12s.; 27. 4s. 2d.		Mrs. T. J. Backhouse	0 10 0			Gloucester.	
Staindrop.		Messrs. Wilson		Sommerville.		Southgate Chapel.	
Collections	3 19 0	Brothers	2 0 0	Esq., for the Mada-		Rev. W. Young, B.A.	
F. Baine, Esq.	1 1 0	Mr. Moore's Young		gascar Memorial		Mr. Bird, Treasurer.	
Mrs. Copeland	2 0 0	Men's Class	1 10 0	Churches	50 0 0	Mrs. J. Warner, Secretary.	
Exs. 4s. 9d.; 67. 15s. 3d.		Sunday School.		Chalford.		Collected by—	
Stockton	4 17 6	Classes.		Rev. E. W. Johns.		Miss Brimmell	0 13 0
Total	91 5 0	Mrs. Shillito	1 17 11	Sunday School	1 2 0	Miss Bird	0 8 6
South Shields.		Mrs. McQueen	1 2 0	Rev. E. W. Johns	0 10 0	Mrs. Merritt	0 7 4
Per Mr. J. Donald.		Mr. Wright	1 5 1	Mrs. Drew	0 10 0	Collected by Miss E. March.	
Miss Weddington's	6 19 1	Mr. Foster	0 13 8	Mrs. Job Gardiner	0 5 0	Mrs. Fear	0 10 0
Box	2 8 6	Mr. Brockhill	1 0 11	Mr. Rowles	0 5 0	Mr. Grimes	1 1 0
Ditto Class	0 13 7	Mrs. Grey	0 12 0	Small Sums	0 8 0	Mrs. Pearce	0 10 0
Miss Brock's M. Box	0 7 3	Miss Swinhoe	0 12 4	Previously acknow-		Mrs. J. Warner	0 10 0
		Junior Classes	1 10 0	ledged	2 18 6	Mrs. Wilson	0 10 9
		Collection after Ad-		57. 16s. 6d.		Sums under 10s.	0 15 0
		dress.	0 15 2				



Collected by Miss Prince.  
Mr. Bird ..... 1 1 0  
Captain March ..... 1 1 0  
Mr. Pontkin ..... 0 10 0  
Sums under 10s. .... 2 18 6

Collected by Miss Hafford.  
Miss Pembridge ..... 0 10 0  
Rev. W. Young ..... 0 10 0  
Sums under 10s. .... 2 6 6  
Sunday Schools, for  
Charlotte Bishop,  
Mary and Josepha  
Hyatt ..... 6 10 10  
For New Ship ..... 12 15 0  
For extended operations in  
India and China.

Collected by Miss  
Binnell, W. New-  
man ..... 1 0 0

Collected by Miss E. March.  
Mr. Dobbie ..... 1 1 0  
H. McPherson, Esq. .... 1 0 0  
J. Medland, Esq. .... 1 1 0  
W. Wilkins, Esq. .... 1 1 0

Collected by Mrs. Merrett.  
Mr. Rountledge ..... 1 0 0  
W. Waterton, Esq. .... 1 1 0

Collected by Miss Prince.  
Mr. Bird ..... 1 1 0  
Captain March ..... 1 1 0  
Mr. Norton ..... 0 10 0  
Collections ..... 13 11 6  
For Widows' Fund ..... 4 11 3  
Exs. 35s. 3d.; 50l. 16s. 8d.

Moreton-in-Marsh.  
For Widows' Fund ..... 1 0 0

Nailsworth.  
Forest Green Chapel.  
Per Miss Norton.  
Missionary Boxes ..... 1 0 0  
Miss Norton ..... 0 12 0  
For New Ship ..... 4 11 6  
0l. 3s. 6d.

Stroud.  
Old Chapel.  
Per Mr. W. Coley.

Collected by Mrs. Coley.  
S. S. Marling ..... 3 0 0  
Mrs. Marling ..... 2 0 0  
Jos. T. Fisher ..... 1 1 0  
Richard Lacey ..... 1 0 0  
Samuel Clayfield ..... 1 0 0  
Mrs. Clayfield ..... 1 0 0  
Mrs. Whiting ..... 0 10 0  
Mrs. Parsons ..... 0 10 0  
Miss Hunt ..... 0 5 0  
Miss Leach ..... 0 5 0  
Mrs. Coley ..... 0 5 0  
Mrs. Kne ..... 0 2 6

Collected by Miss M. F. Ball.  
Mrs. Ball ..... 0 10 0  
Miss White ..... 0 10 0  
Mrs. Aldridge ..... 0 4 6  
Miss Smith ..... 0 2 6  
Mrs. Ayres ..... 0 2 6

Collected by Miss Ferrabee.  
Mrs. Franklin ..... 1 0 0  
Mrs. Bowyer ..... 0 5 0  
Mrs. J. W. Lewis ..... 0 2 6  
Miss Ferrabee ..... 0 2 6

Collected by Miss Baylis.  
Mr. Strachan ..... 0 3 6  
Miss H. Baylis ..... 0 2 6

Sabbath School, Col-  
lection ..... 7 6 0

Missionary Boxes.  
Miss Ball ..... 0 7 9  
Miss C. Jones ..... 0 10 0  
Mrs. Lewis ..... 0 7 7  
Mr. Samuel Coley ..... 0 6 4  
For New Ship ..... 7 3 0  
Collection ..... 5 5 2  
35l. 15s. 10d.

Uley.  
Rev. H. Jones.  
Collection ..... 2 6 0  
For New Ship ..... 0 8 0  
2l. 14s.

## HAMPSHIRE.

## Alreoford.

Per Mr. J. M. West.

## Boxes.

Mary Purver ..... 0 2 3  
Ellen Wedge ..... 0 1 7  
Bessie Goodwin ..... 0 5 6  
John Taylor ..... 0 12 7  
Charlotte Adams ..... 0 3 0  
Miss Gunner ..... 0 4 9  
Maria Crookford ..... 0 4 11  
J. W. and L. .... 0 2 0  
Sunday School ..... 0 9 9  
Mrs. Ayling ..... 0 4 8  
Mrs. Newell ..... 0 8 10  
Miss Powell ..... 0 3 2  
Mr. Barnes ..... 0 3 3  
Mrs. Hill ..... 0 6 4  
Practitioners ..... 0 9 8  
Collection ..... 4 17 0  
For New Ship ..... 6 13 2

## Cheriton.

Collection ..... 0 5 9  
Mr. Goodwin ..... 0 10 0  
11l. 19s. 2d.

## Andover.

Rev. W. Mcowan.  
Mr. E. B. Hawkins, Treas.

## Missionary Boxes.

Miss Edith Hawkins ..... 0 10 2  
Mr. Watson ..... 2 9 10  
A. Friend ..... 1 9 6  
Mrs. Charles King ..... 1 13 9  
Boxes under 10s. .... 0 15 11  
East Street Chapel  
Sabbath School ..... 4 16 1  
Collection, East  
Street Chapel ..... 13 13 6  
Ditto, Town Hall ..... 3 14 2  
For Widows' Fund ..... 7 0 0

## Annual Subscriptions.

Robert Tasker, Esq. .... 10 0 0  
Wm. Tasker, Esq. .... 2 2 0  
George Fowle, Esq. .... 1 1 0  
Rev. W. Mcowan ..... 1 1 0  
Josh. Wakeford, Esq. .... 0 10 0  
Mr. Hayes ..... 0 10 0  
Mr. Shaw ..... 0 10 0  
Mr. Wiltshire ..... 1 0 0  
Mr. E. B. Hawkins ..... 0 10 0  
Mr. E. T. Hawkins ..... 0 10 0  
For New Ship ..... 14 17 11  
Exs. 34s. 6d.; 87l. 12s. 3d.

## Hurstbourne Tarrant.

Rev. C. Baker ..... 1 0 0  
Mrs. Baker ..... 0 10 0  
Rev. A. Johnson ..... 1 0 0

## Missionary Boxes.

Master Alex. Purver ..... 0 12 10  
Miss A. Roberts's  
Sabbath School  
Class ..... 1 2 2  
Boxes under 10s. .... 1 1 10  
Public Collection ..... 3 1 2  
8l. 8s.

## Bournemouth.

## Rev. N. Hurry.

Missionary Boxes.  
Mrs. Hankinson ..... 0 17 6  
Mr. Butler ..... 0 8 8  
Susan Chinchin ..... 0 9 4  
Sunday School ..... 2 18 0

## Subscriptions.

Rev. N. Hurry ..... 1 1 0  
Mrs. Bell ..... 1 0 0  
Mr. Cox ..... 1 1 0  
Mr. Hankinson ..... 0 10 0  
Public Meeting ..... 8 14 10  
For Widows' Fund ..... 6 16 2  
For New Ship ..... 7 14 9  
Exs. 5s. 0d.; 36l. 12s. 1d.

## Christ Church.

Rev. J. Fletcher and  
Rev. J. Woodwark.

## Missionary Boxes.

Henrietta Scott ..... 1 8 6  
Mr. Moyle ..... 0 1 5  
George Elridge ..... 0 5 0

Maria Rogers ..... 0 5 0  
Miss Walden ..... 0 7 2  
Mrs. James Clark ..... 0 9 0  
Miss Taylor ..... 1 7 2  
James and Frank  
Kemp Welch ..... 1 17 1  
Mrs. Bursey (decd.) ..... 0 12 2  
Elizabeth Walden ..... 0 8 6  
Lucy Poos ..... 0 4 7  
Miss White ..... 0 8 0  
Alfred Shirvele ..... 0 5 5  
Annie Verge ..... 0 13 0  
Sarah Gosling ..... 0 2 10  
Sarah King ..... 6 4 7  
Miss West ..... 0 10 0  
Elizabeth Starks ..... 0 0 4  
Maria Wakem ..... 0 3 1  
Mary Moyle ..... 0 3 9  
Mrs. Samway ..... 0 5 1  
Elizabeth Poos ..... 0 10 0  
Anne Target ..... 0 6 3  
Sarah Lush ..... 0 2 6  
Caroline Hilyard ..... 0 2 6  
Mrs. J. Fletcher ..... 1 14 4  
Rev. J. Fletcher's  
Pupils ..... 1 10 10

## Sunday School.

Ordinary Contributions.  
1st Class ..... 2 9 0  
2nd ditto ..... 4 2 9  
3rd ditto ..... 1 7 0  
4th ditto ..... 2 6 0  
Girls' Reading Class ..... 0 4 0  
Look and Say Class ..... 0 4 4

Annual Subscriptions.  
Rev. J. Woodwark ..... 1 0 0  
Rev. J. Fletcher ..... 1 0 0  
Mr. G. O. Aldridge ..... 1 0 0  
Mr. F. Moser ..... 1 0 0  
Mr. Hunt ..... 0 10 0  
Mr. Buchanan ..... 0 10 0  
Miss Wright ..... 0 5 0  
Sums under 10s. .... 1 9 2  
For New Ship ..... 32 13 6  
Public Collections ..... 13 5 6  
For Widows' Fund ..... 4 10 6  
Pokesdown Station ..... 1 4 0

Cranmore Station.  
Boxes.  
Miss Beaton ..... 0 5 6  
Emily Willis ..... 0 6 6  
Ellen Hailey ..... 0 5 5  
Emily Shave ..... 0 6 9  
Collection ..... 1 11 11  
Exs. 18s. 3d.; 55l. 3s. 2d.

## Fareham.

Rev. E. Nobbs.  
Collection ..... 5 0 6  
Sunday School and  
Boxes ..... 8 11 8  
For Widows' Fund ..... 2 0 0  
For New Ship ..... 2 18 6  
18l. 10s. 8d.

## Fordingbridge.

Rev. W. H. Bassett.  
Collection, Sub-  
scriptions, and  
Boxes ..... 3 12 1  
For Widows' Fund ..... 1 1 0  
For New Ship ..... 6 10 8  
18l. 6s. 3d.

## Gosport.

New Meeting.  
Rev. C. F. Moss.  
Collection ..... 4 10 6  
Sunday School ..... 1 15 0  
Miss Goodeve ..... 4 4 0  
Mr. Poate's Box ..... 1 3 0  
Mr. J. G. Blake ..... 1 0 0  
Mrs. Walton ..... 1 1 0

Collected by—  
Miss Grenville ..... 1 8 2  
Miss Watts ..... 0 18 6  
For New Ship ..... 10 5 4  
Exs. 1s. 2d.; 26l. 4s. 4d.

## Holybourne.

Miss Tomkins ..... 2 2 0  
Ditto, for India ..... 1 1 0  
3l. 3s.

## Portsea.

## Buckland Chapel.

Per Mr. W. Malpas.  
Collection ..... 4 8 5  
Master J. J. Brown's  
Box ..... 0 4 8  
For Native Teacher  
Andrew Fuller ..... 12 0 0  
16l. 13s. 1d.

King Street Congregational  
Church.

Mr. and Mrs. Sells ..... 5 0 0

Rev. A. Jones ... (A.) ..... 0 10 6

## Portsmouth.

## Highbury Chapel.

Mr. T. Burt, Treasurer.  
Collection ..... 8 0 6  
For Widows' Fund ..... 4 15 0

## Subscribers.

Mr. Burt ..... 1 1 0  
Mr. Griffin ..... 5 0 0  
Mr. Kemp ..... 2 0 0  
Mr. P. White ..... 1 1 0  
Mr. Wheeler ..... 0 10 0  
Mr. Whitcombe ..... 0 10 0  
Mr. Taplin, *Havant* ..... 1 1 0  
25l. 18s. 6d.

## Purbrook.

W. Blessley, Esq. (A.) ..... 2 2 0

## Ripley.

Per W. Tice, Esq.  
Congregation ..... 7 18 8  
School ..... 3 17 9

## Boxes.

Kingston School ..... 0 10 1  
Miss E. Barnes ..... 0 16 7  
For New Ship ..... 5 4 2  
18l. 7s. 3d.

## Southampton.

## Albion Chapel.

Rev. S. March, B.A.  
Missionary Sermons ..... 11 19 6  
Sunday School ..... 1 10 7  
Public Meeting ..... 11 12 1

## Annual Subscriptions.

Rev. S. March, B.A. .... 2 0 0  
Rev. H. March ..... 1 1 0  
Miss Kate Hammond ..... 0 2 6  
Mr. R. Wakeford ..... 0 10 0  
Mr. Basely ..... 0 10 6  
Mr. Paffard ..... 0 10 6  
Mr. A. Walden ..... 0 10 6  
Mrs. Powell ... (5mo.) ..... 0 5 0  
Mr. Gutch ..... 0 10 5  
Mr. Meldrum ..... 1 1 0  
Mr. Wood ..... 0 10 6  
Mrs. Humby ..... 1 1 0  
Joseph Stace, Esq. .... 1 1 0  
Mr. E. D. Williams ..... 0 10 0  
J. C. Sharp, Esq. .... 0 10 6  
Mr. W. Lankester ..... 1 1 0  
Mr. W. G. Lankester ..... 0 10 6  
Mr. Dowman ..... 2 0 0  
Mrs. H. Lankester ..... 0 10 6  
Mr. Hammond ..... 0 10 6  
Mr. Barling ..... 2 2 0  
Mr. A. Weston ..... 0 5 0  
Mr. Gaze ..... 0 10 0  
For Widows' Fund ..... 3 14 6  
For New Ship ..... 24 8 0  
71l. 8s. 8d.

## Throop.

## Rev. S. Knell.

For Widows' Fund ..... 2 9 0  
For New Ship ..... 2 1 0  
Collection ..... 8 12 6



Boxes.		Eldad Sunday School	3 15 7	St. John's French Independent Chapel.	Mrs. H. W. Morey	0 5 0
Mrs. Aldridge	0 12 0	Do. Infant School	0 6 3		Mrs. Mowbray	0 1 1
A Box	0 6 0	Missionary Boxes	1 0 4	Mons. P. Binet, B.A., Pasteur.	Mr. Mursell	1 0 0
E. Cossier	0 13 0	The late Miss Rachel Rougier (D.)	50 0 0		Mr. Orchard	0 1 0
F. Collins	0 7 8			Subscriptions.	Mr. Paxton	0 5 0
C. Fry	0 2 6		134 15 7	Mr. Hy. Coutanche	Miss Prior	0 10 0
W. P. Knell	0 13 4	Expenses and Premium	13 19 5	Miss Gilhee	Mr. Sheppard	0 2 6
Mrs. Whichee	0 10 0		120 16 2	Mr. Ph. Nicolle	Miss Turner	0 3 3
Sunday School	1 3 0			Ph. Picot, Esq.	Mr. J. H. Wavell	0 5 0
127, 10s.				Collected by Miss Eliza Nicolle, for Catherine De Faye in Mrs. Mullen's School	Mr. George White	1 0 0
					Mrs. Williams	0 4 4
					Miss Williams	0 4 4
					Mr. Wright	0 1 1
					Miss Young	0 2 6
					Mrs. Mitchell, for India	1 0 0
					Ditto, Vernacular Education	2 0 0
					Ditto, Chinese Medical Society	1 0 0
					Ditto, collected by Mrs. Mitchell	3 0 0
					Missionary Boxes	1 8 0
					For New Ship	3 6 10
					Collection	5 6 8
					Interest	0 1 10
					Exs. 25s. 6d.; 45l. 3s. 4d.	
					Ventnor.	
					Rev. W. Warden, M.A.	
					Josh. Jewell, Esq.	0 10 0
					Sunday School Children	1 0 0
					For New Ship	2 6 0
					E. Warden, Esq.	1 1 0
					Miss Warren and Young Ladies	1 1 0
					Rev. W. Warden	4 2 0
					Mrs. Warden	5 0 0
					157.	
					HEREFORDSHIRE.	
					Hereford.	
					Bign Brook Chapel.	
					Rev. J. O. Hill.	
					Sunday School Children	0 17 6
					For New Ship	2 10 0
					Missionary Sermons	5 0 0
					Public Meeting	2 10 0
					Collected by Miss Waite.	
					and Mrs. Abley.	
					Mr. Abley	1 1 0
					Sums under 10s.	5 3 2
					Exs. 12s. 4d.; 23l. 4s. 10d.	
					Ledbury.	
					Collected by Mrs. J. Burden.	
					Annual.	
					Mr. Burden, senior	0 10 0
					Mrs. Blakeway	0 5 0
					Miss Grez	0 5 0
					Mr. C. Edwards	0 5 0
					Mrs. J. Burden	0 2 6
					Miss Burden	0 2 6
					Weekly.	
					Mrs. Playsted	0 4 4
					Mrs. Phillips	0 4 4
					Mrs. T. Ballard	0 4 4
					Missionary Boxes.	
					Mrs. Edwards	0 8 3
					Mrs. J. Burden	0 5 5
					Mr. T. Webb	0 4 2
					Mrs. Burden	0 2 5
					Mrs. Tustina	0 6 8
					Miss Kenish	0 2 5
					Exs. 6d.; 8l. 6s. 10d.	
					Ross.	
					Rev. W. F. Back.	
					Public Collections	3 13 0
					For Widows' Fund	1 10 0
					Sunday School, by Mr. Locke	0 19 0



For New Ship .....	1	1	0	Missionary Ship .....	7	13	3
Mrs. Hewitson, Hampton Lodge...	5	0	0	For Widows' Fund .....	3	0	1
Rev. W. F. Back .....	0	5	0	Missionary Sermon .....	3	15	5
Mrs. Pearce .....	0	5	0	Public Meeting .....	8	13	7
Miss Wandy .....	0	5	6	Exs. 15s.; 30l. 9s. 4d.			
Miss E. Jones .....	0	3	9				
Mrs. Harris .....	0	2	6				
Mr. T. Jones .....	0	2	6				
Mr. Harris .....	0	1	0				
Exs. 5s. 8d.; 13l. 7s. 4d.							

## HERTFORDSHIRE.

## Barnet.

Rev. S. Davis.

Mrs. Davis, Secretary.

Collected by Mrs. Davis.

Rev. S. Davis .....	0	10	6	Annual Sermons .....	5	0	5
Mr. Balfour .....	0	10	6	Annual Meeting .....	3	15	11
Mr. Nuttall .....	1	1	0	Sunday School Boxes .....	2	6	10
Mr. Stone .....	1	0	0	Congregation ditto .....	1	13	3
Mr. Byford .....	1	0	0	For Widows' Fund .....	1	5	0
Sergeant Thompson .....	0	13	0	For New Ship .....	14	2	2
Miss Roberts .....	0	10	6				
Miss E. Roberts .....	0	10	6				
Mr. Thimbleby .....	0	10	0				
Mrs. Gregory .....	0	10	0				
Mr. Allen .....	0	10	0				
Sums under 10s. ....	0	10	0				

Collected by—

Miss Cowing .....	0	13	0	Rev. J. Wood .....	0	10	0
Miss Nunneley .....	1	19	9	Mr. J. E. Taylor .....	0	10	0
Misses Allen and Ludlam .....	3	2	4	Mr. Crawley .....	0	19	6

Missionary Boxes.

Sergeant Thompson .....	0	13	6	Mr. J. Redington .....	0	10	0
Miss Richards .....	0	4	6	Mr. G. Housden .....	0	10	0
For Widows' Fund .....	2	0	0	Mrs. Thompson .....	0	10	0
Missionary Sermons .....	5	8	0	Miss Wallis .....	0	10	0
Sabbath School .....	1	10	2	Smaller Subscrip-			
For New Ship .....	6	0	6	tion .....	1	3	0

20s. 7s. 8d.

## Bushey.

Rev. J. Basley.

Monthly Subscriptions .....	1	16	3	Sermons .....	5	5	2
Caleb Vines, Esq. ....	1	1	0	For Widows' Fund .....	1	15	4
Mrs. Biggs .....	0	10	0	School Collections, including Lecture by Mr. T. Jenner .....	2	5	9
Mrs. Eames' Box .....	0	9	0				
Missionary Sermons .....	3	12	3				
Public Meeting .....	5	5	3				
For Widows' Fund .....	2	0	0				
Sunday School .....	0	8	10				
For New Ship .....	5	0	2				
Exs. 16s. 2d.; 19l. 6s. 6d.							

## Buntingford.

Rev. E. J. Bower.

Collections, less 5s. expenses .....	4	2	2	Mr. Taylor's Establishment .....	0	14	8
Previously acknowledged .....	3	5	0	Mr. Wood's Children .....	0	7	2
For New Ship .....	0	4	6	Mr. Tyler's ditto .....	0	5	0
7l. 11s. 8d.				Mr. D. Turner's do. ....	0	2	0

## Great Berkhamsted.

Rev. T. Snell.

Subscribers .....	1	0	0	Mr. Vale's do. ....	0	2	6
Mr. Biggs .....	1	0	0	15l. 10s. 6d.			
Mrs. Halifax .....	1	0	0				
Mr. Halifax .....	0	10	6				
Mr. Henley .....	0	10	0				
Mr. Martin .....	0	10	0				
Mr. Miller .....	0	10	0				
Mr. J. Tompkins & Family .....	1	3	0				
Rev. T. Snell .....	0	10	0				

Collected by—

Miss Cook .....	1	14	0	Mr. Taylor's Estab-			
Miss Chennells .....	1	0	0	lishment .....	0	14	8
Mrs. Halifax .....	3	4	7	Mr. Wood's Children .....	0	7	2
Mrs. Martin .....	1	5	1	Mr. Tyler's ditto .....	0	5	0
Mrs. Scaddwell .....	1	10	6	Mr. D. Turner's do. ....	0	2	0

Boxes.

Mrs. Bracey .....	0	4	2	Mr. Vale's do. ....	0	2	6
Family Box .....	0	18	0	15l. 10s. 6d.			
Mr. Venn .....	0	4	10				
Mr. Winfield's Family .....	0	5	0				
Members' Tea Meeting .....	0	6	3				
Girls' Sunday School .....	1	10	6				
Boys' ditto .....	0	15	7				

## Subscriptions.

Rev. G. L. Herman .....	0	10	0	Rev. J. Wood .....	0	10	0
Mrs. Harbath .....	0	10	0	Mr. J. E. Taylor .....	0	10	0
R. Shrewsbury Esq. ....	1	1	0	Mr. Crawley .....	0	19	6
G. R. Brock, Esq. ....	1	1	0	Mr. J. Redington .....	0	10	0
Jos. Young, Esq. ....	1	1	0	Mr. G. Housden .....	0	10	0
E. Clatworthy, Esq. ....	1	1	0	Mrs. Thompson .....	0	10	0
Mr. Mullinger .....	1	1	0	Miss Wallis .....	0	10	0
Mrs. Mullinger .....	1	1	0	Smaller Subscrip-			
Mr. Graham .....	1	0	0	tion .....	1	3	0

## Ladies' Branch.

Collected by Miss Mullinger.

Mrs. Booth .....	0	10	6	For Widows' Fund .....	1	5	0
Mrs. Ralph .....	0	10	0	For New Ship .....	14	2	2
Small Sums .....	2	2	8				

Collected by Mrs. Shrewsbury.

Mrs. Shrewsbury .....	0	10	0	Exs. 3 years, 2s. 6d.			
Small Sums .....	0	4	0	40l. 8s. 1d.			

Collected by—

Mrs. Brett .....	0	13	0				
Miss Dunstal .....	0	8	0				

Collected by Miss Young.

Mrs. G. French .....	0	10	0				
Mrs. Mullinger .....	0	10	0				
Small Sums .....	0	5	0				

Juvenile Association.

Including 90l. for Two Native Teachers .....	2	15	8				
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## Subscriptions.

Schools.

Ebenezer .....	13	19	3				
New Road .....	5	18	2				
High Street .....	7	0	8				
Brook .....	4	17	10				
Brompton .....	3	13	2				
Sly Kate's Hill .....	0	11	1				
Chatham Hill .....	0	6	8				
Higham .....	1	14	11				

Collected by Miss R. S. Mullinger.

R. S. Mullinger.

Collected by Mr. Tonkin jun.

Mr. G. French .....	0	10	0				
Mr. D. French .....	0	10	0				
Small Sums .....	0	13	6				

Collected by—

Mr. G. S. Mullinger .....	1	0	0				
Miss Simmonds, for Children in Mrs. Lewis's School .....	2	10	0				
For New Ship .....	4	10	8				

E. 105s. 7d.; 134l. 15s. 5d.

## Marsden.

Collected by—

Robert Perry, Esq. ....	1	1	0				
Mr. Still .....	0	10	0				
Miss French, Missionary Box .....	0	0	6				
Sunday School .....	0	8	0				
Missionary Sermons .....	3	5	0				

Weekly Subscriptions .....

9l. 16s. 6d.

## Staplehurst.

Collected by—

Mr. W. J. Jull .....	1	1	0				
Mr. J. V. Hickmott .....	0	10	0				
Mr. Brooks .....	0	4	0				
Collected by Mrs. Jull .....	3	7	0				
Sunday School Box .....	0	13	1				
Public Collection .....	6	15	4				
For Widows' Fund .....	2	2	8				
For Ship .....	4	7	8				

Exs. 3s. 6d.; 18l. 16s. 9d.

## Sutton Vallance.

Collected by

Miss Harman .....	2	7	10				
Mr. Crispe, (Chinese Fund) .....	0	10	0				
Mr. Hooker .....	0	15	4				
Mrs. Fullagar .....	0	10	6				
Miss Buss .....	2	0	1				
Sabbath School .....	0	9	2				

Missionary Boxes.

Collected by—

Mrs. Fuller .....	0	8	0				
Misses Buss .....	1	0	0				

For New Ship .....	4	15	30				
Public Meeting .....	3	16	11				
Leeds .....	0	10	0				
Exs. 5s. 6d.; 10l. 18s. 3d.							
Total .....	170	4	10				

## Ash-next-Sandwich.

Rev. J. B. Dadd.

Public Meeting .....	2	17	6				
Missionary Boxes .....	10	2	11				
Sunday Schools .....	1	1	7				
For Widows' Fund .....	2	2	0				
Exs. 4s.; 10l.							

## Bewley Heath.

Rev. J. Adey.

Missionary Boxes.

Mrs. Adey .....	2	6	9				
Miss Adey .....	0	8	9				
Mr. Alderton .....	0	4	9				
Mr. Ayres .....	0	4	0				
Mrs. Barber .....	0	10	8				
Mrs. Carpenter .....	0	4	0				
Mrs. Camp .....	0	6	1				
Mr. Clark .....	0	2	0				
Mr. Druce .....	0	7	6				
Mr. Fisher .....	0	3	3				
Miss Savage .....	0	3	7				
Miss Smith .....	0	10	6				
R. Skelt .....	0	5	2				
Miss Theobald .....	0	2	2				
Mrs. Tryie .....	0	12	8				
Mr. Wilson .....	1	9	1				
Sunday School .....	0	9	7				
Subscription .....	2	2	0				
For Widows' Fund .....	1	0	0				
Collection .....	2	13	6				

Exs. 6s.; 14l.

## Ashford.

Countess of Huntingdon's Sunday School .....	2	16	7				
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## Bromley.

Rev. E. Bolton.

Rev. G. Verrall, Treasurer.

May Sermons .....

For Widows' Fund .....

Subscribers.

Rev. E. Bolton .....	0	10	0				
Mr. Bean .....	0	10	0				
Mr. Scrutton .....	0	10	0				
Mrs. Scrutton .....	0	10	6				
Mr. Phillip .....	1	1	0				
Mrs. Pamphill .....	0	10	0				
Mrs. Clark .....	0	10	0				
Mr. Cooper .....	0	10	0				
Mr. W. Bradley .....	0	10	6				

Boxes.

Mrs. Verrall .....	2	7	8				
Master Izard .....	0	11	0				
Sunday School .....	8	10	10				
Other Sums .....	3	16	4				
For New Ship .....	23	14	6				
53l. 12s. 4d.							

## Canterbury.

Guildhall Street Chapel.

Rev. H. Cresswell.

Collection .....	11	10	0			
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Mrs. James Norris	0 5 6
Public Meeting	3 4 6
Missionary Sermons	5 9 10
For Widows' Fund	2 0 0
Missionary Boxes	9 19 8
For New Ship	17 15 6

Annual Subscribers.	
Mr. Brown	1 1 0
Mr. T. Hayward	1 1 0
Mrs. Steed	1 1 0
Mr. Lush	1 1 0
Exs. 28, 8d.; 437, 10s.	

*Dover.*

Russell Street Chapel.	
Rev. P. Ward.	
Mr. C. Williams, Treasurer.	
Mr. N. Earle, Secretary.	

Missionary Sermons	5 13 11
Rev. P. Ward	1 1 0
Mr. Knight	1 1 0
Mr. Back	1 1 0
Mrs. Back	1 1 0
Mr. Adams	0 12 9
Mr. C. Williams	0 10 0
Mr. Earle	0 5 0
Messrs. Woodruff	0 10 0
Mrs. Prebble	0 10 0
Sunday School	0 10 0
Miss Back's Box	0 5 1
Mr. C. J. Penny's do.	0 12 0

Collected by—	
Mrs. Warden	0 12 0
Miss McCaullum	1 9 4
Miss Gould	1 10 0
Mr. W. R. Mummery	2 2 0
Mrs. Mummery	1 1 0
Mr. W. G. Mummery	0 10 6
Miss Mummery	0 10 6
Miss A. Mummery	0 10 6
Miss R. Mummery	0 10 6
Master A. F. Mummery	0 10 6
Sundry Pence	0 1 8
For New Ship	2 1 8
For Widows' Fund	5 0 0
317, 1s. 8d.	

*Zion Chapel.*

Rev. W. A. S. Smith.	
Mr. S. Beaufoy, Treasurer.	
Missionary Sermon	5 9 11
Public Meeting	6 14 7
Mr. Beaufoy	0 10 6
Mr. Broad	0 10 0
Mr. C. Broad	0 10 0
Mr. T. V. Brown	1 1 0
Mr. Joyce	0 10 0
Mr. Masters	1 1 0
Mr. W. P. Mummery	1 1 0
Mr. Pail	1 1 0
Mr. Walker	1 0 0
Mr. John Walker	0 10 0
Collected by Miss Walker	1 10 6

*Boxes.*

Mrs. Beaufoy	0 5 11
Miss Monger	0 4 6
Mrs. J. Spain	0 5 7
Sunday School	1 7 11
Exs. 27s. 6d.; 225, 10s. 10d.	

*Eltham.*

Sunday School	11 10 2
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*Faversham.*

Rev. Henry Rook (dec.), for Foreign Missions	0 7 1
Sermons and Public Meeting	12 3 8

Collected by—	
Miss Monk	0 1 6
Mr. Lowdall	0 13 0
Sunday School	11 12 2
For New Ship	7 6 0
Mr. C. F. Dane (A.)	0 10 6
Exs. 25s. 6d.; 224, 6s. 9d.	

*Gravesend.*

Princes Street Chapel.	
Rev. B. H. Kluht.	
Mr. Hatten, Treasurer.	

Rev. B. H. Kluht	2 2 0
Mrs. H. Ditchburn	2 0 0
Mr. Ditchburn, for Widows and Orphans	1 10 0
W. H. Davidson, Esq.	1 1 0
Jas. Munns, Esq.	1 1 0
W. Winnett, Esq.	1 1 0
John Gould, Esq.	1 1 0
John Elkin, Esq.	1 1 0
John Savage, Esq.	1 1 0
T. Finch, Esq.	0 10 6
Mr. J. H. Hatten	1 0 0
Mr. Jas. Mathews	1 0 0
Mr. Thomas Martin	1 0 0
Mr. J. Gregory	1 0 0
Mr. Grover, Cobham	1 0 0
Mr. George Spain	0 10 0
Mr. Mann, Stone	0 10 0
Mrs. W. Gould	0 10 6
Mrs. Gibbs	0 10 0
Mrs. R. Smith	0 10 0
Mr. C. M. Elkin	0 5 0
Miss Humpage	0 5 0
Miss Langton	0 10 0

Collected by Miss Cooper.	
J. Steel, Esq.	0 10 0
Mr. Willis	0 4 0
Mr. Boorman	0 4 0
Mr. T. T. Cooper	0 4 0
Miss Raspin	0 4 0

Collected by Miss C. Hatten.	
Mrs. Nisbett	0 5 0
Mrs. Powell	0 4 0
Mrs. Rackstraw	0 4 0
Mrs. M. Martin	0 6 0
Miss Grier	0 4 0
Master N. C. H. Nisbett	0 5 0
Miss Cronch	0 4 0
Mrs. Eversfield	0 4 0
Mrs. J. J. Martin	0 4 0
Miss Cranchell	1 0 0
Mr. Stallworthy	0 4 0
Mr. Stocks	0 4 0
Mrs. Holton	0 2 0

*Missionary Boxes.*

Sunday School	3 15 6
Senior Girls' Class	0 13 0
Infants' ditto	0 6 0
Mrs. Martin	0 2 8
Miss C. Martin	0 4 1
Miss Raspin	0 4 1
Miss Hatten	1 6 6
Miss Viney	0 6 0
Miss A. B.	0 14 5
Miss Willoughby	0 5 0
Miss Chapman	0 8 4
Mrs. Sweetenham	0 4 4
Mrs. Nelson	0 15 10
Mr. Mathews (1864)	0 11 0
Ditto (1865)	0 8 0
Master T. Gould	0 5 10
Master A. Bevan	0 6 0
Previously acknowledged	19 0 0
For Widows' Fund	11 0 0
For New Ship	37 17 11
1047, 18s. 7d.	

*Greenhithe.*

W. M. Newton, Esq., Treas.	
Acknowledged in 1864	40 0 0

Particulars, as under, sent too late for insertion.

Mr. Newton	25 0 0
Mr. and Mrs. Groom	2 2 0
Do., two little Girls and one Boy	
Abstention from Sugar, for Children's Chapel, Madagascar	0 10 0
Miss Young	1 0 0
Mrs. Muller	0 10 0
Mrs. Eales	0 10 0
Mrs. Tolhurst	0 8 0
Mr. Hewitt	0 4 0
Mr. Burdes	0 4 0
Mrs. Jenkins	0 4 0

Ellen Mynheer	0 4 4
Mrs. Phillips	0 2 2
Mrs. Child's Box	0 2 0

*Sunday School Classes.*

Mrs. Newton	1 10 0
Mrs. Muller	0 15 0
Miss Beck	0 10 10
Mr. Hewitt	0 13 0
Mr. Burdes	0 12 0
Miss Foster	0 5 8
Mr. Heys	0 8 8
Miss M. Foster	0 6 6
Mr. Brown	0 6 6
Mrs. Jenkins	0 4 10
Mr. Wauking	0 4 4
Mr. Newton	3 0 2
407.	

*1864-5.*

W. M. Newton, Esq., Treas.	
Miss Foster, Secretary.	
Mr. Newton	25 0 0
Mr. Weight	1 1 0
Mrs. Weight	1 1 0
Mrs. Muller	0 10 0
Mr. Eales	0 10 0
Mrs. Underwood	0 10 0
Miss Blackman	0 10 0
Mrs. Tolhurst	0 8 6
Ellen Mynheer	0 4 9
Mr. Deakin	0 4 0
Mrs. Jenkins	0 4 0
Boxes	0 4 0
Mrs. Haxelton	0 4 0
Mrs. Lane	0 2 6
Mrs. Phillips	0 2 2
Mrs. Lockyer	0 2 0

*Sunday School Classes.*

Mrs. Newton	0 16 5
Mrs. Muller	0 14 11
Mr. Burdes	0 11 7
Miss Foster	0 11 2
Mr. Hewitt	0 10 6
Miss Beck	0 8 8
Mr. Heys	0 8 8
Mr. Brown	0 8 8
Mrs. Jenkins	0 7 0
Mr. Barton	0 6 6
Miss M. Foster	0 4 4
Mr. Wauking	0 4 4
For New Ship	27 9 0
For Widows' Fund	3 10 0
677, 10s.	

*Herne Bay.*

Rev. T. Blandford.	
Subscriptions.	
Mr. William Ruth	2 0 0
Mr. Haward	1 0 0
Rev. T. Blandford	0 10 6
Mr. Boves	0 10 6
Mr. Thomas Brown	0 10 0
A Friend	0 10 0
A Friend	0 10 0
Mr. Joseph Greaves	0 10 0
Mrs. Wylie	0 5 0
Mrs. Taylor	0 5 0
Mrs. Clarkson	0 5 0

*Missionary Boxes.*

Mrs. J. Gore	0 8 0
Mrs. Lawrence	0 7 0
Servants	0 2 9
Annual Meeting	1 7 8
Sunday School	0 10 0
For Widows' Fund	1 13 1
For New Ship	6 5 4
Exs. 5s. 9d.; 174, 14s. 10d.	

*Lee.*

Rev. R. H. Marten, B.A.	
Miss Aldridge	0 10 0
Mr. Dodds	1 1 0
Mrs. Eve	3 3 0
The Misses Eve	1 1 0
Mr. H. W. Eve	1 1 0
Mr. C. T. Eve	0 10 6
Mr. Foster	1 1 0
Mr. Grant	1 1 0
Mrs. Hall	0 10 0
Mr. Price	0 10 0
Mr. Saunders (2 yrs.)	2 2 0
Mr. W. Smith	0 10 0
Mrs. Timpson	0 10 0
The Misses Torr	1 1 0
Exs. 8s.; 157.	

*Greenwich.*

Maize Hill.	
On Account	15 0 0
For New Ship	12 0 0
277.	

*Keston.*

Per Mr. T. C. Haslett	5 10 0
For New Ship	2 0 0
77, 10s.	

*Lenham.*

Rev. C. Chandler.	
For New Ship	6 11 0
Sunday School	1 19 2
Public Meeting	5 7 4
Exs. 7s. 3d.; 131, 1s. 8d.	

*Lewisham.*

Union Chapel.	
Rev. H. Baker.	
Collections in May	12 0 0
For Widows' Fund	11 0 0
Dr. Lockhart, for do.	20 0 0
For New Ship	12 12 4

*Collected by Mrs. Baker.*

A. G. Kennedy, Esq.	2 2 9
Rev. Henry Baker	1 1 0
Henry Maull, Esq.	1 1 0
Miss J. Cooper	1 1 0
Mrs. Macurdy	1 0 0
Mrs. Taylor	0 8 0
Mrs. Savage	0 5 0
Sundries	0 1 1

*Collected by Miss E. Wood.*

Henry Wood, Esq.	2 2 0
Mrs. Staley	1 0 0
B. H. Moore, Esq.	1 0 0
J. J. Lay, Esq.	1 1 0
Mrs. Selby	0 10 0
Miss Wood	0 5 0
Miss E. Wood	0 5 0
Sundries	0 0 6

*Missionary Boxes.*

Miss Kennedy	0 12 3
Miss Ellen Lemon	0 7 3
Mrs. Bishop	0 5 10
Sunday School Children	3 13 11
Lewisham Congregational School	1 3 0
Exs. (2 years), 30s.	
731, 17s. 2d.	

*Maidstone.*

Week Street Chapel.	
Rev. D. G. Watt, M.A.	
Mr. Joseph Brown, Treas.	
Collected by Miss Crispe.	
Mr. J. Brown	0 10 0
Mr. & Mrs. Harris	0 10 0
Miss Crispe	0 10 0
Small Sums	1 12 6

*Collected by Miss Vinson.*

Miss Ridout	1 1 0
Mrs. Vinson and Family	0 12 0
Small Sums	1 6 5

*Collected by Mrs. Rook.*

Henry Alnutt, Esq.	2 2 0
Thomas Cave, Esq.	1 0 0
Edward Hunt, Esq.	0 10 0
Mr. James Rook	0 10 6
Small Sums	0 8 0

*Collected by Miss Greensted.*

U. R. Macey, Esq.	0 10 6
Mr. Greensted and Family	0 16 0
Collected by Miss Sharp, small Sums	0 17 1
Collected by Miss Streathfield, small Sums	1 0 0
Collected by Miss Wilson, small Sums	0 11 6
Collected by Miss Day	1 4 0
For Widows' Fund	4 0 0
For Native Children in India	9 0 0
For New Ship	6 0 0
337, 9s. 6d.	



**Milton-next-Sittingbourne.**

Rev. W. E. Parrett.	
Collections	14 11 5
Mrs. Barrow	0 10 0
Mrs. Hadaway	0 13 0
Mrs. Harnett	0 10 0
Mr. A. Harnett	0 10 0
Mr. F. Harnett	0 10 0
Collected by Mrs. Bassett	2 1 1
Collected by Miss Parrett.	
Mr. Filmer	0 10 0
Mr. J. Filmer	0 10 0
Small Sums	1 13 4
Sunday School and Missionary Boxes	5 13 2
For New Ship	9 5 0
For Widows' Fund	3 0 0
39l. 12s.	0 0 0

**Northfleet Chapel.**

Rev. E. Corke.	
Collection	0 13 8
Missionary Prayer Meeting	0 15 2
Juvenile Society.	
Miss Hayes's Card	1 8 6
Boxes.	
Miss Bevan	0 15 4
Miss M. A. Wood	0 2 5
Miss Jay	0 1 2
Master R. Coley	0 2 3
Sunday School	1 13 8
Exs. 4s.; 5l. 12s. 4d.	

**Pembury.**

Per Mrs. Baker.	
Annual Subs.	2 10 0
Sunday School Box	1 7 7
Collected by C. J. Baker	0 6 1
For New Ship	4 6 3
Exs. 7d.; 8l. 18s. 4d.	

**Ramsgate.**

Rev. H. J. Bevis.	
Mr. G. M. Hinds, Treasurer.	
Mr. J. Fells, Secretary.	
Collected by Miss Chapman.	
Dr. Henderson	1 1 0
Mrs. Townley	0 10 0
Miss Townley	0 10 0
Miss West	0 10 0
Under 10s.	2 13 4
Collected by Miss Drayson.	
A Friend, per Rev. H. Bevis	5 0 0
Mr. Young	1 1 0
Mr. G. Blackburn	1 1 0
Mr. Brain	0 10 0
Under 10s.	1 0 0

Collected by Miss Hurst and Mrs. Denniss.	
Mr. Turnbull	1 0 0
Rev. H. J. Bevis	1 0 0
Miss Small	0 10 0
Mr. Pugh	0 10 0
Miss Winn	0 10 0
Under 10s.	1 8 6

Collected by Miss M. E. Sadler and Mrs. Spain.	
Mr. G. M. Hinds	1 1 0
Miss Baddock	1 1 0
Mrs. Atkinson	1 0 0
Mr. Spain	0 10 0
Mr. E. Gibbens	0 10 0
Mr. H. Hinds	0 10 0
Mr. Robinson	0 10 0
Mr. Shobert	0 10 0
Mr. Fells	0 10 0
Mrs. Palmer	0 10 0
Miss Bayly	0 10 0
Miss Gairdner	0 10 0
Under 10s.	1 8 1

Missionary Boxes.	
Miss Holman	0 17 6
Miss Drayson	0 14 8
Jatt & Willy	1 0 0
Under 10s.	4 4 9
Prayer Meetings	1 18 10

Annual Sermons	15 0 0
Annual Meeting	10 5 6
For Widows' Fund	11 15 8
Juvenile Association, per Mr. J. Blake, 10l. being for Native Teacher at Bangalore.	
Missionary Boxes	5 8 4
Annual Meeting	3 4 10
Sunday Scholars' Pence	2 8 0
For New Ship	13 9 5
Exs. 23s. 10d.; 97l. 2s. 7d.	

**Sydenham.**

Rev. T. C. Hine.	
J. Elves, Esq., Treasurer.	
Contributions	68 18 8
For New Ship	13 13 0
82l. 11s. 6d.	

**Tunbridge.**

Rev. W. M. Lennox.	
Mrs. Gorham	0 10 0
Mrs. J. Gorham	0 10 0
Mrs. N. Gorham	0 10 0
Mrs. Moore	0 10 0
Mrs. Smith	0 8 0
Mrs. Collins	0 5 0
Miss Gorham	0 5 0
Mrs. Sales	0 6 0
Mrs. Mercer	0 4 4
Mrs. Featherstone.	0 4 4
Miss E. Gorham	0 4 4
Mrs. Snellhead	0 4 4
Mrs. Muirhead	0 4 4
Mr. Cousins	0 4 4
Mr. Read	0 4 4
Mrs. Swain	0 2 2
Mrs. F. Swain	0 2 2
Mrs. Harmer	0 2 2
Miss M. Smith	0 2 2
Mr. Lower	0 2 2
Mary Bell	0 2 2
Small Sums, per Juvenile Missionary Society	1 10 8

Missionary Boxes.	
Mrs. Baker	0 4 6
Mrs. Annison	0 3 6
Stah King	1 5 0
George King	0 5 8
Eliza Groombridge	0 5 7
F. Walter	0 3 7
C. Denyer	0 0 4
M. A. Leigh	0 0 8
M. A. Witham	0 0 7
School-room	0 1 6
Mr. Harmer	0 5 2

Class Missionary Boxes.	
Mr. Ratliff	1 2 0
Miss Goddard	0 7 5
Mr. Austen	0 8 7
Mr. Hart	0 10 8
Miss King	0 1 5
Miss Annison	0 4 11
Mr. King	0 4 11
Fractions	0 0 6

By vote of the Church, from Weekly Offerings	5 0 0
For the New Ship	1 1 6
18l. 11s. 10d.	

Of which sum, 10l. to be appropriated to Native Teacher under Rev. Dr. Mather, Mirzapore, and 5l. to Mary Gorham in Mrs. Corboid's School, Madras.	
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**Tunbridge Wells.**

Rev. J. R. Thomson.	
Mrs. Joshua Wilson, Treas.	
Collected by Mrs. Joshua Wilson.	
Joshua Wilson, Esq.	10 8 6
Mrs. Wilson	2 12 0
T. Wilson, Esq.	0 13 0
I. R. Wilson, Esq.	0 8 8
Miss Wilson	0 13 0
M. A. Partner	0 13 0
John Finch, Esq.	10 10 0
Miss Kay	2 0 0
Mrs. Fokels	1 0 0
Mrs. F. Thompson	1 1 0

Collected by Mrs. J. Scholes.	
Rev. J. R. Thomson	1 6 0
Mrs. Rix and Family	1 19 0
A Friend	0 13 0
Mrs. J. Scholes	1 0 0
Mr. Dampier	1 10 0
Miss Frazer	0 10 0
Sums under 10s.	0 15 7

Collected by Mrs. A. H. Richardson.	
Mr. W. Maddock (dec.)	6 10 6
Mrs. Maddock	1 6 0
Mrs. Strange and Family	1 14 8
Mrs. Colls	0 10 0
Mrs. Wilmot	1 1 0
Miss Purser	0 10 0
Sums under 10s.	0 13 0

Collected by Miss Emma Martin.	
Mr. W. Brackett	1 6 0
Mr. Heather	0 10 0
Mrs. Acton	1 0 0
Two Friends	0 10 0
Mrs. Stapley	0 10 0
Mr. Stephens	1 0 0
Mr. J. Towlson	1 1 0
W. P. Jones, Esq.	0 10 0
China Missions	0 10 0
Sums under 10s.	1 9 1

Collected by Miss Roberts.	
Miss Roberts	2 12 0
Miss Waltham	2 2 0
Rev. A. Bishop	0 10 0
Miss Rutherford	0 10 0
J. Trueman, Esq.	20 0 0
Sums under 10s.	0 4 4

Collected by Mrs. R. Wells.	
Mr. R. Wells	1 0 0
Sums under 10s.	1 12 10

Collected by Miss Purser.	
Mrs. Powell	3 8 7
Frances Verrall	0 13 8
Mr. C. Brown	1 0 8
Miss Purser	1 11 9
Mrs. A. Scholes (Card)	1 5 6
Sums under 10s.	0 17 4
Sunday School	4 18 11

Juvenile Association, for Native Teacher Chhotkan, at Benares.	15 0 0
Ditto, for Boy in Mission School at Cuddapah	4 0 0
For the New Ship	12 15 1
Collections	7 14 3
For Widows' Fund	4 0 0
139l. 3s. 7d.	

**Whitstable.**

Rev. J. Clarke.	
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Boxes.	
Master G. K. Adams	0 2 9
Miss J. Camburn	0 10 0
Miss P. Acors	0 8 0
Miss Foad's Class	0 8 8
Miss Anne Whitnall	0 2 8
Miss Pettman's Class	0 7 8
Miss Mary Kemp	0 5 0
Miss Amos	1 1 8
Mr. Wood's Class	0 7 0
Miss Storey	0 8 0
Master Wallace	0 5 0
Miss Camburn	0 5 0
Miss Annie Clarke	0 5 0
Mr. S. Holden	4 4 0
Miss Acors's Class	0 5 0
Master T. W. Gann	0 2 3
Master Charles Whibley	5 5 0
Mr. Geo. Reeves, Boxes	0 6 0
Mrs. Geo. Lawson	0 12 0
Sundries	0 1 9
Anniversary Sermon	10 0 0
For Widows' Fund	3 15 0
For the New Ship	12 1 0

Collected by Miss Amos	
Amos	2 2 0

Mr. Jno. Nicholls	
(A.)	0 10 6
Mr. S. T. Wood (A.)	1 1 0
Rev. J. Clarke (A.)	0 10 6
Exs. 6s.; 40l. 3s.	

**Wingham.**

Rev. S. E. Toomer.	
Collection	2 10 7
For Widows' Fund	0 19 5
For the New Ship	5 14 10
Missionary Prayer Meetings	0 19 3
Missionary Boxes	7 11 8
Produce of Apple-trees.	2 18 1
31l. 2s. 11d.	

**Woolwich.**

Rectory Place Chapel.	
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**Rev. W. Gill.**

R. Devonshire, Esq., Treas.	
Missionary Sermons, including 1l. for China	15 1 3
For Widows' Fund	6 12 7
For the New Ship	4 11 10
Public Meeting	4 12 1
Sunday Schools	7 16 4
Mr. Cocks (D.)	0 4 6
Juvenile Working Society	2 18 2

**Collected by Mrs. Pearce.**

Rev. W. Gill	1 1 0
Mrs. Gill	0 10 6
Mr. Devonshire	2 2 0
Miss Devonshire	1 1 0
Mr. Pearce	1 0 0
Mrs. Pearce	1 0 0
Mr. Plasted	0 10 0
Mrs. Bayley	0 10 0
Mr. Oram	0 10 0
Mrs. Gosling	0 5 0
Mr. W. P. Jackson	0 5 0
Mrs. Luff	0 5 0
Mrs. Jackson	0 5 0
Mrs. Taylor	0 5 0
Mrs. Stuart, sen.	0 5 0
Mrs. Baker	0 5 0
Miss Stuart	0 2 6
Miss M. Stuart	0 5 8
Mr. H. Stuart	0 5 8

**Collected by Miss Thomson.**

Mr. Taplin	1 0 0
Mrs. Martin	0 10 0
Mr. Richardson	0 10 0
Mrs. Friendship	0 10 0
Mr. Carpenter	0 8 8
Mrs. Phillips	0 5 0
Mrs. Jones	0 5 0
Mrs. Ranwell	0 4 0
Mrs. Vears	0 5 0
Mrs. Blenkarn	0 4 0
Mrs. Atkins	0 4 0
Mrs. Jeffery	0 4 0
Mrs. Smith	0 6 0
Mrs. Lawson	0 5 0
Mrs. Bithray	0 5 0
Mary Farnes	0 4 9

**Collected by Mrs. Watts, for Mr. Hall's School, Madras.**

Mr. John Smith	0 30 0
Mr. Josiah Smith	0 10 0
Mr. Watts	0 10 0
Mrs. Watts	0 10 0
Miss Watts	0 5 0
Mrs. Bishop	0 4 0
Anne Jones	0 5 0

**Missionary Boxes.**

Mrs. Gill	1 2 4
Miss Thomson	0 5 0
Miss Irwin	0 12 9
Master Herepath	0 5 0
Miss Rogers	0 6 8
Miss Cox	0 10 8
Master Taylor	0 2 9
Miss Twining	0 11 7
Miss Hicks	0 3 5
Master Blackles	0 5 0
Master Whale	0 5 0
Miss Walton	0 7 2
Exs. 16s. 8d.; 103l. 13s. 8d.	



## LANCASHIRE.

Manchester and Salford  
Auxiliary.

J. Sidebottom, Esq., Treas.

Rev. J. Muncaster, Sec.

Anonymous ..... 15 0 0  
G. Hadfield, Esq.,  
M.P., for Madra-  
gascar Memorial  
Churches ..... 100 0 0

Free Trade Hall, and other  
Meetings.

Collections ..... 39 14 5

Booth Street East Welsh  
Independent.

Rev. T. E. Evans.

Collections ..... 1 17 8  
Missionary Box,  
Miss S. Evans, ..... 0 2 11  
27. 8s. 2d.

Cavendish Chapel.

Rev. J. Parker, D.D.

Collection ..... 416 12 4  
For Widows' Fund 15 0 0  
Congregational and  
Juvenile Society .. 25 0 0  
Ditto, for Native  
Teacher under  
Rev. G. Hall ..... 10 0 0  
For New Ship ..... 55 12 6  
5082. 4s. 10d.

Chapel Street Chapel.

Rev. S. Chisholm.

Collection ..... 15 3 0  
For Widows' Fund 2 0 0  
Juvenile Society ..... 10 0 0  
277. 3s.

Charlestown Chapel.

Rev. E. G. Barnes.

Collection ..... 2 10 0  
For Widows' Fund 0 10 0  
31.

Cheetham Hill.

Rev. G. W. Conder.

Collection ..... 65 13 1  
For Widows' Fund 10 0 0  
Juvenile Society .. 27 19 11  
For New Ship ..... 24 0 0  
1282. 13s.

Chorlton Road Chapel.

Rev. J. A. McFadyen, M.A.  
Juvenile Mission-  
ary Society ..... 0 0 0  
Collection ..... 115 5 0  
For the New Ship .. 23 7 9  
For Widows' Fund 12 7 10  
1572. 8s. 7d.

Collyhurst Street.

Rev. J. Morgan.

Collection ..... 2 9 4

Grosvenor Street Chapel.

Rev. P. Thomson, M.A.

Collection ..... 209 4 10  
For Widows' Fund,  
per Mr. Holt ..... 11 7 6  
Ladies' Association 14 10 0  
Young Men's ditto. 20 0 0  
2557. 8s. 4d.

Harpurhey.

Rev. J. Earnshaw.

Collection ..... 10 4 3

Higher Broughton Congre-  
gational Church.

Rev. J. Muncaster.

Collection ..... 14 17 10  
Juvenile Mission-  
ary Society ..... 9 12 10  
Missionary Ship ..... 14 7 9  
352. 13s. 5d.

Hope Chapel.

Juvenile Society ..... 10 0 0  
Collection ..... 101 10 11  
Per E. Spencer ..... 3 16 0  
1157. 6s. 11d.

Knott Mill Chapel.

Rev. J. Rawlinson.

Collection ..... 9 10 0  
For Widows' Fund 2 0 0  
For New Ship ..... 6 0 2  
Sunday School ..... 9 0 0  
202. 10s. 2d.

Longsight Chapel.

Collections ..... 34 1 0  
For Widows' Fund 2 10 0  
362. 11s.

New Windsor Chapel.

Rev. T. G. Lee.

Collection ..... 9 3 7  
For Widows' Fund 2 10 0  
School Auxiliary ... 3 1 0  
For the Ship ..... 9 9 3  
247. 8s. 10d.

Oldham Road Chapel.

Rev. J. Bedell.

Collection ..... 13 13 1  
For Mrs. Gordon's  
Girls' School, Viza-  
gapatam ..... 8 0 0  
Juvenile Association 17 6 0  
For Widows' Fund 4 0 10  
377. 19s. 11d.

Park Chapel, Cheetham  
Hill.

Rev. J. E. Jones.

Collection, per Mr.  
A. Ward ..... 31 0 0

Pendleton Congregational  
Church.

Rev. S. St. N. Dobson.

Collections ..... 20 4 6  
Juvenile Society ..... 6 13 3  
For Widows' Fund 2 14 6  
291. 11s. 9d.

Douglas Green School 0 1 8

Red Bank Ragged School.

Collection ..... 0 7 3

Richmond Chapel, Brough-  
ton Road.

Rev. J. D. Davies, M.A.

Collection ..... 145 10 9  
For Widows' Fund 7 10 0  
For New Ship ..... 12 5 6  
Collection ..... 102 14 9  
2692. 1s.

Rusholme Congregational  
Church.

Collection ..... 4 17 6

Rusholme Road Chapel.

Rev. A. Thompson, M.A.

Collection ..... 187 17 7  
Ladies' Association 32 0 6  
Sunday School ..... 8 10 0  
Saville Street ..... 2 1 3  
For Widows' Fund 5 0 0  
For Native Girl in  
India ..... 3 0 0  
1857. 8s. 2d.

Tipping Street.  
Rev. S. Lewin.

Collection ..... 3 10 0  
For New Ship ..... 8 0 3  
117. 10s. 3d.

Zion Chapel.

Rev. J. Gwyther.

Collection ..... 92 3 10  
For Widows' Fund 5 10 0  
Per Mr. Bryden ..... 23 5 10  
Per Mr. Branch ..... 4 4 0  
For New Ship ..... 85 15 7  
1667. 19s. 5d.

Bowdon.

Congregational Chapel.

Rev. H. Griffith.

Juvenile Auxiliary,  
per Mr. Higby ..... 19 4 7  
Collection ..... 117 1 11  
For Widows' Fund 20 0 0  
1567. 6s. 6d.

Eccles Congregational  
Church.

Rev. G. H. Brown.

Collection ..... 166 14 9  
For Widows' Fund 10 0 0  
1182. 14s. 9d.

Heaton Norris.

Wycliffe Chapel.

Rev. J. Thornton.

Collection ..... 7 2 4  
School ..... 9 4 11  
For Widows' Fund 2 7 6  
184. 14s. 9d.

Levenshulme.

School, for the New  
Ship ..... 5 12 4

Middleton.

Congregational Chapel.

Rev. S. Shaw.

Collection ..... 8 7 9  
For Widows' Fund 0 10 0  
81. 17s. 9d.

Park Chapel, near Rams-  
bottom.

Rev. J. Anyon.

Collection ..... 11 3 0  
J. B. Kay, Esq. .... 1 1 0  
For Widows' Fund 2 10 0  
147. 14s.

Patricroft Chapel.

Rev. G. Shaw.

Collection ..... 13 5 9  
For New Ship ..... 2 14 10  
167. 6s. 7d.

Pendlebury.

Collection ..... 2 5 0  
Per G. Martin ..... 2 6 1  
47. 11s. 1d.

Rochdale.

Milton Congregational  
Church.

Rev. H. W. Parkinson.

Anniversary Ser-  
vices ..... 80 12 4  
Annual Meeting ... 11 12 6  
For Jane Graham  
Milton ..... 3 0 0  
For Widows' Fund 7 0 0  
Exs. 138s. 1d.; 457. 0s. 9d.

Stretford Congregational  
Church.

Collection ..... 9 0 0

Union Chapel.

Per Mr. Waters,  
Half of Collection 5 0 0

2620 7 0  
Less Expenses ... 40 16 6  
2588 10 6

West Lancashire Auxiliary.

Samuel Job, Esq., Treas.

Public Meeting ..... 39 6 9  
Juvenile Meeting ... 8 19 8  
Proceeds of the Tea  
Meeting ..... 0 13 0

Great George Street Chapel.

Rev. E. Mellor.

Collections ..... 137 9 1

Ladies' Auxiliary, per Miss  
E. E. James.Collected by Miss Helen  
Pritchard.

Mrs. Kirkus ..... 1 1 0  
Mrs. B. Woodward ..... 1 1 0  
Mrs. J. S. Blease ..... 1 1 0  
Mr. Thomas Wood ..... 0 10 6  
Mr. R. G. Horton ..... 0 10 6  
Mrs. John White ..... 0 10 6  
Miss Morley ..... 0 10 0  
Mr. Samuel Vey ..... 0 10 0  
Mrs. Edwd. Hughes ..... 0 10 0  
The Misses Pritchard 0 10 0  
Mr. George Mason ..... 0 10 0  
Mr. W. J. Mason ..... 0 10 0  
Mrs. Cook ..... 0 5 0  
Mrs. Pope ..... 0 5 0  
Mrs. Sutton ..... 0 5 0  
Mrs. J. G. Whyte ..... 0 5 0  
Miss Morris ..... 0 5 0  
Mrs. Anthony Fisk ..... 0 5 0  
Miss Ann Evans ..... 0 4 4  
Mrs. Hepburn ..... 0 2 6  
Mrs. Dunlop ..... 0 2 2

Collected by Miss E. W.  
Robinson.

Mrs. Johnson ..... 1 0 0  
Mrs. Drain ..... 0 10 0  
Mrs. R. H. Job ..... 0 10 0  
Miss E. W. Robinson 0 5 0

Collected by Mrs. Hurry.

Mrs. Bruce ..... 0 10 6  
Mrs. Blackaller ..... 0 10 6  
Mrs. Hurry ..... 1 0 0

Collected by Miss F. E. Job.

Mr. Job ..... 0 10 0  
Mr. R. R. Heap ..... 1 0 0  
Miss F. E. Job ..... 0 10 0  
Mrs. Hughes ..... 0 10 6  
Mrs. Moore ..... 0 10 6  
Mrs. Raffles ..... 6 5 0  
Mrs. Crossfield ..... 1 0 0

Collected by Miss James.

Mrs. Howell ..... 1 1 0  
Mrs. Hargreaves ..... 0 5 0  
Mrs. Rodgers ..... 0 5 0  
Mrs. Cooke ..... 0 5 0  
Mrs. Burstall ..... 6 5 0  
Mrs. Knipe ..... 0 5 0  
Mrs. Stanley ..... 0 5 0  
Mrs. James ..... 1 0 0  
Mrs. Henry Heap ..... 1 0 0  
Mrs. Winter Raffles ..... 1 0 0  
Mr. Dale ..... 10 6 0  
Miss James ..... 1 0 0  
Mrs. Holmes ..... 0 10 6  
Mrs. Luce ..... 0 2 6

Collected by Miss Picton.

Mrs. Picton ..... 1 1 0  
Mrs. Woodhead ..... 0 19 0  
Mrs. Gregor ..... 6 7 6  
Mrs. Black ..... 0 5 0  
Mr. Seville ..... 0 10 0

Collected by Miss Lewis.

Mrs. Stowe ..... 0 5 0  
Mrs. Lewis ..... 1 0 0  
Mrs. Ellwood ..... 0 5 0  
A Friend ..... 0 5 0

Collected by Miss Kate  
Ogden.

Mrs. Drinkwater ... 0 10 0  
Mr. Brooks ..... 0 10 0  
Mrs. Ogden ..... 0 10 0  
Mrs. Gillham ..... 0 5 0  
Mrs. D. Bell ..... 0 5 0  
Mrs. Ropes ..... 0 5 0  
Mrs. Brooks ..... 0 5 0  
Miss Dalling ..... 0 5 0  
A Friend (D.) ..... 0 10 6



Collected by Miss J. J. Mercer and Miss Meacock.	For Widows' Fund 8 10 0	Mill Hill.	Miss Howarth ..... 0 5 0
Mr. Barry ..... 1 0 0	Juvenile Society,	Rev. E. Heath.	Rev. J. Stroyan ..... 0 5 0
Mrs. Perkins ..... 1 0 0	per Mr. J. J.	Collection ..... 9 9 0	Mr. James Wood ..... 0 5 0
Mr. Mercer ..... 0 10 0	Howell ..... 20 15 0	Miss Cunliffe's Box 2 12 0	Missionary Sermons 12 13 7
Mrs. O. Barry ..... 0 5 0	Ditto, for New Ship 16 16 6	Rev. E. Heath. (A.) 1 5 0	317. 18s. —
Mr. D. P. Barry ..... 0 5 0	917. 11s. 8d.	137. 6s. 6d.	
Mrs. Lloyd ..... 0 5 0	Burlington Street Chapel.		Salem Chapel.
Mr. Hickson ..... 0 5 0	Collections (2 yrs.) 7 5 2	Park Church.	Rev. J. T. Shawcross.
Mr. Sherrin ..... 0 2 0	Waterloo Chapel.	Rev. W. Parkes.	For New Ship ..... 7 7 0
Mr. T. Phillips ..... 0 2 0	Collections ..... 4 8 0	Collection ..... 8 0 6	Missionary Boxes.
A Friend ..... 0 2 6	Welsh Independent.	Public Meeting ..... 5 17 0	Miss E. Brown ..... 0 9 0
Mr. Clementson ..... 0 4 0	Bethel Chapel.	137. 18s. 3d.	Miss B.A. Gaultroger ..... 0 4 0
A Friend ..... 0 2 6	Juvenile Association 10 10 0	Darwen.	Miss A. Hartley ..... 0 10 0
	Great Mersey Street.	Belgrave Square Meeting House.	Miss A. Moore ..... 0 7 1
Received too late for last year's account 8 9 0	Per Rev. W. Roberts 6 12 8	Rev. D. Herbert.	Mr. A. Nelson ..... 0 17 8
Ladies' Auxiliary Total, 467. 10s.	Salem Chapel.	Collections ..... 80 7 0	Miss H. Parker ..... 0 5 8
Juvenile Society, per	Juvenile Association 12 0 0	Duckworth Street Chapel.	Master and Miss Shawcross ..... 0 6 0
Mr. Geo. Mason, 83 0 0	Tabernacle.	Rev. Thomas Davies.	Miss E. Stevenson ..... 0 10 8
For New Ship ..... 125 7 6	Rev. J. Thomas.	Collection ..... 19 0 8	Miss Wilkinson ..... 0 1 1
For Widows' Fund 23 18 9	Contributions ..... 31 8 1	Public Meeting ..... 8 7 5	Young Men's Class 0 3 3
A Friend, for Female Education in India, per Mr. J.B. Black-aller ..... 5 0 0	For Widows' Fund 2 0 0	Native Girl Fanny Clarke ..... 3 0 0	Collected in School 3 15 0
Mr. W. Crossfield (D.) 10 0 0	For New Ship ..... 6 14 5	Mr. Joseph Eccles 1 0 0	
Mr. S. Job. (D.) 1 0 0	407. 2s. 6d.	Mr. James Halliwell 1 0 0	Donations & Subscriptions.
Raffles Mission- room Box ..... 0 7 1	Stanley.	Mr. W. Pickup, jun. 1 0 0	Mr. Baldwin ..... 0 10 0
3937. 12s. 5d.	Green Lane Chapel.	S. A. N., for Widows' Fund ..... 1 1 0	Mr. Dean ..... 0 10 6
	Collections ..... 3 0 6	Mr. T. Scarisbrick ..... 0 3 11	Mr. Kay ..... 5 0 0
Crescent and Norwood Chapels.	Sunday Schools ..... 3 7 7	Master J. Nichols ..... 0 5 0	Mrs. Kay ..... 1 0 0
Rev. J. Kelly.	Ditto, per Mr. Perkins ..... 0 18 0	347. 17s. 7d.	Mr. T. Kay ..... 1 0 0
Grants from Weekly Offerings Fund, 223 15 7	77. 6s. 1d.		Mrs. T. Kay ..... 1 0 0
For Widows' Fund 16 6 0	1007 4 2	Lower Chapel.	Mr. Sellers ..... 2 0 0
Juvenile Working Party, for Support of Two Girls at Bhowanipore ..... 8 0 0	Less Expenses ..... 13 6 0	Rev. G. Berry.	Mr. Senior ..... 1 0 0
Ditto, for John Kelly, at Mr. Rice's School, Bangalore ..... 8 0 0	1083 18 2	Collections ..... 9 16 0	Mr. Wilkinson ..... 0 5 0
Missionary Boxes, 14 0 0	Mid Lancashire Auxiliary.	Great Harwood.	Missionary Sermons 11 5 6
Collected by the Young Ladies, for the New Ship ..... 27 2 9	T. Eccles, Esq., Treas.	Rev. D. Williams.	387. 7s. —
From Crescent Chapel Sunday Schools, for the New Ship ..... 33 13 3	Bethorn.	Collection ..... 3 0 0	
Mrs. Macrea ..... (A.) 1 1 0	Rev. J. H. Unwin.	Collected by Miss Williams, for New Ship ..... 0 18 0	Mrs. Armistead ..... 0 7 3
Mr. J. Stephenson (A.) 1 1 0	Collection ..... 2 3 6	37. 18s.	Miss Sarah Clark ..... 0 3 0
Collected by the Scholars at Norwood Sunday School, and the Children of the Congregation, for the New Ship ..... 81 10 6	For New Ship ..... 1 8 9	243 2 0	Miss Duckett ..... 0 8 2
3697. 18s. 1d.	37. 12s. 3d.	Less Expenses ..... 21 18 2	Miss Evan's Class ..... 0 1 6
Newington Chapel.	Blackburn.	221 3 10	Miss Hudson ..... 0 5 0
Collections ..... 32 6 9	Chapel St. Chapel... 24 10 0	Accrington.	Miss Sarah Hudson ..... 0 2 0
For Widows' Fund 5 2 6	James Street Chapel.	Rev. E. Lewis, B.A.	Miss Mrs. Hartley ..... 0 8 8
Sunday Schools ..... 12 0 0	Rev. J. B. Lister.	Collections (less Exs. 26s.) ..... 8 0 0	Miss Moore's Class ..... 0 10 9
407. 9s. 3d.	Collections ..... 16 1 9	Bolton.	Miss Pilkington ..... 0 2 2
Toxteth Chapel.	Collected by Mrs. Lister.	Belmont.	Miss E. Kidenagh ..... 0 6 8
Rev. A. Brown.	Mr. Spenser ..... 2 0 0	Mr. Naylor ..... (A.) 2 0 0	Misses Smith ..... 0 4 0
Collections ..... 12 8 6	A Friend ..... 0 10 0	St. George's Road.	Miss Ellen Watson ..... 0 3 6
For Widows' Fund 0 18 6	Mr. Birtwistle ..... 0 10 0	Rev. W. Davison.	Miss S. A. Windle ..... 0 5 0
For New Ship ..... 8 8 8	Mr. Copeland ..... 0 10 0	Collection ..... 13 5 3	Mr. Jos. Bracewell ..... 0 0 8
217. 16s. 8d.	Rev. J. B. Lister ..... 0 10 0	Mr. J. Lever ..... (A.) 1 1 0	Mr. W. Brooks ..... 0 1 8
Per Mr. J. A. Perkins.	Mrs. Pickles ..... 0 5 0	For Widows' Fund 5 0 0	Mr. G. Gill's Class ..... 0 4 0
Juno Street Sunday School ..... 1 1 3	Mrs. Smith ..... 0 1 1	197. 6s. 3d.	Mr. John Hartley ..... 0 1 10
For the Ship — Richmond Fair School ..... 3 9 0	Central Sunday School ..... 12 12 5	Burnley District.	Mr. T. Stevenson ..... 0 2 6
John J. Perkins ..... 1 1 0	Master Waugh's Box 0 7 0	Per Rev. George Gill.	Master Jos. Welch ..... 0 10 0
57. 11s. 3d.	Miss Sanders's ditto 0 7 0	Bethesda Chapel.	Mr. Whalley's Class 0 6 9
Berkeley Street Chapel.	Further Gate Sunday School.	Rev. John Stroyan.	
Collections ..... 3 10 0	For New Ship ..... 18 10 0	For Widows' Fund 3 5 1	Donations & Subscriptions
Juvenile Society, per Mr. E. Beckett ..... 20 7 3	Collected by Ruth Sharples ..... 2 0 6	For New Ship ..... 6 4 6	Mrs. Massey, for Mrs. Mather's School in India ..... 2 10
For New Ship ..... 7 18 2	Boxes.	Boxes.	Mrs. Massey, for Orphan Girl Eleanor Jane Massey ..... 2 10 0
317. 18s. 5d.	Miss Duxbury ..... 0 5 0	Miss Sarah Green ..... 0 1 10	Miss Price, New Cross, London, for New Ship, per Rev. George Gill, Akatu Vaine, of Mangala ..... 0 5 0
Wavertree Chapel.	Miss Halliwell ..... 0 5 0	Miss Jane Riley ..... 0 1 10	Mr. T. Bannister ..... 0 5 0
Rev. E. Hassan.	Miss Ingham ..... 0 4 0	Mrs. Stroyan ..... 0 15 0	Mr. James Barker ..... 0 2 6
Collections ..... 19 0 0	Miss Eccles ..... 0 4 0	Mrs. Cooper ..... 0 1 6	Mr. J. Barracough ..... 0 3 0
Collected by the Ladies ..... 26 9 9	Miss Turner ..... 0 3 0	Mr. R. R. Davies ..... 0 10 6	Mr. John Booth ..... 1 1 0
	Miss Hayhurst ..... 0 7 5	Miss Dolby ..... 0 5 0	Mr. J. Bracewell ..... 0 1 0
	Miss Hundle ..... 0 3 7	Mr. J. Duckett ..... 0 5 0	Mr. J. Bridge ..... 0 5 0
	Miss Ruth Sharples ..... 1 0 6	Mr. Dunkerly ..... 0 1 0	Mr. W. Brooks ..... 0 10 0
	Master Leach ..... 0 5 6	Mrs. Edw. Eeroyd ..... 1 1 0	Mr. L. Clement ..... 0 5 0
	Master Stancliffe ..... 0 2 6	Mr. Emmett ..... 0 5 0	Mr. R. Collinge ..... 0 5 0
	Master Briggs ..... 0 8 2	Mr. Garner ..... 0 2 6	Mrs. Cooper ..... 0 1 6
	557. 16s. 5d.	Rev. George Gill ..... 1 0 0	Mr. S. Chester ..... 0 1 0
		Mrs. Howarth ..... 1 0 0	Mr. R. R. Davies ..... 0 10 6



Mr. Geo. Gill, jun.	0 10	Shaw	2 0 0
Mr. John Treago Gill	0 10 0	Royton	3 2 0
Mr. A. Tidman Gill	0 10 0	Hollinwood	1 10 6
Mr. James Green	0 1 0	Waterhead	1 13 2
Miss Eliz. Green	0 2 0	Ditto, Juvenile As-	
Mr. Elijah Hartley	0 5 0	sociation	2 1 2
Mr. T. Hirst	0 10 0	3l. 10s. 4d.	
Mrs. T. Holden	0 5 0		
Mr. George Hudson	0 2 0	Collected at Public	
Mr. Lomas	2 0 0	Meeting	8 5 0
Misses Lomas	0 10 0		
Mr. George Lomas	0 10 0		
Mr. Henry Lomas	0 5 0	Less Expenses	129 12 0
Mr. Lawson	0 5 0		4 10 0
Mr. Massey	2 2 0		
Mrs. Massey	1 1 0		
Mr. John Massey	2 2 0		
Mrs. John Massey	2 1 0		
Miss Massey	0 5 0		
Mrs. James Massey	0 5 0		
Mrs. Moorhouse	0 10 0		
Mrs. Moore	0 5 0		
Mr. W. Pickles	0 4 0		
Mrs. Stephenson	0 5 0		
Mr. John Sutcliffe	0 5 0		
Mrs. Titherington	0 1 0		
Mr. T. Tunstall	0 5 0		
Mr. Simeon Welch	0 10 0		
Mr. W. Whitehead	0 5 0		
Mr. T. Whitney	0 5 0		
Mrs. Wilkinson	0 2 0		
Collected after Ser-	14 10 0		
mons	70s.		
Public Meeting,			
Burnley, West-			
gate Chapel	10 5 0		

**Barrowford.**

Rev. E. Gough.

For New Ship	1 10 6
Missionary Sermons	2 0 0
Public Meeting	1 7 0
3l. 4s.	

**Colne.**Rev. J. Gawthorne.  
Boxes.

Mrs. Gawthorne	0 9 2
Miss Ward	0 5 4
Miss Davies	0 3 0
Collected in School	0 17 2
Mrs. Threlfall	1 0 0
Missionary Sermons	3 2 10
Public Meeting	2 8 6
3l. 6s.	

**Marsden.**

Rev. E. Cowell.

For New Ship	7 4 6
Missionary Sermons	3 10 0
Public Meeting	2 16 0
13l. 8s. 6d.	
Less Expenses	6 3 5
17l 5 1	

**Farnworth.**

Messrs. T. and A. Barnes	100 0 0
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**Manchester.**

O. Potter, Esq. (D.)	20 0 0
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**Oldham Auxiliary.**

Rev. R. M. Davies, Treas.

Rev. John Hodgson, Sec.

**Hope Chapel.**

Collection	23 5 0
Juvenile Association	5 0 0
For New Ship	20 2 6
48l. 8s.	

**Union Street.**

Collection	20 10 0
Juvenile Association	10 0 0
For New Ship	23 15 8
54l. 5s. 8d.	

**Collections.**

Springhead	8 1 8
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**Rochdale.****Providence Chapel.**

Rev. G. Snashall, B.A.	
Missionary Sermons	11 12 0
For Widows' Fund	1 14 7

**Ladies' Association.**

Collected by Mrs. Howorth.	
Mrs. Howorth	0 8 6
Mrs. Lord	0 5 0
Mrs. Bamford	0 4 0
Mrs. Clegg	0 4 0
Miss Clegg	0 4 0
Miss Williamson	0 4 6

**Collected by Mrs. Whittaker.**

Mrs. G. Whittaker	0 5 0
Miss Watson	0 6 0
Mrs. Ogden	0 5 0
Mrs. J. Williamson	0 4 0
Miss Parker	0 5 0
Mrs. J. Butterworth	0 6 0

**Annual Subscriptions.**

Mr. G. Whittaker	1 0 0
Mr. W. B. Hill	1 0 0
Rev. G. Snashall	0 10 6
Mr. J. W. Bamford	0 10 0
Mrs. Clegg	0 10 0
Mr. J. Butterworth	0 10 0
Mr. Ross	0 10 0
Mr. J. Ordron	0 10 0
Mr. Turley	0 10 0
Mr. Wallace	0 10 0
Mr. W. Walker	0 10 0
Mr. Brown	0 10 0
Mr. McRetuck	0 10 0
Mr. G. Walker	0 5 0
Mr. Ken	0 2 6
Mr. W. Hill, jun.	0 2 6
Mr. Scott	0 2 6

**A Senior Class of Females****Juvenile Association.**

Moore Street and Providence Schools	6 7 10
Moore Street, last year	0 8 6
For New Ship	10 2 7
Exs. 13s.; 4l. 3s. 7d.	

**St. Helen's District Auxiliary.**

W. W. Pilkington, Esq., Treasurer.	
Rev. E. Giles, Secretary.	
Huyton.	

**Congregational Church.****Rev. E. Giles.**

Mrs. Allison	0 5 0
Mr. Barker	1 0 0
Mr. E. Barker	0 10 0
Mary Ann Bristow	0 5 0
Mr. Fletcher	5 0 0
Rev. E. Giles and Family	5 0 0
Mrs. Gore	0 3 0
Mrs. Greenwood	0 5 0
Mr. Horsley	2 2 0
Mrs. Howorth	1 0 0
Mr. Johnson	0 8 0
A Lady	0 5 0
Mr. Lightfoot	0 3 6
Miss Lonsdale	1 1 0
Mrs. Peek	0 10 0
Mrs. Rigby	0 12 0
Mr. Roberts	1 0 0
Mr. E. Roberts	1 0 0
Mrs. Sparke	0 5 0
Miss Sparke	0 2 0
Mr. M. Sparke	1 1 0
Mr. J. M. Stewart	1 0 0
S. A. Tittswell	0 5 0
Miss Williams	0 2 6
Small Sums	0 1 6
Donation	0 10 6
A Lady, for the Orphan Family of the late Mr. Helmore	0 10 6
Miss Lonsdale, for Missions	1 0 0
For Widows' Fund	5 0 0
For the New Ship	6 11 10
Annual Sermons	9 5 6
Annual Meeting	3 10 8
Sunday School	4 11 7
54l. 8s. 1d.	

**Newton.****Congregational Church.**

Rev. W. A. Allatt.	
Annual Collections	16 4 0
Missionary Boxes	8 6 3
For Widows' Fund	2 0 0
2l. 10s. 3d.	

**Rainford.****Congregational Church.**

Rev. J. Widdows.	
Annual Collections,	
&c.	3 0 0

**Goldborn.****Congregational Church.**

Annual Collections,	
&c.	2 9 4

**Runcorn.****Congregational Church.****Rev. A. Howson.**

A Friend's Weekly Offering	2 5 6
Mr. Williams	1 11 8
Mrs. Thos. Handley	0 10 0
Mrs. Howson	0 18 6
Mr. Parlane	0 6 9
The Misses Gibson	0 16 6
The Misses Brooks	2 7 1
Mr. T. W. Speakman	0 14 8
Mr. R. C. Hussey	0 8 6
Miss A. Speakman	0 19 6
Miss E. A. Handley	0 6 6
Miss M. E. Rhodes	0 4 11
Miss Hazlehurst	0 3 10
Miss S. A. Cutchley	0 2 10
The Misses Lidiat	0 2 2
Miss W. Rodgers	0 2 1
Meeting at Widness	0 15 0
Annual Meeting	1 16 0
Annual Sermons	7 4 10
Sunday School	6 1 7
Exs. 65s. 6d.; 24l. 4s. 5d.	

**St. Helen's.****Congregational Church.****Rev. K. J. Ward.**

Annual Collections	23 19 0
For Widows' Fund	5 3 0
Annual Meeting	5 11 6
For the New Ship	22 5 2
Sunday School	10 14 0
Congregational Boxes	1 17 8
Exs. 20s.; 68l. 0s. 8d.	

**Warrington.****Congregational Church.****Rev. R. Jessop.**

Annual Sermons	34 3 5
Annual Meeting	10 19 7
Miss Gibbon's Sub-	
scriptions	1 2 0
Mrs. McGowan's Box	0 1 6
Miss Dunn's ditto	0 5 6
For Widows' Fund	3 11 8
For the New Ship	6 0 0
Exs. 66s. 4d.; 69l. 0s. 4d.	
Auxiliary Total	232 15 1

**Tintwistle.****Rev. R. G. Milne.**

For Widows' Fund	1 1 0
W. Platt, Esq.	1 1 0
Mrs. Platt	1 1 0
Mrs. E. Platt	1 1 0
T. Platt, Esq.	1 1 0
T. Rhodes, Esq.	1 1 0
Mrs. James Rhodes	1 1 0
Mrs. Hyde	0 10 0
Mr. Syddall	0 6 0
Mr. W. Rhodes	0 5 0
Mr. R. Marshall	0 5 0
Mr. J. Barber	0 5 0

**Monthly Subscriptions, per Mrs. Platt.**

Do., per Mr. Rhodes	0 12 8
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**Collections at Tintwistle & Hollingworth**

	10 0 0
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<b>Missionary Boxes.</b>		<b>Barton-on-Humber.</b>		<b>Independent Chapel.</b>		<b>Mr. T. S. Stribling...</b>	
Hannah Caultik.....	0 3 6	Providence Chapel.		St. Peter-at-Gowts.		Smaller Sums.....	0 18 6
Ellen Robinson.....	0 4 0	<b>Mr. H. W. Alcock, Treas.</b>		Rev. E. Metcalf.		Collected by Mrs. C. Clarke.	
For New Ship.....	5 10 1	Collected by Mrs. Robinson.		Missionary Sermons 4 0 0		Weekly Subscrip-	
267. 13s. 9d.		Mrs. Tomblison.....		For New Ship.....		tions.....	
<b>Ulverstone.</b>		R. Brown, Esq.....		82. 8s. — 4 8 0		Mrs. C. Clarke.....	
Rev. F. Evans.		Mr. G. W. Robinson.....		<b>Auxiliary Total Exs.</b>		Collected by Mr. E. H.	
Public Collection ...		Mr. Tomlinson.....		94s. 11d.; 154d. 10s. —		Stribling.	
Two Friends.....		Mr. J. Morley.....		<b>MIDDLESEX.</b>		Weekly and Quar-	
Collected by—		Mr. Mason.....		<b>Ealing.</b>		terly Subscrip-	
Miss Elleray and		Mr. Craddock.....		Rev. W. Isaac.		tions.....	
Mrs. Hughes.....		Mr. Nowell.....		Subscribers.		Saml. Jackson, Esq....	
Children of Souter-		Miss England's		D. Radford, Esq. ...		W. Buszard, Esq....	
gate School, for		Missionary Box.....		Rev. W. Isaac.....		Mrs. Buszard.....	
the New Ship.....		Collected by Mrs. Ball.		Mrs. Fountain.....		M. M. Monro, Esq. ...	
For Widows' Fund		Mrs. Harker.....		Mrs. Strudwick.....		Mr. E. H. Stribling...	
Exs. 6s. 6d.; 194. 7s. 7d.		Mrs. Woodall.....		J. Welby, Esq. ....		Sermons.....	
<b>Wigan.</b>		Smaller Sums.....		A. H., a Servant.....		Juvenile Society for	
Hope Chapel.		Collections.....		Mast. Kenworthy's		the Native Girl	
Rev. W. C. Preston.		For Widows' Fund		Box.....		Ann Stribling.....	
Contributions, per		111. 1s. 8d.		Missionary Sermons		Sunday School Class	
Mr. J. Halsall.....		<b>Gainsborough.</b>		12 6 0		Boxes.....	
For Widows' Fund		Per Mr. W. Cook.		Juvenile Auxiliary,		Mrs. Jude's Box.....	
For the New Ship...		Missionary Sermons		for the Madras In-		Exs. 14s. 6d.; 321. 5s. 10d.	
Previously acknow-		Public Meeting.....		stitution.....		<b>Finchley.</b>	
ledged.....		School Boys.....		For Widows' Fund		Rev. S. W. McAll, M.A.	
317. 11s. 2d.		Ditto Girls.....		Exs. 5s.; 347. 9s. 6d.		Miss Taiter, Treasurer.	
<b>St. Paul's Chapel.</b>		Mr. W. Cook.....		<b>Edmonton and Tottenham.</b>		Miss Cunliffe, Secretary.	
Rev. William Roaf.		Mr. W. Sharp.....		Congregational Chapel.		May Sermons.....	
Collection.....		For Widows' Fund		Rev. A. Hall.		For Widows' Fund	
Miss Davis's Young		5 10 11		Collected by Wm.		Sunday School, for	
Ladies.....		<b>Lincoln Auxiliary.</b>		Reed Hill, for Ka-		the New Ship.....	
Collected by Misses Marsh.		Newland Congregational		orapukur Mission		Subscribers.	
Mr. Bevan.....		Church.		The Scholars of Eagle		J. Crane, Esq.....	
Mr. Couper.....		Rev. C. Scott, LL.B.		House Academy,		Ditto, for Boy at	
Mr. Cross.....		Mrs. Scott, Secretary.		for a Youth in Rev.		Bangalore.....	
Mrs. Entwistle.....		Subscribers.		J. Duthie's School,		Miss Cunliffe.....	
Mr. A. Gibson.....		Mr. R. C. Bergeue.....		Travancore.....		Miss Taiter.....	
Mrs. Ingham.....		1 0 0		Sunday School, for		Rev. S. W. McAll... 0 10 6	
Mrs. Jackson.....		Mr. R. Capp.....		four youths in		Collected by Miss Lane.	
Mrs. Varsh.....		1 0 0		above School.....		A Friend.....	
Mrs. J. McClure.....		2 2 0		General Purposes.....		Mrs. Bousfield.....	
Mr. J. Ollerton.....		0 10 0		For Widows' Fund		Miss Bousfield.....	
Mr. Pendlebury.....		Mr. Caswell's Chil-		Balance deposited		Miss Hubback.....	
Mrs. Roaf.....		dren.....		with the Post		Small Sums.....	
Mrs. Ryley.....		0 10 0		Office Savings		Collected by Miss E.	
Mrs. Seddon.....		Mr. Gilmour.....		Bank, as a Ke-		Ploverman.	
Mr. Webster.....		The Ven. Arch-		serve for next		Mrs. T. Ploverman...	
Mrs. Wright.....		deacon Kaye.....		Year, for the Tra-		Mrs. Lawley.....	
187. 8s. 11d.		Mr. J. McDonald...		vancore School....		Mrs. Hollyer.....	
<b>LINCOLNSHIRE.</b>		0 10 0		961. 13s. 7d.		Miss Hollyer.....	
<b>Alford.</b>		Mr. W. McDonald...		Including 457. previously		Mrs. Clifford.....	
Rev. R. Hall.		0 10 0		acknowledged.		Miss Saville.....	
Public Meeting.....		Mr. Rainforth.....		<b>Enfield.</b>		Small Sums.....	
Exs. 8s.; 82. 10s. 3d.		0 10 0		Chase Side Chapel.		Collected by—	
<b>Boston.</b>		Miss Rainforth.....		Miss C. Olasive, Treurer.		Miss A. M. Cubitt...	
Red Lion Street.		0 10 0		T. Challis, Esq.....		Miss S. Hollyer.....	
Rev. Joseph Shaw.		0 10 0		J. C. Olive, Esq.....		Miss E. Spicer.....	
Collected by Miss F. Oldrid.		0 10 0		Mrs. Bousfield.....		Miss Clarke.....	
John Oldrid, Esq....		0 10 0		Mrs. Hunter.....		Emma Harris.....	
Mrs. J. Oldrid.....		0 10 0		Dr. Godfrey.....		Louisa Cox.....	
Mrs. Pearson.....		0 10 0		Mrs. Godfrey.....		Annie Bolton.....	
Mrs. Parker.....		0 10 0		Master Godfrey's		Jane Lord.....	
Mr. Horton.....		0 10 0		Box.....		Mr. Foskett.....	
Small Sums.....		0 10 8		Mrs. Le Mare.....		767. 12s. 8d.	
Miss F. Oldrid's Box		0 5 6		Mr. Bowser.....		<b>Hammer-smith.</b>	
Collected by Mrs. Shaw.		0 10 0		Mrs. Barker.....		Albion Road Chapel.	
Rev. J. Shaw.....		0 10 0		Mrs. Batters.....		Rev. J. E. Richards.	
Mrs. Dickens.....		0 4 0		Mrs. A. Kitching...		Mr. C. Cook.....	
Mrs. Stevens.....		0 4 0		Mrs. Riches.....		Mr. & Mrs. Groom...	
Mrs. Palmer.....		0 4 0		Mr. Lyne.....		Rev. J. E. Richards...	
Mrs. Dickinson...		0 7 0		Collected by Miss Adams.		Mr. Tonge.....	
Miss Veall.....		0 5 6		Mrs. Thomson.....		For Widows' Fund	
Mrs. G. Hartley...		0 2 6		Mrs. Postans.....		1 7 6	
Mr. U. Blow.....		0 5 0		Miss Adams.....		Missionary Boxes...	
Mr. H. Hall.....		0 4 0		Miss Kneustub.....		Sunday School.....	
Mrs. J. Wood.....		0 2 0		Mrs. Wakely.....		Ditto, for New Ship	
Mr. W. Dean.....		0 2 0		Miss Ainger.....		267. 13s. 2d.	
For Widows' Fund		2 12 0		Mrs. Biscoe.....		<b>Broadway Chapel.</b>	
Anniversary.....		5 3 1		Mrs. Harvey.....		Rev. R. Macbeth.	
United Public Meet-		0 2 18 0		Mrs. Nott.....		Mrs. Starkey, Treasurer.	
ing.....		157. 5s. 11d.		Mrs. B. Nott.....		Mrs. Macbeth, Secretary.	
Exs. 6s. 6d.; 167. 11s. 1d.		0 10 6		Smaller Sums.....		Missionary Sermons	
		0 10 6		Collected by Mrs.		For Widows' Fund	
		0 10 6		Grant.....		1 16 8	
		0 10 6		257. 13s. 1d.		Sunday School.....	
		0 10 6		<b>Zion Congregational Chapel.</b>		Collected in Sunday	
		0 10 6		Rev. J. Stribling.		School, for the	
		0 10 6		Collected by Mrs. Stribling.		New Ship.....	
		0 10 6		Rev. Jno. Stribling...		Collected by Mrs. Noice.	
		0 10 6		T. W. Smith, Esq....		Mrs. Scott & Family	
		0 10 6		Mrs. Barber.....		Mrs. Noice.....	
		0 10 6				0 9 4	



## Collected by Miss Talfourd.

Mrs. Lovely .....	0 10 0
Miss Talfourd .....	1 0 0
Sums under 10s. ....	1 16 0

## Collected by Mrs. F. Thomas.

Mrs. and Misses .....	
Starkey .....	1 10 0
Mr. & Mrs. F. Jones .....	0 10 0
Sums under 10s. ....	0 13 8

## Collected by Mrs. Macbeth.

Boxes. ....	
Miss Welchman .....	0 9 9
Miss Dawson .....	0 14 5
Miss Cumming .....	0 12 9
Sums under 10s. ....	0 10 11
Exs, 11s., 2s. 8s. 9d.	

## Hornsey.

## Park Chapel.

J. Smith, Esq., Treasurer.	
Previously acknow-	
ledged .....	79 11 8
For General Pur-	
poses .....	00 18 4
For Mr. and Mrs.	
Gannaway's School .....	15 0 0
For Dr. Mather's	
School .....	4 0 0
For the Ship .....	17 11 9
207l. 18. 9d.	

## Ponders' End.

## Independent Chapel.

## Rev. W. M. Robinson.

## Miss Blyth, Treasurer.

Subscriptions & Donations.	
Mr. Alderman Abbiss .....	5 5 0
Rev. W. M. Robinson .....	1 1 0
Rev. Thomas Jones .....	0 10 0
Mr. J. Hayes .....	1 1 0
Miss Kincaid .....	1 1 0
Miss Chesman .....	1 1 0
Mr. Clark .....	1 0 0
Mr. Spreekey .....	0 10 0
Mr. Winter .....	0 10 0
Mrs. Curran .....	0 10 0
Miss Blyth .....	0 10 0
Miss Clark .....	0 4 0
Mr. Bliss .....	0 4 0
Mrs. Johnson .....	0 8 0

## Boxes.

Miss E. Theobald .....	0 5 0
Master W. Dunham .....	0 1 0
Master Freeman .....	0 0 10
Vestry of Chapel .....	0 1 0
Miss C. Clark .....	0 13 7

## Sunday School Boxes.

Girls' 1st Class .....	0 0 3
Girls' 2nd ditto .....	0 2 10
Boys' 1st ditto .....	0 2 11
Mr. Dunham .....	0 2 5
Mrs. Dukes .....	0 2 0

Cards, for the New	
Ship .....	3 11 9
A Thank-offering,	
for Widows' Fund .....	1 1 0
207l. 11s. 3d.	

## Staines.

## Rev. G. P. Jarvis.

J. H. Mitchiner, Esq., Treas.	
Fred. Ashby, Esq. ....	1 1 0
Mr. Mitchiner .....	1 1 0
Mr. Morford .....	1 1 1
Mrs. Pellatt .....	2 0 0
A Poor Widow .....	0 2 0
Collected by Miss	
Dexter .....	1 1 4
Master Arthur Pas-	
more's Missionary	
Box .....	1 0 0
Collections at Annu-	
al Sermons .....	5 7 8
Collection at Public	
Meeting .....	3 6 2
Collection at Sun-	
day School Service .....	0 12 5

## Missionary Boxes.

George Booth .....	0 3 1
Henry Bowler .....	0 2 1
Wm. Budd .....	0 6 1
Martha Dickens .....	0 0 8
Thomas Fletcher .....	0 1 7
James Hall .....	0 1 0
Emma Hancock .....	0 1 9
Frank Kelly .....	0 1 9
Sarah Lines .....	0 3 7
Allan Morford .....	0 8 1
Clara Styles .....	0 1 9
Ellen Treble .....	0 1 5
Maria Waterman .....	0 3 8
24. 1s. 2d.	

From Members of the Society of Friends, for the Support of Native Schools in India.

Mrs. Charles Ashby .....	0 10 0
Morris Ashby, Esq. ....	0 10 0
Thomas Ashby, Esq. ....	1 0 0
Miss Pope .....	1 0 0
Exs. 6s.; 21l. 7s. 9d.	

## Uxbridge.

## Providence Chapel.

## Rev. R. P. Clarke.

S. H. Collins, Esq., Treas.	
Missionary Sermons .....	12 15 9
Juvenile Meeting .....	2 0 7
Public Meeting .....	5 14 3

## Collected by Ladies.

Mrs. Bastard .....	1 1 0
Mrs. Beaumont .....	1 0 0
Mr. S. H. Collins .....	1 0 0
Mr. J. Geary .....	2 0 0
Mrs. H. Grainger .....	1 0 0
Mrs. Hancock .....	0 10 0
Mr. C. Heron .....	0 10 0
Mr. Hetherington .....	2 0 0
Mr. Thomas Morton .....	0 10 0
Mr. Nash .....	2 0 0
Mr. J. Nash .....	2 0 0
Mrs. Rogers .....	0 10 0
Mr. Wm. Rolfe .....	1 0 0
Mr. Stransom .....	1 0 0
Small Sums .....	7 6 0
For Widows' Fund .....	6 6 0
Miss Watson's	
Young Ladies, for	
a Native Boy in	
India, Ino, Martin	
Luther .....	3 0 0
Cave House Mis-	
sionary Society .....	4 2 0

## Missionary Boxes.

Miss Howard's	
Young Gentlemen .....	0 11 0
Masters W. & J.	
Dalglish .....	1 0 0
Miss Jessie Nash .....	1 0 4
Mrs. Clinton .....	0 7 0
Miss Atkinson .....	0 4 6

Working Party, for	
Native Girl Mary	
Ann Geary .....	8 0 0
A Few Friends, for	
Native Girl Anne	
Glendening .....	3 0 0
Sabbath School, for	
Native Teacher	
William Nash .....	12 0 0
Exs. 24s. 8d.;	
77l. 6s. 2d.	

## Old Meeting House.

Mrs. Gumbrell .....	1 3 9
T. Gardiner, Esq. ....	1 1 0
C. Woodbridge, Esq. ....	1 1 0
E. V. Walford, Esq. ....	0 10 0
Miss Gray .....	0 10 0
Miss Watlington .....	0 10 0
Mrs. R. Brownie .....	0 5 0
Mr. Murray .....	0 5 0
Mrs. J. Smith .....	0 5 0
Smaller Sums .....	0 9 0
6l. 0s. 9d.	

## Winchmore Hill.

## Rev. J. Mark.

Mr. Kelsey (A.) .....	2 2 0
Mr. Wallis (A.) .....	2 2 0
Rev. J. Mark (A.) .....	0 10 0

## Boxes.

Mr. Critchlow .....	0 6 8
Mrs. Cox .....	0 6 0
Miss Hodston .....	0 5 1
Miss Harris .....	0 10 0
Miss Davis .....	0 13 0
Master G. Ellis .....	0 10 0
Miss Elpheck .....	0 6 9
Mr. Grugeon .....	0 8 6
Mr. Thomson .....	0 15 3
Miss Rock .....	0 11 1
Sunday School .....	0 11 2
Small Sums .....	0 11 2
For New Ship .....	3 7 0
For Widows' Fund .....	3 0 0
Exs. 2s. 6d.; 16l. 3s. 6d.	

## MONMOUTHSHIRE.

## Abergavenny.

## Rev. H. J. Bunn.

Collections .....	13 1 11
Collected by Miss	
Bunn .....	1 17 6
For Widows' Fund .....	4 10 0
Sunday School .....	2 9 6
For New Ship .....	5 0 0

## Missionary Boxes.

Alfred, Tom, and	
Willie Lodge .....	1 0 4
Hope, Emily, and	
M. A. Lodge .....	1 1 0
Willie Jones .....	1 1 1
Edward Price .....	0 8 8
Mary Harry .....	0 12 5
Beatrice McMaster .....	1 0 3
Eliza Bowen .....	0 4 0
Emma Lipscomb .....	1 2 6
Maria Morgan .....	0 2 7
Mrs. Lewis .....	0 10 7
Mary Price .....	1 15 3
Ann Whistance .....	0 4 11
Harold Tomkins .....	0 14 4
Thomas Weaver .....	0 4 10
Exs. 19s. 6d.; 36l. 2s. 2d.	

## Welsh Association.

## Per Rev. W. Williams.

Abercarne. Rev. W.	
Williams .....	1 12 2
Aberystwyth. Rev.	
Basaleg .....	1 2 6
Ridge .....	0 6 2
Berea. Rev. D. Wil-	
liams .....	2 1 6
Blackwood. Jeru-	
salem .....	1 1 1
Bluenaton. Rev.	
T. Griffiths .....	1 13 1
Brynaufer. Be-	
thesda. Rev. J.	
Jones .....	1 0 0
Cecyriol. Rev. H.	
Daniel .....	0 17 7

## Cwmbran.

Bethel .....	2 19 5
Elm .....	1 11 1
Machen. Rev. T. L.	
Jones .....	0 18 0
Maesycammer. Rev.	
J. M. Davies .....	1 14 11
Morfa. Rev. R. B.	
Williams .....	1 0 2
Mynyddislwyn. Rev.	
M. Ellis .....	3 18 3
Newport. Tempe-	
rance Hall. Rev. J.	
M. Thomas .....	0 18 6
New Tredegar.	
Rev. D. Jones .....	1 0 0
Pewma. Rev. E.	
Hughes .....	3 8 10
Pontypool. Ebene-	
zer. Rev. D.	
Richards .....	1 16 2
Risca. Rev. D.	
Davies .....	1 8 2

## Rhymney.

Gosen. Rev. R.	
Roberts .....	0 10 6
Grig. Rev. R.	
Roberts .....	1 9 6
Salen. Rev. E. C.	
Jenkins .....	1 2 6

## Tredegar.

Adulam. Rev. D.	
Parry .....	0 16 8
Elim. Rev. W. Jones	
0 15 1	
Trifil. Rev. G. Owen	
0 7 7	
35l. 17s. 5d.	

## Beaufort Carmel.

Rev. B. Hughes.	
Proportion of Con-	
tributions .....	20 0 0

## Chepstow.

## Rev. T. Rees.

Collection .....	1 18 1
Sunday School Boxes	
0 17 11	
St. Arvand .....	1 15 0
Tabernacle .....	1 1 6
5l. 7s. 6d.	

## Ebbw Vale.

Sharon. Rev. T.	
Jeffreys .....	4 1 8

Ponty-y-gof. Rev.	
J. Davies .....	3 7 0

## Rhymney.

Moriah. Rev. E. C.	
Jenkins .....	1 2 8
Sion. Rev. W. F.	
Davies .....	5 7 8

## Tredegar.

Saron. Rev. D.	
Hughes, B.A. ....	2 14 4
Zoar. Rev. J. Thomas	
3 0 0	

## NORFOLK.

## Norfolk and Norwich Auxiliary.

T. Brightwell, Esq., Treas.	
Rev. J. Alexander, Secretary.	
H. B. Miller, Esq., Cash	
Secretary.	

## Burnham Market.

## Rev. E. Stallybrass.

Collection .....	1 15 0
Widows' Fund .....	1 2 0
For the New Ship .....	3 5 2

## Subscriptions.

Rev. E. Stallybrass .....	1 0 0
Mrs. Stallybrass .....	0 10 0
Mr. E. Savory .....	0 10 0
Mr. Colby .....	0 10 0
Mr. Creak .....	0 5 0
Mr. R. Savory .....	0 5 0
Missionary Boxes .....	3 10 2
Ditto Cards .....	0 12 4
15l. 4s. 8d.	

## Diss.

## Rev. Joseph Fidd.

Collection .....	2 0 0
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## Denton and Topcroft.

## Rev. F. S. Basden.

Denton.	
Collection .....	2 11 0
Boxes .....	2 1 4
For the New Ship .....	0 10 0

## Topcroft.

Collection .....	0 13 8
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## Collected by—

Miss Cunningham .....	1 10 2
Misses Elizabeth &	
Emma Spudens .....	0 9 3
Miss Fanny Delf .....	0 0 4
For the New Ship .....	2 6 1
10l. 15s. 6d.	



<b>Fakenham.</b>		<b>Chapel in the Field.</b>		<b>For the New Ship... 12 0 8</b>		<b>Lynn.</b>	
Rev. E. F. Warren.		Rev. P. Colborne.		Exs. 14s. 70s. 6s. 11d.		Union Chapel.	
Subscriptions.		W. P. Jarrold, Esq., Sec.		Princes Street.		For Widows' Fund 4 0 0	
Mr. Fidgett..... 1 1 0		Mr. James Middleton,		Rev. John Alexander.		<b>Wymondham.</b>	
Mr. Tyson..... 1 1 0		Treasurer.		Rev. J. W. Blore.		Rev. J. Anderson.	
Mr. C. Case..... 1 1 0		Annual Collection... 20 5 6		J. Butcher, Esq., Treasurer.		Collected by Miss	
Mrs. J. Hall..... 0 10 6		Subscribers.		Mr. Harmer, Secretary.		Anderson..... 1 0 1	
Mr. W. Hall..... 0 10 6		Rev. P. Colborne..... 1 1 0		Collections..... 21 6 1		Master Taylor's Box 0 3 10	
Mr. Santy..... 0 10 0		Mr. Bennett..... 1 0 0		For Widows' Fund 5 0 0		For the New Ship... 9 11 5	
Mr. B. Hamond..... 0 10 0		J. Bugg, Esq..... 1 1 0		For Mission Schools 5 0 0		11s. 4s. 4d.	
Mr. J. Bushell..... 0 5 0		Mr. J. P. Cadge..... 0 10 6		Subscribers.		<b>Yarmouth.</b>	
Miss Clarke..... 0 5 0		Mr. John Copeman,		Rev. John Alexander 2 2 8		Mr. S. C. Burton, Treasurer.	
Miss Sayer..... 0 4 0		Jun..... 0 10 0		A Deceased Friend 1 0 0		Collected by Treasurer.	
Collections..... 4 0 0		Mrs. T. R. Ellis..... 1 1 0		Mr. Abbs..... 0 10 0		Misses Ames..... 2 0 0	
For Widows' Fund 2 0 6		T. R. Etheredge, Esq..... 1 1 0		Rev. J. W. Blore..... 1 1 0		Mr. S. W. Spelman 1 0 0	
<b>Boxes.</b>		Mr. B. Fuller..... 0 10 0		W. Banks..... 1 1 0		Rev. W. Griffiths,	
Sabbath School..... 0 14 5		C. M. Gibson, Esq..... 1 1 0		Mrs. Beales..... 0 10 0		M.A..... 2 0 0	
Miss Clarke..... 0 5 8		Wm. Hall, Esq..... 1 0 0		Mr. Belding..... 0 10 0		Collected by Miss H.	
Miss Barrett..... 0 4 8		Mr. Hickleton and		Jeremiah Butcher,		Roberts.	
Miss Magness..... 0 1 7		Family..... 0 18 0		Esq..... 5 0 0		Mrs. Shelly..... 2 2 0	
Miss Cook..... 0 3 5		W. P. Jarrold, Esq..... 2 2 0		Do. of Blackheath		Mr. J. Clowes..... 1 1 0	
Joseph Hamond..... 0 2 1		Mrs. W. P. Jarrold		School..... 1 0 0		Mr. G. W. Clowes..... 1 0 0	
O. C..... 0 0 7		Mr. Samuel King..... 1 0 0		Ditto, for Widows' Fund		Mr. W. T. Fisher..... 0 10 6	
14s.		W. F. Paul, Esq..... 1 1 0		Robert Butcher, Esq..... 1 1 0		Miss Roberts..... 0 4 0	
<b>Gorleston.</b>		Henry Spelman, Esq..... 1 0 0		Henry Butcher, Esq..... 0 10 0		Miss S. Roberts's	
Rev. G. Frith.		Mr. H. Tillett, Esq..... 1 0 0		Mr. Bream..... 1 0 0		Class..... 0 8 0	
Collection..... 2 8 6		Mr. W. Wakeford..... 0 5 0		Barber, Esq. (Thorpe)..... 2 0 0		<b>Boxes.</b>	
<b>Questwick and Briston.</b>		Collected by—		Mr. Corsbie..... 1 0 0		Mrs. J. H. Palmer,	
Rev. R. Drane.		Mrs. Copeman..... 1 10 0		Mr. Clowes..... 1 0 0		Jun..... 0 14 4	
Collection..... 6 1 0		Miss E. S. Copeman 2 15 4		Mr. English..... 2 0 0		Mrs. Milligan..... 0 7 6	
Subscriptions.		Miss E. J. Copeman 0 8 1		Mrs. Flower..... 1 0 0		Mrs. Bullen..... 0 5 10	
Miss Cooke..... 1 0 0		Mr. Dack..... 1 1 0		Mr. Thos. Harmer..... 2 0 0		Mrs. Claxton..... 0 3 6	
Mr. and Mrs. Cooke 2 10 0		Miss Dyball..... 1 7 6		Mr. F. W. Harmer 2 0 0		Collected by Miss	
Mr. John Cooke..... 0 10 0		Miss Gayer..... 1 14 6		H. Miller, Esq..... 1 0 0		Boardman.	
Mrs. R. Cooke..... 1 0 0		Miss Griffiths..... 0 15 6		H. B. Miller, Esq..... 2 2 0		W. P. Brown..... 1 1 0	
Mr. W. Cooke, Ald- borough..... 0 5 0		Miss Hall..... 1 15 2		Miss Musgrove..... 1 1 0		Mrs. Creak..... 1 1 0	
W. W. Cooke, Esq. Thornage..... 0 5 0		Miss Middleton..... 1 0 0		Samuel Pigg..... 0 10 0		Miss Boardman..... 1 0 0	
Mr. & Mrs. Craske 1 1 0		Miss Spelman..... 1 4 0		Robert Powell..... 0 10 0		Mr. G. B. Palmer..... 1 0 0	
A Donation..... 0 10 0		Bible Class..... 0 6 6		J. Reeve, Esq..... 1 0 0		Mr. D. B. Palmer..... 0 10 0	
Ditto..... 0 5 0		For the New Ship... 15 18 0		Mrs. Reeve..... 1 0 0		Mrs. N. B. Palmer 1 0 0	
Mrs. Drogier..... 1 0 6		For Widows' Fund 5 7 6		Mrs. Sunstead..... 0 10 0		Miss L. Palmer..... 0 10 0	
Mr. R. Funnell..... 0 5 0		Collected by Miss		Mr. Sutton..... 0 10 0		Mrs. J. H. Palmer..... 0 10 0	
W. H. C. Hardy, Esq. Esq..... 1 0 0		Hall, for Chapel at		Mr. Simpson..... 0 10 0		Mr. Humphries..... 0 10 0	
Mr. & Mrs. Woodcock 2 0 0		Calcutta..... 25 0 6		Mrs. Tolson..... 0 10 0		Mr. S. T. Brown..... 1 0 0	
For Widows' Fund 1 17 6		90s. 10s. 10d.		A. Tillett, Esq..... 2 2 0		Mr. W. Brown..... 0 5 0	
Collected by Mrs. H. J. Ireland.		<b>Meeting House.</b>		For the New Ship... 17 1 2		Mrs. Fulcher..... 0 5 0	
Mrs. Cuhitt..... 1 0 0		Rev. John Hallett.		87s. 7s. 3d.		Mrs. S. C. Burton..... 0 10 0	
Mrs. H. J. Ireland..... 1 0 0		Mr. E. J. Balls, Treasurer.		<b>Watton.</b>		Mrs. H. Fellows..... 1 1 0	
Mrs. Ireland, sen..... 0 10 0		Mr. Hancock, Secretary.		Rev. Henry Cope.		Collected by Miss G. E. Fellows.	
Mrs. Ireland..... 0 2 6		Collections..... 7 10 0		Collections..... 2 4 5		Mrs. Sewell..... 0 10 0	
Mr. & Mrs. Peggs..... 0 12 0		For Widows' Fund 2 0 0		Juvenile Collections 0 9 4		Mr. Martins..... 0 4 0	
Mrs. Pumfrey..... 0 6 0		Subscribers.		Children's Boxes..... 0 12 2		Mrs. Emerson..... 0 2 0	
25s.		T. Brightwell, Esq..... 5 5 0		Exs. 9s. 11d.; 2 16s.		Mrs. Cator..... 0 2 2	
<b>Hingham.</b>		Mr. Buckingham..... 1 1 0		<b>Wells.</b>		Miss G. Fellows..... 0 6 0	
Collection..... 0 4 1		R. Coats, Esq..... 1 0 0		Rev. E. B. Hickman.		Collected by Emma	
<b>Long Stratton.</b>		R. Cullingford, Esq. 1 1 0		Contributions..... 3 5 0		and Alice Palmer 1 10 0	
Collection..... 1 8 4		R. Cullingford, Esq. 0 10 6		For Widows' Fund 1 0 0		Previously acknow- ledged..... 33 16 0	
<b>North Walsham.</b>		Rev. John Hallett..... 1 1 0		For the New Ship... 2 16 6		61s. 15s. 4d.	
Rev. C. Goffe.		Mrs. Hallett..... 0 10 6		7s. 1s. 6d.		<b>NORTHAMPTONSHIRE.</b>	
Collection..... 3 5 0		Mr. T. Hancock..... 0 10 6		<b>Wortwell.</b>		Creston.	
Miss Brown..... 0 4 4		Mr. T. Jarrold..... 1 1 0		Rev. John Winter.		Rev. T. E. Noyes.	
Miss M. A. Brown... 0 4 4		Ladies' Auxiliary.		Collection..... 2 1 0		Public Meeting..... 2 8 1	
Miss Coating..... 0 4 4		Miss Bateman..... 0 15 0		Collected by—		For Widows' Fund 1 3 3	
Mrs. Dye..... 0 4 0		Miss Gaze..... 3 4 8		Mr. Winter..... 0 6 3		For New Ship... 3 15 5	
Mrs. Dunnet..... 0 4 4		Mrs. Hancock..... 2 13 4		Dr. Oliver..... 0 6 6		Mr. Ed. Lantsbery 0 10 0	
Mrs. Howlett..... 0 4 0		Mrs. E. Hill..... 6 14 4		For the New Ship... 0 5 6		Mr. Wm. Lantsbery 0 10 0	
Mrs. Lubbock..... 0 4 0		Mrs. A. Piper..... 1 0 0		3s.		Mrs. Pickering, sen. 1 0 0	
Mrs. Pank..... 0 2 6		Miss Theobald..... 1 11 6		88s. 15s. 7		Collected by—	
Mrs. Scott..... 0 4 0		Miss Shrimpton..... 1 16 6		Less Expenses... 1 0 0		Miss Pearson..... 0 9 7	
Missionary Box..... 0 2 8		Young Ladies at Miss Johnson's School.		33s. 15s. 7		Mr. J. Perrin..... 1 3 10	
For the New Ship... 9 16 6		For Native Girl Eleazar Allen, Bangalore..... 3 0 0		<b>East Dereham.</b>		Collected by Mr. T. Powers.	
Exs. 8s. 6d.; 14s. 10s. 6d.		For W. Bridge's Children at Parychaley..... 1 0 0		Rev. R. G. Williams.		Mr. Buswell..... 0 3 0	
<b>Norwich.</b>		For General Purposes..... 6 0 0		For Widows' Fund 1 0 0		Mrs. Crisp..... 0 3 0	
Moiety of Collections at United Meetings of the London and Baptist Missionary Auxiliaries, held at St. Andrew's Hall..... 32 3 6		Collected by—		<b>Harleston.</b>		Mr. T. Powers..... 0 12 6	
Rev. W. N. Ripley, M.A..... 2 2 0		Miss Allen..... 0 10 0		Rev. S. Laidler.		Collected by Mr. F. Tarry.	
John Wright, Esq..... 2 0 0		Miss Cook..... 0 14 6		Rev. S. Laidler..... 2 0 0		Mrs. Dunkley..... 0 10 0	
		Miss Dawson..... 1 2 8		Mr. Coleby..... 0 10 0		Rev. T. E. Noyes..... 0 10 0	
		Miss Woodgate..... 0 9 0		Mr. Hart..... 0 10 0		Miss Tarry..... 0 2 0	
		Mrs. Youngman..... 1 0 4		Mr. Pratt..... 0 10 0		Small Sums..... 0 5 6	
		Master Shields..... 0 9 1		Sums under 10s..... 0 12 1			
		Sums under 10s..... 5 1 8		Collection..... 2 10 0			
		Sunday Schools..... 3 12 7		Sunday School, for Indian Orphan Ellen Laidler..... 3 0 0			
		Juvenile Meetings... 2 11 4		Purposes for General..... 1 13 10			
		The above includes 15s. for Native Teachers W. Bridge and Wife, at Parychaley.		For the New Ship... 7 5 5			
				For Widows' Fund 1 0 0			
				19s. 10s. 4d.			



Boxes.		St. James's Chapel.		Hexham.		OXFORDSHIRE.	
Elizabeth Bates.....		Rev. G. Stewart.		Per Mr. Kane.		Chinnor.	
Mrs. Betts.....		Collected by Mrs. Cooke.		Mr. Temperly.....		Rev. E. Green.	
Misses F. and A.		Mr. J. Fletcher.....		Mr. Moffat.....		Mr. Humphreys.....	
Dunkley.....		Mr. G. Bell.....		Mr. Angus.....		Messrs. J. & E. White.....	
Mrs. Green.....		Mr. G. Brewis.....		Miss Gigg.....		Mr. T. B. Ahnutt.....	
Miss King.....		Mr. E. Watson.....		Mr. John Ridley.....		Mr. Keene.....	
Misses M. and A.		Mr. G. Cowell.....		Rev. J. Wadland.....		Boxes.	
Lantsbery.....		Mrs. Dean.....		Mr. Wm. Robb.....		Miss Saw.....	
Mrs. Moore.....		Mrs. Hedley.....		Smaller Sums.....		Mrs. Humphreys.....	
Mrs. Mortimer.....		Mrs. Bradley.....		Public Meeting.....		Collection.....	
Miss K. and Master		Mrs. Patterson.....		Exs. 3s. 6d.; 5s. 10s.		For Widows' Fund.....	
T. E. W. Noyes.....		Mrs. Ainsley.....		Newcastle.		For New Ship.....	
Prayer Meeting.....		Mr. Drury.....		Walker Iron Works.		10s. 8s. 8d.	
Master Jacob Sher-		Mrs. Black.....		Welsh Chapel.....		Per Rev. J. Mason.	
man.....		Mrs. Donkin.....		North Shields.		Mr. D. Smith.....	
Exs. 1s. 4d.; 16s. 11d.		Miss White.....		Rev. A. Jack and Rev. J.		In affectionate re-	
Kettering.		Mrs. Cowell.....		Wills.		membrance of de-	
Rev. T. Toller.		Collected by Miss Dunford.		Mrs. Pow, Treasurer.		parted worth.....	
Mr. W. Toller, Treasurer.		Mr. James Wilson.....		Previously acknow-		Rev. J. Mason.....	
Collections and Sub-		Mr. Phillips.....		ledged.....		17s.	
scriptions.....		Mr. C. Harrison.....		Mr. Atkinson.....		Fritwell, near Bicester.	
For Widows' Fund.....		Mrs. Robertson.....		Mr. W. H. Atkinson.....		Mr. J. Cox.....	
C. Percival's Mis-		Mr. A. W. Whinfield.....		Mrs. Armstrong.....		Mrs. E. Cox.....	
sionary Box.....		Mr. Barkas.....		Mr. E. Avery.....		Collected by Mrs. E.	
Infant School, by		Mrs. Laidlaw.....		Dr. Bramwell.....		Cox.....	
Miss Smith.....		Mr. Dunford.....		Miss Burrell.....		2l. 3s. 10d.	
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Loasby.....		Miss Wainsley.....		Mrs. Crighton.....		Auxiliary Society.	
Annual Subscriptions.		Mr. Middlemas.....		Mr. Ewart.....		Rev. James Rowland, Sec.	
J. Chater, Esq.....		Mrs. Usher.....		Mrs. Fawcus.....		Mr. Joseph Maynard, Treas.	
Mr. Gibbon.....		Mrs. Caldwell.....		Miss Fawcus.....		Subscriptions.	
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Rev. T. Toller.....		Mr. Ward.....		Mr. Forth.....		T. R. Barker, Esq.....	
Mr. W. Toller.....		Collection.....		Mr. Gibson, chemist.....		Mr. Burges.....	
Mrs. Toller, sen.....		For Widows' Fund.....		Mr. Gibson, sail-		Mr. Copeland.....	
Mr. Joseph Toller.....		For the New Ship.....		maker.....		Mrs. Cripps.....	
Mr. Stockburn.....		Sunday School.....		Miss Hutchison.....		Mr. F. Dodd.....	
Mr. J. T. Stockburn.....		St. Paul's Chapel.		Rev. A. Jack.....		Mr. T. H. Fuller.....	
Mr. John Wallis.....		Rev. A. Reid.		Mr. T. Jackson.....		Mr. Fuller.....	
Mrs. Sharpe.....		Rev. A. Reid.....		Mrs. Lawrie.....		Mrs. Fuller Maitland.....	
Mr. P. Sharpe.....		Mr. E. Reidley.....		Mr. Martin.....		Mr. Maynard.....	
Mr. Manning.....		Mr. George Inness.....		Mr. John Morrison.....		Mr. Prowse.....	
Mr. Goosey.....		Miss Ogilvie.....		Miss Peacock.....		Mrs. Raggett.....	
Mr. Cocke.....		Miss Peacock (D.).....		Mr. Philipson.....		Rev. Jas. Rowland.....	
Mr. T. Wallis.....		Mrs. Pow.....		Miss Philipson.....		Mr. Scott.....	
Mr. Horn.....		Mr. Joseph Procter, for Schools.....		Mr. John R. Procter, for ditto.....		Mrs. Tyler.....	
Mr. Eyet.....		Miss White.....		Miss Robson.....		Mr. Waggett.....	
Mr. Hodges.....		Mr. John R. Procter, for ditto.....		Mr. Joseph Spence, for Schools.....		Miss White.....	
Mr. Adams.....		Mr. G. M. Topham.....		Mr. John Spence, for ditto.....		Rev. W. C. Yonge.....	
Mrs. Smith (Widow).....		Mr. O. O. Young.....		Mr. G. M. Topham.....		Mrs. Yonge.....	
Mrs. Hobbs.....		Rev. James Willis.....		Mr. O. O. Young.....		Mrs. G. Young.....	
Exs. 23s. 6d.; 55s. 0s. 5d.		Smaller Sums.....		For Native Teachers.....		Missionary Boxes.....	
Oundle.		For Widows' Fund.....		Missionary Prayer Meetings.....		Missionary Sermons.....	
Mrs. Simpson, Treasurer.		For New Ship.....		For Widows' Fund.....		Public Meetings.....	
Miss Greene.....		Exs. 5s.; 21s. 13s. 6d.		Young Ladies' Association.		Boys' Sunday School	
Mrs. Jelly.....		West Clayton Street Chapel.		Collected by—		Share for Native	
Mrs. Godfrey.....		Rev. H. T. Robjohns.		Miss Bell.....		Teacher at Parey-	
Mrs. Fisher.....		Sunday School.....		Miss Elphinstone.....		chale, Rev. G.	
Miss Faircloth.....		Miss Banks.....		Mrs. G. Ewart.....		Newport, by Mr.	
Mr. Whitney.....		Mr. M. A. Lawther.....		Miss Esson.....		G. Fuller.....	
Two Friends, for Native Teacher, India.....		Rev. H. T. Robjohns.....		Miss E. Hadaway.....		Collected by Miss	
Collected by Mrs. Simpson.....		Mr. John Aydon.....		Miss Heaton and Donkin.....		White, for Two	
Collection.....		Mr. Jos. Heslop, 1864.....		Misses Ogilvie and Forth.....		Orphans in Mrs.	
24s. 14s. 6d.		Mr. Jos. Heslop, 1865.....		Miss Robb.....		Maul's School,	
NORTHUMBERLAND.		Mrs. Fraser.....		Miss M. Wheldon.....		Nagereoll, Emily	
Newcastle-on-Tyne.		Mr. James Rowell.....		87s. 8s. 8d.		Rowland and Ma-	
Auxiliary.		Mr. J. Shepherdson.....		NOTTINGHAMSHIRE.		riabella Howard	
D. H. Goddard, Esq., Treas.		Collection.....		Workshop.		Girls' Sunday School	
Subscriptions.		For New Ship.....		Mr. T. J. Pearson, Treas.		Share, for Native	
Jas. Annandale, Esq.....		For Widows' Fund.....		Contributions.....		Teacher at Parey-	
Mrs. Leithart, Esq.....		20s. 4s.		For New Ship.....		chale, Rev. G.	
J. C. Lamb, Esq.....		Felling.		For Widows' Fund.....		Newport, Parey-	
Joseph Mather, Esq.....		Collection.....		14s. 5s. 6d.		chale, by Martha	
D. H. Goddard, Esq.....		Less Expenses.....		Amble.		Trotman.....	
Henry Angus, Esq.....		For Native Girl at Parey-chale.....		For Native Girl at Parey-chale.....		Ditto, by Mrs. Row-	
Mr. James Douglas.....		15s. 0		Bible Class.....		land's Servants'.....	
Mr. Peter Carr.....		13s. 3s. 9		Donations.		Bible Class.....	
Donations.		140 4 9		Mrs. Fuller Maitland.....		10s. 0	
Mrs. Steavenson.....		7 1 0		Mrs. Huchel.....		10s. 0	
Mrs. Charles Lamb.....		13s. 3s. 9		Collected by Mr.		Cripps.....	
Mrs. J. C. Lamb.....		Amble.		For Widows' Fund.....		0 4 0	
Mrs. H. B. Wray, for Churches in Madagascari.....		For Native Girl at Parey-chale.....		Peppard.		For Widows' Fund.....	
Cash found in a Box.....		1 5 0		Rev. J. Caterer.		2 1 8	
Previously acknow-		15s. 0		Collection.....			
ledged.....							



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Rev. John Brown.  
Public Collection ..... 5 13 0  
Collected by Mrs.  
Brown ..... 1 3 6

**Missionary Boxes.**

Mrs. Brown ..... 0 11 0  
Mrs. Trauer ..... 0 5 9  
Mrs. Durham ..... 0 3 0  
Mary Mason ..... 1 1 8  
Philip Keene ..... 0 10 0  
Ellen Annutt ..... 0 6 2  
Lucy Keene ..... 0 4 6  
Sarah A. Carpenter ..... 0 7 3  
Henry Heade ..... 0 2 6  
Ellen Mary Leake ..... 0 3 6  
Thomas Timberlake ..... 0 4 6  
Mary Ann Cooper ..... 0 3 6

114. 0s. 4d.

For New Ship, Collected by Rev. J. Rowland ..... 21 10 11  
Exs. 123s. 1d. 1  
124. 12s. 2d.

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Mr. Treasure ..... 1 1 0  
Mr. D. Davies ..... 1 1 0  
Mr. Thompson ..... 1 1 0  
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The Misses Tipping ..... 0 10 0

**Collected by—**

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Master Paton ..... 0 6 0  
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Master Edwards ..... 0 3 4  
Miss Reid ..... 0 1 8  
Miss Pidgeon ..... 0 3 10  
Sunday School Boxes ..... 1 15 8  
Ditto, Collection ..... 0 15 2  
Missionary Sermons & Meeting ..... 7 10 0  
Ex. 31s. 10d.; 204. 0s. 11d.

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Weekly Offering ..... 8 10 5  
Public Meeting ..... 8 6 5  
For Widows' Fund ..... 3 5 3  
Collected by Mrs. J. Lewis ..... 2 13 1  
Missionary Boxes ..... 0 2 1

**Subscriptions.**

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Grimpeo ..... 1 16 0  
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Miss Lee ..... 4 0 0  
Mr. Gregory ..... 1 0 0  
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Rev. G. Smith ..... 0 10 0  
Friends, per ditto ..... 1 2 0

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Master J. Froley ..... 0 2 2  
Miss E. Kynaston ..... 0 4 4  
Miss Lee ..... 0 11 8  
Miss Tomlin ..... 0 5 4  
Miss Wilkinson ..... 0 6 11  
Mrs. Morgan ..... 0 4 7  
Public Meeting ..... 7 10 0

For Widows' Fund ..... 1 7 0  
For New Ship ..... 14 19 8  
Collection after Exhibition of Missionary Map, by Rev. G. B. Scott, Interest on Bank Subscriptions under 10s. .... 6 2 8  
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Rev. G. B. Scott.

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Mr. Edward Jones ..... 1 0 6

**Collected by—**

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Mrs. J. D. Jones ..... 1 5 0  
Missionary Sermon ..... 1 13 4  
Public Meeting ..... 2 18 8  
For Widows' Fund ..... 1 10 0

**Sabbath School.**

Bible Class ..... 0 8 4  
Infant Class ..... 0 5 4  
For New Ship ..... 7 10 0

**Missionary Boxes.**

Miss R. Batho ..... 0 3 6  
Miss E. Briscoe ..... 0 2 1  
Miss E. Buckley ..... 0 3 2  
Master T. Boughey ..... 0 1 0  
Misses E. & G. Evans ..... 0 7 4  
Mrs. Ferrington ..... 0 5 0  
Miss M. Gregory ..... 0 2 0  
Miss G. Mills ..... 0 4 7  
Misses M. E. and A. M. Jones ..... 0 5 0  
Mrs. P. H. Morris ..... 0 9 2  
Master W. Moulson ..... 0 3 0  
Mr. Geo. Palmer ..... 0 2 3  
Miss E. Pitt ..... 0 3 8  
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Master J. & J. Williams ..... 0 1 7  
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Miss Bennett ..... 0 10 0  
Mrs. T. E. Jelley ..... 0 10 0  
Mr. Jones ..... 0 10 0  
J. Lush, Esq. .... 0 10 0  
Friends, per Rev. E. J. Newton ..... 0 12 0  
Rev. E. J. Newton ..... 0 5 0  
Miss Skinner ..... 0 4 0  
Collected by Miss Cozens ..... 0 14 2

**Missionary Boxes.**

Miss Bettye ..... 0 9 0  
Miss Clarke ..... 0 8 1  
Miss But ..... 0 2 1  
Miss Gale ..... 0 11 5  
Miss Lockyer ..... 0 6 7  
Miss Newton ..... 0 8 0  
Miss Jones ..... 0 2 5  
Eliza Squires ..... 0 1 6  
Miss Skinner's Class ..... 0 4 9  
Sunday School Box ..... 0 7 6  
Sermons and Public Meeting ..... 6 0 0  
For Widows' Fund ..... 1 0 0  
For New Ship ..... 4 16 6  
Exs. 15s.; 204. 18. 8d.

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Rev. R. P. Erlebach.

**Subscriptions.**

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Mrs. Canning ..... 0 10 0  
Mr. Catford ..... 0 6 0  
Mr. Daking ..... 0 10 0  
Rev. R. P. Erlebach ..... 1 0 0  
Mrs. Eyres ..... 1 0 0  
Mr. Hughes ..... 1 0 0  
Miss Cartis's School ..... 0 12 0  
Missionary Boxes.  
Miss Erlebach ..... 1 9 8

Masters Erlebach ..... 1 5 4  
Mr. Hughes ..... 1 5 6  
Mr. W. Warren ..... 0 10 7  
Boxes under 10s. .... 0 11 7  
Sunday School ..... 3 8 11  
For New Ship ..... 7 18 0  
Missionary Working Class ..... 2 0 6  
For Widows' Fund ..... 3 21 0  
Anniversary Collection ..... 7 3 8  
Collected by Miss Burford ..... 1 0 6  
Collection at Winsham (Rev. J. Prentice) ..... 2 2 0  
Exs. 8s. 6d.; 374. 8s. 2d.

**Glastonbury.**

Collected by Miss Morris, for Widows' & Orphans' Fund ..... 1 2 8

**Ilminster.**

Per Rev. J. Le Conteur ..... 2 16 1

**Milborne Port.**

Rev. E. H. Perkins.

Bible Class ..... 1 10 6  
Sunday School ..... 4 4 0  
Boxes ..... 3 6 7  
Mr. Briggs ..... 0 10 0  
Mrs. Perkins ..... 2 2 0  
Rev. E. H. Perkins ..... 2 2 0  
Stourton Caudle ..... 1 9 11  
For Widows' Fund ..... 1 10 0  
164. 18s. 6d.

**Milverton.**

Per Mr. N. M. Polmeer.

Boxes and Collections ..... 3 7 6

**Taunton.**

**North Street Independent Chapel.**

Rev. S. Wilkinson.

Sabbath School and Bible Classes ..... 50 7 9  
For New Ship ..... 20 3 8  
Annual Collection ..... 12 11 6  
Public Meeting ..... 5 10 0  
For Widows' Fund ..... 16 9 6  
A Friend, for Bibles, "China" ..... 1 0 0  
Miss Finley, for Chinese Mission ..... 1 0 0

**Collected by Miss Dymond.**

Mrs. Pollard ..... 2 2 0  
Mrs. Blake ..... 0 5 2  
Smaller Sums ..... 0 15 2

**Collected by Miss M. L. Pollard.**

Rev. S. Wilkinson ..... 1 1 6  
Mr. Pollard ..... 2 11 0  
Mr. Clarke ..... 1 1 0  
Mr. Fletcher ..... 0 15 0  
Mr. Jeanes ..... 0 10 0  
Smaller Sums ..... 1 11 5

**Collected by Miss S. A. Cornish.**

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**Paul's Meeting.**

Rev. W. Guest.

Sunday School Collections ..... 19 4 10  
For New Ship ..... 25 0 6  
Friends from Shepton Mallet, per Mr. John Gait ..... 2 2 0  
For Widows' Fund ..... 9 2 10  
Annual Collection ..... 18 7 16

**Collected by Miss Amery.**

Mr. D. Batten ..... 0 10 6  
Mr. R. Woollett ..... 0 12 6  
Mr. E. Wotton ..... 0 10 0  
Mr. Sanderson ..... 0 10 0

**Boxes.**

Miss Sanderson ..... 0 4 0  
Miss Amery ..... 0 5 0  
Under 10s. .... 2 8 0

**Collected by Miss E. Davey.**

Mrs. Wood ..... 2 0 0  
Rev. W. Guest ..... 1 1 0  
Mr. T. Hawkins ..... 0 10 6  
Under 10s. .... 0 10 0

**Collected by Miss S. Davey.**

Mr. R. Symes ..... 2 2 0  
Mr. J. Hardwall ..... 1 1 0  
Mr. J. H. Horsey ..... 0 10 0  
Mr. Bull's Box ..... 0 14 2  
Under 10s. .... 1 17 4

**Collected by Miss E. Green.**

Mr. W. Green ..... 1 1 0  
Mr. Salway (Box and Missionary Hen) ..... 1 3 8  
Under 10s. .... 0 18 8

**Collected by Miss Griffith.**

Mrs. Glen ..... 1 0 0  
Mrs. Smerdon ..... 1 10 0  
Mrs. Perrin ..... 0 10 0  
Under 10s. .... 1 7 4

**Collected by Miss Heudebourn.**

Mr. S. Heudebourn ..... 2 2 0  
Mrs. Heudebourn ..... 0 10 0  
Misses Heudebourn ..... 0 10 0  
Rev. J. S. Underwood ..... 0 10 6  
Under 10s. .... 0 8 3

**Collected by Miss Musgrave.**

Mr. E. Rossiter ..... 2 2 0  
Mr. J. E. Musgrave ..... 1 1 0  
Mr. A. Field ..... 1 0 0  
ryland Box ..... 1 0 0  
Emma Rossiter (Box) ..... 0 14 8  
Under 10s. .... 0 19 8

**Collected by Sarah Lovell.**

Miss Symes' Christmas Box ..... 1 2 10  
Miss Johnson's Box ..... 0 4 11  
Exs. 8s. 6d.; 1104. 10s.

**Independent College.**

Rev. W. H. Griffith, M.A.

**Collected by Pupils.**

For New Ship ..... 10 6 2  
Ditto for General Fund ..... 3 6 10  
Rev. W. H. Griffith ..... 2 0 0  
Mr. Storror ..... 1 0 0  
104. 18s.

**Wellington.**

Rev. J. Le Conteur.

On Account ..... 13 9 0  
For New Ship ..... 8 7 0  
214. 10s.

**Wells.**

**Congregational Chapel.**

Rev. C. R. Howell.

**Boxes.**

Mrs. Howell ..... 2 12 0  
Mrs. Tate ..... 0 10 0  
Other Boxes and Small Sums ..... 0 12 1  
44. 18. 1d.

**Wineanton.**

Rev. J. E. Drover.

Subscriptions ..... 1 3 6  
For Widows' Fund ..... 1 4 0  
For Two Native Children, by Sabbath School ..... 0 0 0  
Collection ..... 2 10 0  
For New Ship ..... 7 7 6  
Mr. Longman (D.) ..... 1 0 0

**Missionary Boxes.**

Mrs. Sims ..... 0 13 0  
E. Collins ..... 0 11 9  
E. Deane ..... 0 6 0  
Little Edwin ..... 0 4 11  
214. 0s. 2d.



*Wiveliscombe.*  
Rev. J. Lucas.  
For Widows' Fund 1 0 0  
Mr. Lansdown (A.) 1 1 0

Collected by—  
Mrs. Newton, sen... 0 17 2  
Mrs. Rogers... 0 12 10  
Miss Dyer... 0 12 5  
Miss C. Hyatt... 0 17 10  
Sums under 10s... 1 15 8  
Public Meeting... 3 9 1  
Exs. 16s.; 96. 16s.

*Yeovil.*  
Rev. J. W. Sampson.  
Mr. Fooks, Treasurer.  
Missionary Sermon 11 9 7

Annual Subscriptions.  
Mr. W. Rawlins... 1 0 0  
Mr. T. Fooks... 1 0 0  
Mr. M. McMillan... 1 0 0  
A Friend... 1 0 0  
Mr. W. Fooks... 0 12 0  
Mr. Sharp... 0 6 0  
Mr. Bartlett... 0 5 0  
Mr. Sydenham... 0 4 4

Collected by—  
Miss Rawlins... 3 11 2  
Mrs. Hammond... 1 0 0

Boxes.  
Master W. W. Fooks 0 14 0  
Miss Vanx... 0 11 4  
Master H. Burt... 0 9 0  
Miss Sydenham... 0 8 0  
Miss S. Garrett... 0 6 0  
Miss Tapscott... 0 6 0  
Little Sarah... 0 5 8  
Miss Jane Hood... 0 4 2  
Miss Symes... 0 4 2  
Smaller Sums... 0 3 0  
Sale of Four Books  
on Ships... 0 4 0  
For Widows' Fund 2 0 0  
For New Ship... 13 7 0  
407. 12s. 11d.

*Galhampton.*  
By Mr. Francis... 3 0 0

*Honbridge.*  
Mr. Coombs... 1 0 0  
Mrs. Coombs... 1 0 0  
Mrs. Coombs's Box 2 3 0  
Hester Clarke... 1 15 0  
Mrs. Taylor... 0 13 0  
Martha Dowling... 0 5 0  
Mrs. Tyrall... 0 2 0  
Collection... 1 11 6  
87. 15s.  
52 7 11  
Less Expenses... 0 16 0  
51 11 5

*STAFFORDSHIRE.*  
*North Staffordshire*  
Auxiliary.  
T. Hammersley, Esq., Treas.  
Mrs. McClesh... 0 5 0  
T. Hammersley, Esq.,  
..... (A.) 2 2 0

*Longton.*  
Caroline Street Chapel.  
Rev. Samuel Jones.  
Collection... 5 0 8  
Sunday School Col-  
lection... 1 4 6  
For the New Ship... 3 5 0

Missionary Boxes.  
Mrs. Chambers... 0 9 0  
Mrs. Mountford... 0 4 0  
Exs. 3s.; 107. 0s. 8d.

*Stone.*  
Rev. H. Lawrence.  
Public Meeting... 2 10 10  
Boys' School... 0 10 8

*Burslem.*  
Rev. S. B. Schofield.  
Mr. Leicester... 0 10 0  
Mrs. Leicester... 0 10 0

For the New Ship... 6 0 0  
For Widows' Fund 2 0 0

Collected by Mr. R. Morris.  
Mr. Bloor... 0 10 0  
Mr. W. B. Woolley... 0 5 0  
Mr. W. Sholey... 0 5 0  
Mr. S. Leader... 0 2 0  
Mrs. Hales... 0 2 0  
Miss Goodwin... 0 2 0

Missionary Boxes.  
Missionary Prayer  
Meeting... 0 10 0  
Herbert Lawrence... 0 10 0  
Mr. R. Morris... 0 7 0  
Miss Tompkinson... 0 7 0  
Mr. C. Warlow... 0 4 4  
Mr. R. Warlow... 0 3 0  
Exs. 2s. 5d.; 147. 7s.

*Ashley.*  
Collection... 2 12 5  
Subscriptions.  
Mrs. Toxley... 0 4 4  
Mrs. Ward... 0 10 0  
Miss Ward... 0 4 4  
Miss M. Ward... 0 2 2

Missionary Boxes.  
Miss Dunn... 1 10 0  
Lavinia Platt... 0 2 8  
Hannah Averil... 0 1 0  
Exs. 2s. 6d.; 57. 4s. 3d.

*Eccleshall.*  
Collection... 1 0 4  
Sunday School... 0 5 0  
Exs. 8s. 6d.; 17. 11s. 4d.

*Hanley.*  
Hope Chapel.  
For the New Ship... 1 14 0

Collected by Miss Downs.  
Mr. Henry Pidduck 1 0 0  
Mr. Clarke... 1 0 0  
Mrs. Clarke... 0 10 0  
Mr. Downs... 0 10 0  
Miss Downs... 0 5 0  
Mr. Charles Jones 0 10 0  
Mr. Thomas Gilman 0 10 0  
Miss Hammersley 0 5 0  
Miss Whittingham 0 2 6  
Smaller Sums... 0 2 6  
67. 8s.

*Tabernacle Chapel.*  
Per Rev. Robert McAll.  
Bladen... 0 12 0

Collected by Miss Brook.  
Mr. John Bladen... 0 10 0  
Sums under 10s... 1 8 0

Collected by Miss Heath.  
Rev. R. McAll... 1 1 0  
Mr. Griffiths... 0 10 0  
Mr. Heath... 0 10 0  
Sums under 10s... 1 15 0

Collected by Miss Ridgway.  
Mr. Bostock... 0 12 0  
Mr. Pidduck... 0 10 0  
Mr. Cooke... 0 10 0  
Sums under 10s... 0 14 0  
Sunday School... 22 4 0  
For the New Ship... 39 10 3  
For Widows' Fund 5 5 0

Missionary Boxes.  
Miss Ridgway... 0 8 0  
Miss Hawkins... 0 8 7  
Master H. Gilman 0 18 0  
Master E. J. Stenier 0 10 0  
Master R. W. Potter 0 4 0  
787. 6s. 4d.  
118 5 7  
Less Expenses... 0 4 0  
118 1 7

Collected by Miss Cross.  
Mr. G. W. Garlick... 1 0 0  
Mr. Woodall... 0 10 0  
Rev. S. B. Schofield 0 10 0  
Jos. Hulme... 0 10 0  
Sums under 10s... 2 15 6  
For Widows' Fund 1 11 8  
77. 16s. 8d.

*Cheadle.*  
Rev. J. Mills.  
Collections... 4 0 0  
For Widows' Fund 0 12 0  
Sunday School... 1 8 8

Collected by Miss Nutt.  
Rev. J. Mills... 0 10 0  
Mrs. Nutt... 0 10 0  
Small Sums... 0 8 10

Collected by Miss  
Plant... 0 10 0  
Mrs. Horn's Mis-  
sionary Kettle... 0 10 0  
Exs. 9s.; 77. 11s.

*Rugeley.*  
Rev. J. Baker.  
Public Meeting... 3 15 0  
Sabbath School Children.  
Girls... 1 1 5  
Boys... 1 13 7

Boxes.  
Mrs. Woodroffe's  
Children... 1 5 0  
Mrs. Slater... 0 10 0  
Mrs. Rowley... 0 5 10

Subscriptions.  
Mrs. Salisbury... 0 17 0  
Mrs. Brittain... 0 10 0  
Mrs. Baker... 0 3 0  
Mrs. Butler... 0 3 0  
Freewill Offering,  
S. A. S... 0 4 0  
Exs. 12s. 10d.; 107. 5s.

*Smethwick.*  
Mr. Turley, Treasurer.  
Collected by—  
Miss Tunstall... 3 15 0  
Miss Wright... 2 19 11  
Miss Gosling... 2 17 4  
Miss Turley... 2 11 3  
Weekly Offering Box 5 14 0  
177. 17s. 6d.

*Stafford.*  
For Widows' Fund 2 1 7

*Tipton.*  
Rev. E. H. Davies.  
Collection... 0 19 0

Missionary Boxes.  
Sunday School Girls 0 6 10  
Ditto, Boys... 0 9 5  
Subscriptions, by  
Mrs. Shorthouse 0 8 8  
27. 3s. 11d.

*West Bromwich.*  
Ebenezer Chapel.  
Rev. J. Whewell.  
Missionary Sermons 11 0 0  
Mrs. W. Whitehouse 2 2 0  
C. Stringer, Esq... 2 2 0  
Mrs. Nook... 2 0 0  
For Widows' Fund 4 0 0

Collected by Miss Kebby.  
Rev. J. Whewell... 0 10 0  
Mrs. Spittle... 0 10 0  
Mrs. J. Whitehouse 0 10 0  
Mrs. R. Whitehouse 0 10 0  
Sums under 10s... 2 15 0

Collected by Miss Murray.  
Mr. Manson... 1 1 0  
Mr. Withers... 0 10 0  
Sums under 10s... 1 8 0

Collected by Miss Robinson.  
Mrs. Pugh... 0 10 0  
Sums under 10s... 0 18 0

Collected by Miss Gittos.  
Mr. Eld... 1 1 0  
Mr. J. Siddons... 1 1 0  
Mr. Blackham... 1 1 0  
Sums under 10s... 1 8 0

Collected by Miss Parkes.  
Mrs. Parkes... 0 10 0  
Mr. J. Biles... 0 10 0  
Sums under 10s... 1 6 1  
For the New Ship... 11 1 11

Missionary Boxes.  
Master Alfred Ro-  
binson... 0 12 3  
Miss Annie Emms 0 4 0  
Exs. 4s. 6d.; 437. 12s. 8d.

Mayer's Green Chapel.  
Rev. J. G. Jukes.  
Collections... 20 0 2  
Public Meeting... 5 17 6  
Missionary Boxes... 5 14 3  
Sunday School, for  
the Madras Girls'  
School... 2 18 4  
For Widows' Fund 9 11 3  
For the New Ship... 16 4 11

Subscribers.  
J. Cooksey, Esq... 5 0 0  
Mrs. Griffiths... 2 2 6  
Miss Smith... 1 0 0  
T. Rollason, Esq... 1 0 0  
Mr. J. Franks... 1 0 0  
Mr. T. Stamps, Jun. 1 0 0  
Mr. S. Reeves... 0 10 6  
Exs. 21s.; 707. 17s.

*Wolverhampton.*  
Queen Street Chapel.  
Rev. T. G. Horton.  
S. Dickinson, Esq., Treas.  
Annual Subscriptions.  
S. S. Mander, Esq... 5 0 0  
E. D. Shaw, Esq... 5 0 0  
S. Dickinson, Esq... 5 0 0  
Wm. Barrow, Esq... 3 3 0  
T. Fantock, Esq... 3 3 0  
T. W. Shaw, Esq... 3 0 0  
Mrs. Shaw... 1 0 0  
Mrs. Bell... 1 0 0  
Mr. R. E. Shaw... 1 0 0  
Miss Shaw... 1 0 0

Collected by Miss Hopkins.  
Rev. T. G. Horton... 1 1 0  
Mr. Greensill... 1 1 0  
Mr. H. Richards... 1 1 0  
Mr. Anslow... 1 1 0  
Mr. Edwards... 1 1 0  
Mr. Kelly... 1 0 0  
Miss Lloyd... 1 1 0  
Mrs. Wiley... 0 10 0  
Mrs. Newman... 0 6 0  
Milner & Co... 0 6 0  
Miss Antony... 0 5 0  
Mr. Wood... 0 5 0  
Mr. Duffield... 0 4 0  
Mr. Mantou... 0 2 6  
Mr. R... 0 2 6  
Miss Mann's Box... 0 2 6  
Mr. Pardoe... 0 4 4

Collected by Miss Craddock.  
Mr. J. Gorton... 0 5 0  
Mr. D. Craddock... 0 4 0

Juvenile Collectors.  
M. E. and S. Mills... 1 11 8  
Theodore Mander... 0 18 0  
Miss Anslow... 0 15 0  
M. J. & E. Bantock 0 12 6  
Miss Edwards... 0 12 6  
E. C. & S. E. Dick-  
inson... 0 5 9  
Sabbath School... 10 0 0  
Annual Collections 30 13 7  
For Widows' Fund 10 0 0  
For the New Ship... 16 19 4  
Exs. 55s.; 1077. 19s. 2d.

*SUFFOLK.*  
Auxiliary Society.  
L. Webb, Esq., Treasurer.  
Bury St. Edmunds.  
Public Meeting at  
the Town Hall,  
less Expenses 22s. 1 5 4



Northgate Street Chapel.	Miss Holman .....	1 1 0	Annie Lock .....	0 14 0	Miss Johnson .....	0 19 11
Rev. T. Anthony, B.A.	Mr. Satter .....	0 10 0	M. A. Merdeth .....	0 17 4	Miss Rosa Marshall .....	0 17 0
For Widows' Fund 1 1 0	Collected by Mrs. Smith .....	1 15 6	Jane & Grace Prince .....	1 2 10	Miss A. Wheeler .....	0 16 3
Missionary Sermons 5 12 9	Exs. 6s. 8d.; 25s. 10s. 2d.		Odd Halfpence .....	0 0 3	each under 10s.	0 13 3
Mr. John Ridley .....	1 1 0		Annual Meetings .....		Miss Dickinson's	0 13 3
Mrs. Rednalls's			Trinity Church .....	8 8 0	Young Gentlemen	0 10 0
Family Mission-ary Box .....	48 7 7		Exs. 45s. 8d.; 103s. 2s. 8d.			
Sunday School .....						
For New Ship .....						
Exs. 6s. 13d.; 27l. 0s. 8d.						
Whiting Street Chapel.	Croydon Auxiliary Society.		Egham Hill.		Sunday Schools.	
Rev. A. Tyler,	J. W. Buckley, Esq., Treas.		Per I. Wilkinson, Esq.		Girls' Vestry Class .....	0 17 9
Previously acknow- ledged .....	Rev. F. Stephens, Secretary.		For Rev. W. E. Morris, Tironpoor.		Sixth Class .....	0 10 11
C. Beard, Esq. ....	For Widows' Fund.		Missionary Boxes.		Seven Classes under 10s. ....	1 17 8
Mr. Denovan .....	George St. Chapel .....	5 17 1	Miss E. Bishop .....	0 3 2	Girls' Boxes under 10s. ....	1 0 10
Rev. T. G. Hickman .....	Trinity Church .....	0 6 0	Miss Dove .....	0 8 1	Boys' Vestry Class .....	0 17 11
Mr. Muir .....	For New Ship .....	20 4 10	Miss Evershed .....	0 10 6	First Class .....	0 17 8
G. Portway, Esq. ....	Subscriptions.		Master J. and G. George .....	0 4 7	10s. ....	1 8 8
Ditto (India) .....	Mr. Wm. Aris .....	1 0 0	Miss Humphreys .....	0 6 6	Boys' Boxes.	
Ditto (China) .....	Mr. Aris .....	1 0 0	Miss Harper .....	0 10 3	Edward Bunn .....	0 14 9
Mr. J. Portway .....	Miss Aris .....	0 5 0	Miss Ruth Jones .....	0 10 6	Alfred Simmonds .....	0 16 11
Mr. Rae .....	Miss J. Barrett .....	1 1 0	Master A. Jones .....	0 8 5	Under 10s. ....	1 10 0
Rev. A. Tyler .....	Mr. and Mrs. Berry .....	1 0 0	Miss Amelia Light- wood .....	0 12 0	Collection at Meet- ing, &c., including 10s. from Mr. E. Phillips .....	2 7 8
Missionary Sermons	Mr. & Miss Bishop .....	0 10 0	Miss Lees .....	0 11 7		20 17 7
Ladies' Association	Mrs. Bishop .....	0 19 0	Miss H. Mills .....	0 2 0	Balance carried to next year .....	2 17 7
Miss S. G. Port- way's Box .....	Mrs. Buckley .....	1 1 0	Master John Randall .....	0 6 2		18 0 0
Mrs. Searle's ditto	Thomas Hartley W. Buckley .....	0 10 6	Willie Randall .....	0 6 6	To be appropriated as follows—	
For Widows' Fund	Richard Theodore Buckley .....	0 10 6	Sarah Kayment .....	0 1 8	Institution, Black Town, Madras .....	10 0 0
For New Ship .....	Mr. Campbell .....	0 5 0	Mrs. Wilkinson .....	1 17 8	Mrs. Corbold's School, Madras .....	6 0 0
Exs. 6s. 2d.; 50s. 4s. 6d.	Mr. Jonathan Clarke .....	1 0 0	Mrs. Wallis .....	0 7 3	General Purposes .....	2 0 0
Hadleigh.	Mr. and Mrs. Coates .....	1 0 0	Miss Emma Webb .....	0 8 0		18 0 0
Rev. S. T. Williams.	Miss Colidon .....	0 5 0	Mrs. Williams's Class .....	0 5 5		
Mr. H. Golding, Treasurer.	Mr. Cox .....	1 0 0	Miss Phillips's do. .....	0 1 1		
Annual Sermons & Public Meeting .....	Mr. Crofton .....	0 10 0	7l. 18s. 7d.			
For Widows' Fund 1 10 0	Mr. Dryland .....	1 1 0	Godalming.			
Subscriptions .....	Mr. Filby .....	1 1 0	Rev. T. Davis.			
Mr. Williams' Lec- ture .....	Miss Flower .....	0 5 0	Prayer Meetings .....	1 12 6		
Mr. and Mrs. Hoddy's Box .....	Rev. W. Ford .....	1 1 0	For the New Ship .....	4 10 8		
For New Ship .....	Mrs. Ford .....	1 1 0	Previously acknow- ledged .....	16 0 0		
Ex. 33s. 6d.; 54l. 10s. 10d.	Mrs. Frith .....	1 1 0	22l. 2s. 9d.			
Ipswich.	Mr. Gray .....	1 1 0	Kingston.			
J. Byles, Esq. ....	Mrs. Gray .....	1 1 0	Rev. L. H. Byrnes, B.A., Treasurer.			
Needham Market.	Mrs. Hubbert .....	0 5 0	Mr. Geo. Phillipson, Sec.			
Rev. J. Jenkins.	Ann Johnson .....	0 5 0	Annual Sermons .....	7 6 8		
For New Ship .....	Mr. Lawless .....	2 6 0	For Widows' Fund .....	5 5 0		
For Widows' Fund 1 0 0	Mr. Morgan .....	0 10 0	Missionary Meeting .....	4 11 10		
6l. 2s. 2d.	Mr. Parren .....	1 1 0	Subscriptions.			
Sudbury District.	Mrs. Parren .....	0 10 6	Rev. L. H. Byrnes .....	1 1 0		
Rev. J. Stew, Secretary.	Mr. Thomas Page .....	1 0 0	E. Phillips, Esq. ....	2 2 0		
Borford.	Jane Pearce .....	0 5 0	Mr. G. Phillipson .....	1 1 0		
Collection .....	Mr. Robert Porter .....	2 2 0	Misses Jordan .....	1 0 0		
Do., per Mr. Marsh .....	Mr. Redgate .....	1 1 0	Ladies' Association.			
Miss James's Mis- sionary Box .....	Mrs. Redgate .....	1 1 0	Collected by Miss Haycraft.			
Exs. 2s. 6d.; 2l. 5s.	Mr. and Mrs. Ridley .....	0 10 0	Mrs. Skeggs, for China .....	1 0 0		
Cavendish.	Mr. Eighy .....	0 10 6	Mr. Simmonds .....	0 10 0		
Collection, less Exs. ....	Mr. Sargood .....	1 1 0	Miss Haycraft .....	0 6 0		
Haverhill.	Mr. Sharp .....	2 2 0	Mrs. Pamphilon .....	0 6 0		
Collection .....	Miss Spicer .....	1 1 0	Sums under 6s. ....	0 6 2		
Do., per Mr. Marsh .....	Miss M. Spicer .....	0 10 0	Collected by Mrs. Seymour.			
Miss James's Mis- sionary Box .....	Mr. & Miss Trollope .....	1 1 0	Mr. Constable .....	0 12 6		
Exs. 2s. 6d.; 2l. 5s.	Mr. Walters .....	1 1 0	Miss Wheeler .....	0 10 0		
Cavendish.	Mr. Walton .....	0 10 0	Sums under 6s. ....	0 6 2		
Collection, less Exs. ....	Mrs. Walton .....	0 5 0	Collected by Mrs. Seymour.			
Haverhill.	Mr. Warren .....	0 10 0	Mrs. Baker .....	1 0 0		
Collection .....	Dr. Westall .....	0 10 6	Sums under 6s. ....	1 15 0		
Do., per Mr. Marsh .....	Mr. Williamson .....	1 0 0	Collected by Mrs. Seymour.			
Miss James's Mis- sionary Box .....	Missionary Boxes.		Mr. Constable .....	0 12 6		
Exs. 2s. 6d.; 2l. 5s.	George Street Sun- day School .....	4 0 0	Miss Wheeler .....	0 10 0		
Cavendish.	Mrs. Toy's Servants' Bible Class .....	1 6 10	Sums under 6s. ....	0 6 2		
Collection .....	Caroline Barnard .....	0 12 0	Collected by—			
Do., per Mr. Marsh .....	Maria Bone .....	0 7 6	Mrs. Carlisle .....	1 19 8		
Miss James's Mis- sionary Box .....	Miss Browning .....	0 4 0	Miss Gordon .....	0 9 6		
Exs. 2s. 6d.; 2l. 5s.	Jane Hearborne .....	2 0 0	Juvenile Association.			
Cavendish.	Sarah Holman .....	1 6 0	Miss Rowling, Treasurer.			
Collection, less Exs. ....	Miss Redgate .....	0 5 0	Miss M. Haycraft, Sec.			
Haverhill.	George Street Juvenile Society.		Mr. F. Turner, Secretary for Boys' School.			
Collection .....	Mr. W. Aris, Secretary.		Balance from last year .....	0 6 8		
Do., per Mr. Marsh .....	A. and B. Aris .....	0 4 0	Miss Rowling's School Box .....	0 19 2		
Miss James's Mis- sionary Box .....	Kate Berry .....	0 10 8	Collected by—			
Exs. 2s. 6d.; 2l. 5s.	Annie Cousins .....	0 13 0	Miss Blanche Turner .....	1 13 8		
Cavendish.	George Frisch .....	0 8 7	Miss Seymour .....	1 6 11		
Collection .....	Kate Frisch .....	0 13 10				
Do., per Mr. Marsh .....	Maria Greenfield .....	0 18 0				
Miss James's Mis- sionary Box .....	Spencer Hubbert .....	0 9 6				
Exs. 2s. 6d.; 2l. 5s.	Catherine Kerr .....	0 14 0				
Cavendish.						



**Putney.**

Per Mr. R. King.

Contributions .....	1 18 1
For the New Ship .....	1 9 10
<i>St. 7s. 11d.</i>	

**Red Hill.**

Rev. W. P. Dothie, M.A.

Mr. E. Viney, Treasurer.

Rev. W. P. Dothie .....	1 1 0
Rev. E. Prout .....	19 0 0
Mr. W. A. Richardson .....	1 1 0
Mr. Richardson .....	1 1 0
Mrs. E. Viney .....	2 2 0
Mrs. Viney .....	1 1 0

**Collected by—**

Anna Biges .....	0 4 2
Eliza Bennett .....	0 10 0
Emma Chapman .....	2 7 4
Agnes Fleming .....	1 13 0
Mr. Harman .....	0 5 6
Miss Isley .....	1 3 7
Miss Jagg .....	1 15 8
Anne Viney .....	1 5 5
Ellyott Viney .....	1 12 9
Missionary Boxes .....	2 16 0
Ditto, Sunday School .....	1 0 2
For the New Ship .....	15 11 9
Collection .....	11 8 8
For Widows' Fund .....	8 17 1
<i>Exs. 17s.; 58s. 14s. 8d.</i>	

**Richmond.**

Rev. G. S. Ingram, Pres.

Miss Blyth, Treasurer.

Miss Frame, Secretary.

**Collected by Miss Blyth.**

Rev. Jas. Wilkie .....	5 5 0
Miss Wilkie .....	1 1 0
Miss Waugh .....	1 1 0
Miss Blyth .....	2 2 0
Mrs. Clunie .....	2 2 0
Mrs. Holloway .....	0 10 6
Mrs. Renwick .....	0 4 6
Mrs. Knights .....	6 4 0
Mrs. Miller .....	0 4 0
Mrs. Fowler .....	0 4 0
Other Sums .....	0 10 0
Ann Ker's Missionary Box .....	0 3 0

**Collected by Mrs. Whiteley.**

W. Youngman, Esq. ....	1 1 0
Mrs. G. F. Whiteley .....	1 0 0
Mrs. Hopwood .....	0 10 0

**Collected by Mrs. Burt.**

Mr. and Mrs. Burt .....	1 1 0
Thos. Bett, Esq. ....	1 1 0

**Collected by Miss R. Gande.**

Mr. Cox .....	0 10 6
Mr. Pentelow .....	0 5 0
Mr. Key .....	0 5 0
Emma Bookley .....	0 4 0
Mr. Plumer .....	0 4 0
Mrs. Peacock .....	0 4 0
Miss Frame .....	0 5 0
Mr. F. Cox .....	0 4 0
A Friend .....	0 4 0
Mr. Allen .....	0 3 0
Sunday School, for Mare .....	8 0 6
Ditto, for New Ship .....	21 6 4
Collected after Annual Meeting .....	8 10 0
Missionary Sermons (May) .....	10 0 0
W. Youngman, Esq. ....	5 0 6
Donation for China .....	3 11 6
For Widows' Fund .....	76s. 17s. 10d.

**Surbiton.**

Per Miss Rose.

Mrs. Phelps .....	0 10 6
Mr. C. F. Phelps .....	0 10 6
Mrs. C. F. Phelps .....	0 10 6
Miss Rose .....	1 1 0
<i>St. 11s.</i>	

**Sutton.**

Mr. and Mrs. Edgcombs Parson.

Mr. W. B. Parson.

Collected by Mrs. Hill

*Wansworth.*

Congregational Chapel.

Rev. P. H. Davison, Pres.

Mrs. Ashton, Treasurer.

Miss Ashton, Secretary.

Collected by Mrs. Seeley.

Rev. R. Ashton .....	2 2 0
Mr. Ayling .....	0 19 0
Mr. Bumborough .....	0 5 0
Mr. Boorman .....	0 5 0
Mr. Curtis .....	0 2 0
Mr. Dyer .....	0 4 0
Mr. Evans .....	0 5 0
Mr. Finer .....	0 0 0
Miss Guff .....	0 1 0
Mr. Goodchild .....	0 5 0
Mr. O. Haydon, sen. ....	0 4 4
Mr. Holt .....	0 4 0
Mr. Ricketts .....	0 4 4
Mrs. Scott .....	0 4 4
Mr. Seeley .....	0 4 4
Mrs. Thorn .....	0 0 0
Mrs. Wade .....	0 0 0
Mrs. Wright .....	1 1 0

**Collected by Miss Dyball.**

Mrs. Berryman .....	0 4 4
Mrs. Cox .....	0 4 4
Mr. Draper .....	0 19 0
Mrs. Dyball .....	0 4 4
Miss Dyball .....	0 4 4
Mrs. Fraser .....	0 4 4
Mrs. George .....	0 4 4
Mrs. Reene .....	0 4 4
Mrs. Morgan .....	0 5 0
A Friend .....	0 1 0

**Collected by Miss Ellyett.**

A Friend .....	1 0 0
A Friend .....	0 5 0
Mrs. Nicholson .....	0 5 0
Mr. Onlds .....	0 4 0
Mrs. Onlds .....	0 4 0
Mrs. J. Cornwall .....	0 5 0
Wright .....	0 5 0

**Collected by Miss Mackley.**

Mrs. Clark .....	0 5 0
Mrs. Hill .....	0 5 0
Mrs. Hudson .....	0 4 0
Mrs. Mackley .....	0 10 0
Miss Mackley .....	0 3 0
Mr. Neal .....	0 4 0
Miss Pyne .....	0 4 0

**Collected by Miss Robson.**

Mr. N. Ayling .....	0 19 0
Mr. W. Boorman .....	0 5 0
Mrs. Checker .....	0 4 4
Mrs. Cressy .....	0 10 6
Mrs. Davison .....	0 10 0
Mrs. Goose .....	0 3 0
Mr. Mackley .....	0 5 0
Mrs. Mettiev .....	0 4 0
Mr. Soden .....	0 4 0

**Collected by the late Mr. Rowles and Mrs. Rowles.**

Mr. Benham .....	0 12 0
Mrs. Hook .....	0 4 0
Mrs. Marter .....	0 4 4
Mrs. Paulley .....	0 5 0
Mrs. Soden .....	0 4 4

**Collected by Sarah Wells.**

M. Bolton .....	0 4 0
Mr. C. Bright .....	0 1 0
S. Briscoe .....	0 4 4
J. Charlton .....	0 1 1
C. Chinnery .....	0 4 4
Z. Cook .....	0 4 4
Mrs. Culvers .....	0 4 4
S. Dowling .....	0 4 4
Mrs. Dyer .....	0 3 8
M. Dyer .....	0 2 0
Mr. J. Field .....	0 5 0
Mrs. Garrard .....	0 1 0
M. Greenar .....	0 1 0
F. Grey, Missionary Box .....	0 9 8
E. Griffiths .....	0 3 0

A. Hall .....	0 1 0
J. Haine .....	0 5 0
M. Harbour .....	0 4 4
S. Harbour .....	0 4 0
Mr. J. Henderson .....	0 4 4
J. Henderson, jun. ....	0 3 2
E. Hodges .....	0 5 0
S. E. Hosier .....	0 5 0
A. Lacey .....	0 1 1
Mrs. Land .....	0 1 1
Mrs. Marsh .....	0 3 3
M. Marsh .....	0 4 4
Mr. Nichols .....	0 0 6
Mrs. Palmer .....	0 2 10
A. Pilbeam .....	0 4 4
C. Pilbeam .....	0 2 2
E. Putnam .....	0 3 7
J. Robb .....	0 4 4
A. Simpson .....	0 4 0
Mr. Smith .....	0 4 4
J. Smith .....	0 3 3
Mrs. Sopp .....	0 1 9
Mr. T. Sopp .....	0 3 0
A. Sopp .....	0 5 0
C. Sopp .....	0 4 4
J. Townsend .....	0 3 0
S. Wells .....	0 5 0
S. Williams .....	0 1 3

Collected by the Secretary, for Rev. J. P. Ashton's Village Mission Schools, Blacktown, Madras.

Rev. R. Ashton .....	0 10 0
Ditto .....	2 4 0
Mrs. Ashton .....	0 10 6
Miss Ashton .....	1 0 0
Miss Barber .....	0 3 0
Mrs. Bean .....	0 5 0
Miss Cade .....	0 2 6
Mrs. Clark .....	0 5 0
Miss Crouch .....	0 10 0
Mrs. Draper .....	0 5 0
Mrs. Gray .....	0 2 0
Miss Gray .....	0 1 0
F. Haine .....	0 5 0
Mr. C. Haydon, jun. ....	0 5 0
Mrs. Hawkins .....	0 1 0
Mr. J. Hennell .....	1 0 0
Mrs. T. Hennell .....	1 0 0
Mrs. Hook .....	0 2 6
Mrs. Horrocks .....	0 5 0
Miss Lucas .....	0 10 0
Mrs. Norman, Jersey .....	0 10 6
Rev. R. Perkins .....	1 0 0
Miss Pim .....	1 0 0
Miss Rankin .....	0 2 2
Rev. J. Shedlock .....	1 0 0
Mrs. Snell .....	0 2 6
Mrs. S. Stone .....	0 5 0
Miss A. Stone .....	0 5 0
Miss M. Stone .....	0 5 0
Mr. G. Unwin (D.) .....	0 3 0
Mrs. Yates .....	0 2 2

Juvenile and Sunday School Auxiliary, for Madras Schools

Collected by the Sunday School for the New Ship .....	20 0 0
Annual Collections .....	12 12 6
In Memory of a Deceased Infant .....	0 5 0
The late Mrs. Cook's Missionary Box .....	0 1 4
For Widows' Fund .....	4 10 0

Less Expenses .....	93 7 5
	2 4 1
	91 3 4

**SUSSEX.**

Auxiliary Society.

Wm. Penfold, Esq., Treas.

Rev. John B. Figgis, A.B.	1
Rev. B. B. Williams, Horatio	1
N. Goulty, Esq., Secretaries	1

**Auxiliary.**

Annual Meetings at Brighton .....	22 14 7
Sacramental Service at ditto .....	10 8 11
Rev. Jas. Trego (dec.) .....	1 1 0
Rev. R. Gould, Byworth, for Madras .....	5 0 0
Ditto, and Family .....	5 0 0

Richard Beval, Esq. ....	1 6 0
Mrs. Whitlaw and Mrs. Dyer, for Widows' Fund .....	4 0 0
Legacy of late Miss Burrup .....	103 0 0
<i>148s. 19s. 6d.</i>	

**Alfriston.**

Rev. D. Jehu.

Collected by—	
Mrs. Jehu .....	1 3 4
Mr. W. Bodle .....	0 10 0
Caroline Carter .....	0 10 0
Charlotte Levett .....	0 5 10
Sums under ss. ....	0 13 1
For Widows' Fund .....	0 10 0
For New Ship .....	2 6 1
<i>Exs. 5s.; 5s. 13s. 4d.</i>	

**Arundel.**

Rev. H. W. Grainge.

Mr. Charles Bartlett, Treas.	
For Widows' Fund .....	1 1 0
Collection .....	1 14 0
Mrs. Hunsom .....	1 1 0
Missionary Boxes .....	0 5 8

**Collected by—**

Mrs. Decrand .....	1 4 6
Mrs. Field .....	0 0 4
<i>Exs. 7s.; 5s. 8s.</i>	

**Battle.**

For New Ship .....

0 17 0

**Billingshurst.**

Rev. Wm. Leader.

Collection .....

0 11 6

**Bognor.**

Rev. Barton Grey.

For Widows' Fund .....

1 1 0

**Boxes.**

Miss Guv .....	0 11 11
Miss Marshall .....	0 7 2
Sunday School .....	0 10 0
For New Ship .....	1 10 5
<i>47. 1s.</i>	

**Bosham.**

Rev. T. Sainsbury.

For New Ship .....

6 5 9

**Brighton.**

Cliftonville, Hove.

Rev. James Hill.

Mr. J. Church, Treasurer.

Rev. James Hill .....	1 1 0
Mrs. Hastings .....	1 0 0
Mrs. Ross .....	1 0 0
Miss J. Bradley .....	1 0 0
Miss Blades .....	0 10 0
Mr. Mighell .....	0 10 6
Miss Warner's Bible .....	0 14 10
Sums under 10s. ....	1 9 10
Sunday School, for New Ship .....	6 5 6
<i>13s. 11s. 8d.</i>	

**London Road Chapel.**

Rev. Robert Hamilton.

Mr. Wm. Jenner, Treasurer.

For Widows' Fund .....	6 1 1
Rev. R. Hamilton .....	0 10 6
Mr. Hadlow .....	1 0 6
Mr. Hart .....	1 0 0
Mr. D. Friend .....	0 10 6
Mrs. Liebrecht .....	1 0 0
Mrs. Liebrecht .....	1 0 0
Mr. W. Stevens .....	1 1 0
Mr. W. Pierson .....	0 10 6

**Collected by—**

Mrs. Mann .....	3 2 4
Miss Rogers .....	1 3 1
Mrs. Trowbridge .....	0 11 8



## Collected by Juveniles.

Stephen Brightwell	0 10 4
George Cripps	0 0 6
Miss K. Ellis	0 0 7
Thos. R. Fenwick	1 14 0
Misses E. & F. Friend	1 18 1
Misses Gaston	1 18 7
Miss Gaymons	0 0 6
Mr. Hadlow	1 0 0
Mr. D. Richardson	0 10 6
Miss Mary Hobden	0 8 2
Miss A. Hamilton	3 5 3
Miss Nye	2 13 1
Miss Potter	0 7 2
Miss Kidley	0 0 6
Miss Lix	0 17 2
Miss Sayer	0 11 6
Miss Sharp	0 0 6
E. S. South	1 13 5
Miss Steadman	0 10 6
John Stevens	0 11 11
Miss Travis	0 7 0
Miss M. A. Weller	0 12 5
Sunday School, per Mr. Jones	0 10 4
Sunday School, Circus Street, per Mr. Sawyer	0 8 10
Master Herbert Jenner's Box	0 10 7
Sums under 5s.	0 11 3
For New Ship (see Juvenile Missionary Magazine)	17 8 8
57s. 8s. 11d.	

## Queen Square Chapel.

Rev. E. Paxton Hood.

Mr. H. Hooper, Treasurer.

Congregational Collection	19 2 0
Sunday School, for New Ship	10 16 2
Sunday School, including 5s. for the Native Teacher, Emma	5 10 5
For Widows' Fund	8 0 0
Collected in Boxes	1 0 6

## Subscriptions.

Rev. Paxton Hood	1 0 0
Rev. A. Creak, A.M.	1 1 0
Mrs. Cohen, for Madagascar	1 0 0
Mr. Jenner	1 1 0
Mrs. Foreman	1 0 0
Mr. Larking	3 0 0
Mr. Hooper	1 1 0
Mr. Holding	1 1 0
Mr. Turner	1 1 0
Mrs. Simpson	1 0 0
Mrs. Hepburn	0 10 0
Mr. Nash	0 10 0
Mr. Perry	0 10 0
Mr. Ireland	0 10 0
Mr. Tester	0 10 0
Mr. Stevens	0 10 0
Mrs. Bligh	0 10 0
Mrs. Treuman	0 10 0
Mr. Titchen	0 10 0
Mr. Stanford	0 10 0
Mr. H. Davy	0 10 0
Mr. Page	0 10 0
Sums under 10s.	1 0 0
Exs. 5s.; 70s. 2s. 1d.	

## Union Street Chapel.

Rev. Robert Vaughan Pryce, M.A. LL.B.

Wm. Penfold, Esq., Treas.

Annual Collection	19 19 0
For Widows' Fund	8 2 5
For Jos. Kasomaka Samuel Portlock, Esq., for Clothing, &c., Two Girls at Nazareth	6 0 6
Mrs. Allin (dec.)	1 1 0
Miss Burup	1 0 0
Mrs. Beaumont	0 10 0
Miss Bell	0 10 0
Mr. T. Berry	0 10 0
Mr. Cornish	0 10 0
Miss Foster	1 0 0
Mrs. D. Fletcher	1 1 0
Mr. and Mrs. Felton	0 10 0
Miss Gouly	1 1 0
Mr. H. N. Gouly	1 1 0

Mr. Hounson	1 1 0
Mrs. Mial	0 10 0
Mr. A. Martin	1 0 0
Mr. Penfold	2 2 0
Mr. Portlock	5 0 0
Rev. R. V. Pryce	1 1 0
Mr. Rutter	1 1 0
Ditto, in Remembrance of Miss Good	1 1 0
Ditto, in Remembrance of Miss Gainsborough	1 1 0
Mr. & Mrs. Savage	1 0 0
Mrs. Sickelmors	0 10 0
Mrs. Tippetts	1 1 0
Mr. Unwin	1 1 0
Jas. Vallance, Esq.	5 5 0
Miss Vallance	1 0 0

## Boxes.

Sarah Akehurst	0 8 2
Mrs. Gorrings	0 5 0
Mrs. Nye	0 8 1
Mrs. Savage	0 14 9
Mrs. Smith	0 5 7
Sums under 5s.	0 11 4
Sunday School, Girls	1 1 7

## Juvenile Society.

## Collected by—

Miss Berry	6 2 9
Miss Burridge	0 7 2
Miss Bessant	0 8 0
Miss Barrett	1 16 7
Miss Cornish	0 17 10
Mr. Alfred Cornish	0 5 6
Miss Goldsmith, 2, Sussex Square	1 14 8
Miss Graimes	0 15 0
Miss Goodman	0 11 10
J. Harnes	0 17 2
Miss Martin	1 0 7
Miss Nyren	2 0 0
Mr. Pullinger	0 6 0
Mr. H. F. Patching	1 4 11
Mr. A. Rutter (dec.)	1 5 5
Miss Sickelmors	1 13 0
Miss Smith	1 6 6
Miss E. Smith	0 2 6
Fanny Smith	0 10 8
Miss Stenning	0 16 10
Miss Tice	0 7 1
Miss Verrall	1 10 0
Miss Weston	1 13 4
Miss Willard	0 8 6
Sums under 5s.	0 13 5
30s. 17s. 6d.	

One Moiety to the Sussex Home Mission Society

15 8 9

For New Ship (see Juvenile Missionary Magazine)

31 2 4

110s. 19s. 9d.

Countess of Huntingdon's Chapel.

Rev. J. B. Figgis, A.B.

Mr. J. Sayer, Treasurer.

Annual Collection	31 0 6
For Native Teacher Joseph Soutain, Cuddapah	10 0 6
Mr. George D. Sawyer, for his Native Teacher in the South Seas	5 0 6
Ditto, for Samoan College	5 0 0
Rev. J. B. Figgis's Bible Class	6 10 0
Collected by Sunday School Children, 21s. 10s. 6d., less Missionary Magazines supplied to Monthly Subscribers, 7s. 0s.	
10d.	14 6 8
For New Ship	44 17 0

## Annual Subscriptions.

Mr. Arlen	1 0 0
Mr. Bayly, Esq.	1 0 0
Mr. Dempster	1 1 0
Mrs. Elam	1 0 0
Rev. J. B. Figgis	1 0 0

Mrs. Mallott	1 0 0
Miss Huskisson	1 0 0
Miss H. Huskisson	1 0 0
Mr. S. Sturt	0 10 0
Mr. and Mrs. F. Tooth	5 0 0
Mr. Thompson	0 5 0
T. B. Winter, Esq.	1 1 0

## Collected by—

Miss Aylmore	0 17 0
Miss Pace	8 3 0
Miss G. D. Sawyer	4 8 8
Exs. 12s.; 130s. 9s. 8d.	

## Chiddingly.

Broad Oak Chapel.

Rev. John Holt.

For Widows' Fund

1 0 0

## Chichester.

Rev. B. B. Williams.

Mr. Allen	2 0 0
Mr. Coldwell and Family, Havant	7 0 0
John Deverell, Esq., Purbrook Park	2 0 0
Rev. John Hawker	2 0 0
Mr. Sharp	1 0 0
Mr. Leng	1 0 0
Mr. McClymont	1 0 0
Mr. Turnbull	0 10 0
Mr. Harris	0 10 0
Mr. Bradley	0 10 0
Rev. B. B. Williams	0 10 0
Mr. Merricks	0 5 0
Miss Sheerman	0 5 0
Mrs. Evans	0 5 0

## Missionary Boxes.

Mrs. Hood	0 11 8
James Barnes	0 5 2
Lizzie Barnes	0 5 2
Sums under 5s.	0 8 7
Collected by Nyeluth	0 15 5
Collection, Sermons	7 13 11
Public Meeting	10 15 4
For Widows' Fund	5 7 11

## Juvenile Association.

Boys	1 8 5
Sunday School Boxes	3 10 1
Juvenile Tea Meeting	1 2 3
Subscriptions	3 8 8
For New Ship	0 19 4
Exs. 50s.; 58s. 12s.	

## Crawley.

Mr. John Sayer, Treasurer.

Collection	1 2 0
Boxes	0 17 11
For New Ship	1 12 6
Exs. 5s. 8d.; 37s. 6s. 3d.	

## Cuckfield.

Rev. Charles Horne, M.A.

Daniel Pratt, Esq., Treas.

Mrs. Loveday	2 2 0
Rev. C. Horne, M.A.	0 10 0
Mr. Jeffery	1 1 0
Mrs. Jeffery	1 1 0
George Knott, Esq.	1 1 0
Mrs. Knott	1 1 0
Mrs. Meek	1 0 0
Wm. Payne, Esq.	1 1 0
Mrs. Payne	1 1 0
Daniel Pratt, Esq.	1 1 0
Miss Pratt	0 10 0
Under 10s.	0 10 0
Collection	4 10 4
For Widows' Fund	3 14 4

## Juvenile Auxiliary.

F. Payne	1 6 0
J. and A. Pratt	1 1 4
H. Steyning	0 16 8
T. Farr	0 11 3
L. Horne	0 19 4
H. and L. Jeffery	0 17 10
Sums under 10s.	4 8 4
3s. 2s. 6d.	

## East Grinstead.

Last Year	2 7 0
Wm. Peersless, Esq.	3 0 0
Rev. B. Slight	1 1 0

Collection at Ashurst Wood	1 2 6
Ashurst Wood Sunday School, for New Ship	0 4 0
Countess's Sunday School, ditto	5 0 0
12s. 14s. 6d.	

## Eastbourne.

Rev. A. Foyster.

For New Ship.

Collected by Masters, C. H. N. and L. L. Hall	1 2 0
Do. Miss C. M. Hall	0 12 0
Rev. A. Foyster's Children	0 8 0
H. E. B.	0 10 0
27s. 12s.	

Collected by Master C. Coles, for New Ship

1 1 0

Hastings and St. Leonards Auxiliary.

Thos. Spalding, Esq., Treas.

Rev. W. Porter, Secretary.

Robertson Street Chapel.

Rev. James Griffin.

For Widows' Fund

10 0 0

Anniversary

25 12 0

Sabbath School

14 7 1

## Subscriptions.

Mrs. Beddoes	1 0 0
Mrs. Crosbie	0 10 0
O. W. Dalton, Esq.	1 0 0
Mr. E. Dobell	1 1 0
Mr. W. Dean	0 10 0
Mr. W. Diplock	0 10 0
Mrs. Field	1 0 0
Rev. James Griffin	5 0 0
Mrs. N. Griffin	10 0 0
Miss Gwinnell	0 10 0
Mrs. Hatchett	0 10 0
Mrs. Mason	0 10 0
Mr. James Notcutt	1 1 0
Mrs. Overbury	1 0 0
Mr. Perkins	0 10 0
Miss Piper	5 0 0
Rev. W. Porter	2 2 0
The Misses Reid	2 0 0
Mrs. Revell	1 1 0
G. Rylands, Esq.	5 0 0
Mr. Shaddock	1 0 0
Mrs. Shrewsbury	0 10 0
Miss Bright's Box	0 14 8
Smaller Sums	2 18 0
Exs. 12s. 6d.; 93s. 19s. 3d.	

## St. Leonards.

Congregational Church.

Rev. A. Reed, B.A.

For Widows' Fund

4 17 3

Anniversary Collection

15 19 1

## Subscriptions.

Mr. J. Arnold	1 0 0
Mrs. Asquith	0 10 0
Mrs. Austin	0 2 0
Mr. J. Davis	0 10 0
Mr. Jackson	0 10 0
Mr. Moppett	0 5 0
Mrs. Olney	2 2 0
J. Penhall, Esq.	1 0 0
Mrs. Penhall	1 0 0
Mrs. Pugh	0 10 0
Rev. A. Reed, B.A.	1 0 0
Lecture at Temperance Hall, per do.	0 18 0
Collected by Miss J. Reed, for Missionary Ship	0 10 7
Dr. Martin Reed	1 0 0
Mrs. Shaw	0 10 0
T. Spalding, Esq.	2 2 0
Mrs. Spalding	2 2 0
Mr. Stoneman	0 10 0
Mr. Welton's Box	0 8 0
Mr. Woolfe	0 10 0
Mrs. Spalding's Box	3 12 10
41s. 3s. 6d.	



Croft Chapel.		New Shoreham.		Birmingham.		Collected by—			
Rev. Halley Stewart.		Rev. W. Burns.		Edgbaston Chapel.		Miss Bissell .....			
For Widows' Fund	1 15 0	Missionary Boxes...	2 15 6	Contributed by Ladies, in aid of Mrs. Hall's High Castle Girls' School, Madras .....	33 13 0	Miss Bosworth .....	1 3 11		
Young Ladies at Norman House, for do. ....	0 10 0	Collection .....	1 1 0			Miss Findon .....	2 6 11		
<b>Subscriptions.</b>		<b>Steving.</b>				Miss Francis .....	1 6 7		
Small Sums collected	0 15 0	Mrs. Mitchell's Missionary Box .....	1 10 0			Mrs. Mark .....	1 14 6		
Young Ladies at Norman House ..	1 0 0	<b>Petworth.</b>		<b>Coventry.</b>		For the Ship .....	25 0 10		
E. Long, Esq., Paris ..	1 0 0	Rev. Henry Rogers.		Vicar Lane Chapel.		Exs. 9s.; 85l. 17s. 10d.			
J. Stewart, Esq., .....	0 10 0	<b>Rev. J. R. Cooper</b> ..		Rev. T. Beard.		<b>Nuneaton.</b>			
Rev. H. Stewart, .....	0 10 0	<b>Seaforth.</b>		Rev. Thomas Beard		Bond End Chapel.			
Total .....	144 3 0	Collections .....		Joseph Cash, Esq., ..		Rev. J. Redman.			
<b>Henfield.</b>		<b>Wivelsfield.</b>		Mr. W. Chappell .....		W. D. Evarard, Esq.			
Rev. George Hall.	2 13 0	Rev. Wm. Gravett.		Mr. A. K. Dunn .....		Mrs. Evarard .....			
Collection .....	0 2 0	Collection, &c. ....		Mr. J. Gibberd .....		Mr. J. Garratt .....			
A Friend .....	0 5 0	<b>Worthing.</b>		Mrs. Horsfall .....		Mrs. Smart .....			
Misses Bowler .....	0 4 0	Rev. B. Price.		Mr. Innocent .....		Public Meeting .....			
Prayer Meeting Box ..	0 16 0	Mr. G. H. Smith, Treasurer.		Mr. Knapp .....		Boys' Missionary Box, Sabbath School .....			
Exs. 5s.; 8l. 18s.		Collections .....		Mrs. Mayo .....		Girls' ditto, ditto .....			
<b>Horsham.</b>		<b>Woking.</b>		Rev. J. Sibree .....		Exs. 5s.; 4l. 5s.			
For the New Ship ..	6 11 6	Rev. Wm. Gravett.		Mr. D. Spencer .....		<b>Stratford-on-Avon.</b>			
For Widows' Fund ..	1 15 0	Collection, &c. ....		Mr. H. Spencer .....		Rev. M. J. Evans, B.A.			
Mrs. Williams's Box ..	2 14 0	<b>Worthing.</b>		Mr. W. Spencer .....		Mr. Newton, (A.) ..			
Sunday School do. ....	2 6 0	Rev. B. Price.		Missionary Boxes.		Boxes.			
Molety of Collection ..	4 7 4	Mr. G. H. Smith, Treasurer.		Misses Breward .....		Mrs. Stuart .....			
17l. 14s. 8d.		Collections .....		Miss Elin .....		The late Mrs. Atkinson .....			
<b>Lewes.</b>		<b>Woking.</b>		Miss Seckerson .....		For the Ship .....			
Tabernacle.		Rev. B. Price.		Miss Settle .....		For Widows' Fund ..			
Rev. John Webb.		Mr. G. H. Smith, Treasurer.		Miss Mary Spencer ..		Exs. 4d.; 7l. 1s.			
Mr. Charles Wille, Treas.		Collections .....		Master White .....		Mrs. Cannings, for			
Public Meetings .....	10 12 0	For Widows' Fund ..		Sums of 5s. & under		the Makololo Mission			
Do. at Ringmer .....	1 3 0	Rev. W. Bean .....		Sunday Schools, for		8 0 0			
Daniel Edwards, Esq.,	1 1 0	Miss Baker .....		Missionary Ship ..		<b>WESTMORELAND.</b>			
J. G. Langham, Esq.,	1 1 0	Miss Paine .....		Various Classes .....		<b>Kendal Auxiliary.</b>			
Mr. Wille .....	1 1 0	Mr. G. H. Smith and		Potter's Green, per		C. L. Braithwaite, Esq.,			
Mr. J. L. Parsons ..	1 1 0	Family .....		Mr. Randie .....		Treasurer.			
Sunday School Children	6 10 0	Mr. W. Walter .....		Annual Collections		Edward Whitwell,			
For Widows' Fund ..	3 12 5	Collected by Miss		& Public Meeting		Esq., .....			
Weekly Subscriptions ..	7 8 8	Nicholas .....		Exs. 4s.; 57l. 18s. 9d.		C. L. Braithwaite,			
For Native Teacher	2 0 0	Boxes.		<b>Leamington.</b>		Esq., .....			
William Boys .....	2 0 0	Class .....		Holly Walk Chapel.		W. D. Crewdson, Esq.,			
For the New Ship ..	23 4 3	Mr. Price, Bible		Rev. W. Slater.		Esq., .....			
Exs. 12s.; 57l. 14s. 5d.		Mr. Price, Children		Subscriptions.		J. J. Wilson, Esq., ..			
Collected by Miss		Mr. Laker .....		Rev. W. P. Davies ..		Wm. Wilson, Esq., ..			
Haywood .....	1 1 0	Ann Butler .....		John Green, Esq., ..		John Somervell .....			
Mr. J. Mannington ..	1 1 0	Miss P. Nicholas ..		Rev. Wm. Slater ..		John Wakefield, Esq.,			
..... (A.) .....	1 1 0	Mr. Catern .....		Collected at Missionary Prayer		James Thompson,			
<b>Lindfield.</b>		Mr. Hoffer & Family		Meetings .....		Esq., .....			
Mr. T. D. Durrant, Treas.		Sums under 5s. ....		Ditto, after Sermons		R. M. Somervell, Esq.,			
Collection, Lindfield	3 2 4	<b>Sunday School.</b>		Miss Garratt .....		Mr. Samuel Rhodes ..			
Do., Ardingly .....	0 14 0	Girls .....		Miss Findon .....		Mrs. Wilson .....			
Sunday School Boxes ..	0 10 4	Boys .....		For Widows' Fund ..		G. B. Crewdson, Esq.,			
Children's Collections, for New Ship	1 4 10	Exs. 10s.; 35l. 4s. 6d.		For the Ship .....		The Misses Green-			
<b>Subscriptions.</b>		Less General		Exs. 3s. 6d.; 47l. 14s. 8d.		how .....			
Mr. Thos. Durrant ..	1 0 0	Expenses .....		<b>Spencer Street Chapel.</b>		Mrs. Whitwell .....			
Mr. Edwd. Durrant ..	1 0 0	979 2 4		Rev. J. M. Blackie, LL.B.		Mrs. Wakefield .....			
Exs. 1s.; 7l. 11s.		<b>WARWICKSHIRE.</b>		Mr. R. S. Hudson, Treas.		James Cropper, Esq.,			
<b>Littlehampton.</b>		Colleshill Street,		Mrs. Bell .....		Wm. Wakefield, Esq.,			
Last Year .....	4 18 7	Per Mr. W. Fox.		H. Clark, Esq., .....		J. W. Wilson, Esq., ..			
Robert Shotter, Esq.,	1 10 0	C. H. Bracebridge,		Mr. Thomas Coles ..		John Crosfield, Esq.,			
Mr. Geo. Sparks .....	1 5 0	Esq., .....		Mrs. Francis .....		W. Williamson, Esq.,			
Mrs. Geo. Sparks .....	1 5 0	Mr. Sheavyn .....		J. Furnival, Esq., ..		B. Williamson, Esq.,			
Mrs. John Addis .....	0 10 0	Mr. W. Fox .....		Mrs. Gill .....		S. Gawth, Esq., .....			
Mr. & Mrs. Thos. Duke	0 10 0	Mrs. Farmer .....		Mr. E. Good .....		Mrs. Cornthwaite ..			
<b>Boxes.</b>		<b>Boxes.</b>		Mr. R. S. Hudson ..		Mr. John Rhodes ..			
Sunday School .....	5 13 8	Miss Simonds .....		Mr. Muddeman .....		John Whitwell, Esq.,			
Master Heward .....	0 19 0	Miss Sheavyn .....		Miss Passmore .....		Edward Crewdson,			
Master John Langridge,	0 5 6	Master Sheavyn .....		Miss Pears .....		Esq., .....			
Miss Ransom .....	0 4 3	Missionary Sermons		Miss Pugh .....		Miss Mary Wakefield			
Sunday School, for the New Ship ..	1 7 8	For the Ship .....		The Misses Rawson ..		Miss E. Wilson .....			
15l. 19s. 2d.		For Widows' Fund ..		Miss Sloper .....		Mr. Hewetson .....			
<b>Newhaven.</b>		22l. 18. 1d.		Mr. White .....		Mrs. Williamson ..			
Rev. John Williams.		<b>Boxes.</b>		Collections after		Mr. Jones Taylor ..			
Collection, & .....	5 0 0	Miss Simonds .....		Sermons .....		Rev. W. Taylor ..			
		Miss Sheavyn .....		For Widows' Fund ..		Mr. Nelson .....			
		Master Sheavyn .....		Missionary Boxes.		Mr. R. Cornthwaite			
		Missionary Sermons		Miss M. Francis ..		For Mission Schools.			
		For the Ship .....		Master and Miss		Mrs. Marriott .....			
		For Widows' Fund ..		Hudson .....		Mrs. Wm. Whitwell ..			
		22l. 18. 1d.				A few Friends, for			
						Mrs. Jones's			
						School, Colmba-			
						toor, per Mrs. E.			
						M. Soperivell .....			



Collections.	Marlborough.	Boxes.	Heytesbury.
Annual Meeting..... 13 18 9	Rev. E. S. Bayliffe, B.A.	Bible Class ..... 6 5 6	Per Rev. F. G. Terry.
Independent Chapel .. 2 5 0	Collection ..... 5 0 4	Sunday School .. 2 9 6	Sunday School .. 1 9 6
Zion Chapel ..... 7 10 0	Mr. Reeve ..... 1 1 0	Mrs. J. P. Stan-	Missionary Boxes 3 0 6
Filistide Sunday .. 3 14 0	Mr. May ..... 1 1 0	comb's Class .. 0 13 0	For the New Ship 2 2 11
Independent ditto .. 1 10 4	Miss P. Smith .. 2 16 6	Family Boxes.	Crockerton.
Zion Chapel ditto .. 0 0 0	Miss Norrish .. 4 19 7	Minnie Mann .... 2 9 0	Sunday School .. 1 18 2
Collected by Ladies	Mr. Walwyn .. 0 18 4	F. & J. Brown ... 1 7 7	By the Girls in
at Independent	Ellen Hatter .. 0 8 1	Willie Haden .. 2 17 0	Silk Factory .... 1 3 0
Chapel ..... 2 4 11	For Widows' Fund	Willie Kemp ..... 1 2 2	For the New Ship 3 18 0
Missionary Box..... 0 3 6	Exs. 7s. 6d.; 14l. 2s. 4d.	Kate Gayton ..... 0 8 1	Sutton.
Kirkby Lonsdale ... 3 12 0	Tisbury.	Sidney Wright .... 0 0 6	Sunday School .. 1 3 0
Windermere..... 4 12 9	Rev. J. M. White, B.A.	Sarah Chapman ... 0 9 2	For the New Ship 3 0 0
Ravenstonedale.	Collection ..... 2 18 11	Elizabeth Franklin 0 4 0	Exs. 7s. 9d.;
Public Meeting ..... 1 0 0	Sunday School .. 1 12 4	Jos. Winslow ..... 0 4 7	64l. 15s. 6d.
Collected by Ladies 4 13 2	Collected by—	Silver Street Chapel.	Westbury.
Missionary Box ..... 0 6 0	Miss Hibberd .... 0 13 0	Rev. J. Moss.	Old Meeting.
Kirkby Stephen.	Miss Combes ..... 0 16 6	Missionary Sermons 4 4 0	Rev. Thomas Hind.
Public Meeting ..... 2 12 10	Boxes.	Sunday School .... 0 17 8	Public Meeting .. 10 0 8
For Education of the	Tisbury ..... 2 1 10	Mrs. Gibson's Box .. 0 2 4	Rev. T. Hind .... 1 0 0
Children of	Fovant ..... 1 8 0	For the New Ship 2 10 0	Collected by—
Missionaries ..... 0 5 0	For New Ship ..... 10 1 6	For Widows' Fund 1 0 0	Mrs. Frances .... 1 16 4
Crosby Garrett.	For Widows' Fund 1 16 2	St. 14s.	Mrs. Wilshire .... 0 11 0
Mrs. Johnson ..... 1 0 0	21l. 2s. 6d.	Warminster.	Miss Zeal ..... 0 5 0
Miss Richardson ... 1 0 0	Trowbridge.	Auxiliary Society.	Sunday School and
Exs. 28s. 5d.; 12l. 6s. 4d.	Tabernacle.	Mr. J. Barnden, Treas.	Classes.
WILTSHIRE.	Rev. T. Mann.	Common Close Chapel.	Mrs. Wilshire .... 0 15 10
Devizes.	Mr. J. Gayton, Secretary.	Rev. H. M. Gunn.	Miss Frances .... 0 7 2
Rev. R. Dawson, B.A.	Subscriptions.	Ladies' Association.	Miss Michael .... 0 9 8
Ladies' Association.	Mr. Brown (Exrs.) 5 0 0	Collected by Miss E. P.	Miss Taylor ..... 0 6 4
Collected by—	Mrs. Brown ..... 1 1 0	Brodrick.	Miss M. Taylor ... 0 5 4
Miss Slade ..... 2 19 7	Mr. W. Brown ..... 1 1 0	Mrs. Harris ..... 0 1 0	Miss Sexton ..... 0 7 8
Mrs. T. B. Anstie ... 2 7 0	Mr. J. Chapman ... 0 10 6	Mrs. Hill ..... 0 2 0	Mr. Couzen ..... 0 11 8
Mrs. Dew ..... 2 2 0	Mr. Gayton ..... 1 1 0	Mrs. Wheatland ... 0 2 0	Mr. Henry Walls .. 0 4 5
Miss L. Cunningham 1 19 6	Mr. Gregory ..... 0 10 6	Mrs. Martin ..... 0 6 0	Master S. Taylor's
Mrs. J. O. Harding .. 1 14 9	Mr. Haden ..... 2 2 0	Mr. Whiting ..... 0 4 0	Box ..... 0 8 2
Misses Elliott ..... 1 8 0	Mr. Kemp ..... 1 1 0	Mr. J. Lucas ..... 0 4 0	School Box ..... 0 1 10
Mrs. Mullings ..... 1 5 4	Hessrs. E. and J.	Miss Palmer ..... 0 2 0	Fractions ..... 0 0 4
Mrs. Trotman ..... 0 5 0	Kemp ..... 1 1 0	Miss Moody ..... 0 8 0	For the New Ship 2 12 6
Mrs. Dawson ..... 4 1 6	Rev. T. Mann ... 2 2 0	Miss E. P. Brodrick 0 2 0	For Widows' Fund 2 10 0
Juvenile Association.	Miss Poynton ..... 0 10 0	Collected by Miss Car-	Exs. 5s. 6d.; 22l. 8s.
Annual Collection... 1 7 0	J. P. Stancomb, Esq. 1 1 0	penter.	WORCESTERSHIRE.
Boys' Sunday School 3 0 4	Miss Stancomb ... 0 10 6	Mr. Stent ..... 0 10 0	Broadway.
Girls' ditto ..... 4 8 4	Miss F. Stancomb 0 10 6	Mrs. Provis ..... 0 4 0	Sabbath School
Missionary Boxes.. 12 18 9	J. W. Stapleton, Esq 0 10 6	Mrs. Parrott ..... 0 4 0	Teachers, per Mr.
Annual Collections 24 18 0	Boxes.	Collected by Miss Butt.	J. W. Morris .. 3 3 6
Mr. Cunningham (A.) 2 0 0	Mary Allen ..... 0 4 7	Miss Moody ..... 0 2 0	Dudley.
Mr. Bandle, for	Mr. Brown's Ser-	Miss Butt ..... 0 6 6	A Thank-offering
China ..... 2 2 0	vants ..... 0 18 9	Mrs. Martin ..... 0 1 6	from a Friend,
For Widows' Fund 5 0 0	Mrs. Besser ..... 1 6 0	Mrs. Wheeler ..... 0 4 0	per Mr. John
For the Ship ..... 9 3 6	Mrs. Cannings ... 0 7 4	Mrs. Stent ..... 0 4 6	Dawson ..... 75 0 0
For Native Agent at Han-	Mr. Cook ..... 0 2 10	Mrs. Bush ..... 0 1 6	Halesowen.
ton, per Rev. R. Dawson,	Mr. Dawson ..... 0 6 9	Collected by Mrs.	Rev. T. Hall.
B.A.	Mr. W. H. Offer .. 0 6 7	Curtis ..... 0 5 0	Girls' School.
Mr. W. Cunningham 10 0 0	Mrs. Tucker ..... 0 4 5	Annual Subscriptions and	Mr. Rose ..... 0 6 9
A Believer in	For Widows' Fund 5 0 0	Donations.	Miss C. Hall & Class 1 1 2
"Weekly Storing	Ladies' Association.	J. D. Brodrick, Esq. 1 1 6	Miss Jones ditto 0 11 0
for God" ..... 10 0 0	Mrs. Mann, Secretary.	Mr. Lucas ..... 1 0 0	Miss Glare ditto .. 0 5 0
Rev. R. Dawson ..... 1 4 0	Collected by—	Mr. Scamell ..... 0 10 6	Smaller Classes .. 0 8 8
Young Women's	A Friend ..... 0 10 0	Mr. Barnden ..... 0 10 6	Boys' School.
Bible Class ..... 1 5 0	Miss Gayton ..... 1 7 4	Mr. S. Turner ..... 0 2 6	Mr. D. Harris .... 0 8 0
Miss Waylen ..... 1 0 0	Miss Haden ..... 3 1 2	Mr. A. Vardy ..... 0 5 0	Mr. C. Partridge .. 0 4 1
"How shall they	Miss Little ..... 0 8 4	J. B., for A. W.	Mr. J. Parkes .... 0 9 4
hear without a	Miss F. Stancomb 2 18 11	Murray ..... 10 0 0	Large Box ..... 0 19 6
Preacher?" ..... 1 0 0	Juvenile Branch.	Missionary Sermons 6 13 5	Smaller Contribu-
Mr. W. Wheeler ..... 0 10 0	Miss F. Stancomb, Sec.	Public Meeting .. 5 12 7	tions. .... 0 13 10
Mrs. Dawson ..... 0 10 0	Annual Collection 2 0 0	Juvenile Association.	Rags and Bones .. 0 11 0
Thank-offering ... 0 10 6	For New Ship ..... 20 0 0	Boxes.	5l. 16s. 4d.
A Member of the	Working Party, for	Girls' School ..... 1 4 5	YORKSHIRE.
Established	Joanna Turner,	Boys' ditto ..... 2 2 1	HULL AND EAST RIDING
Church ..... 0 5 0	in Madras School 3 3 0	John Morgan ..... 0 5 0	AUXILIARY.
"China for Christ" 0 5 0	Ditto, for Mission	Joseph Dicks ..... 0 3 11	Arthur Levett, Esq., Treas.
"For Christ's Sake" 0 5 0	Schools abroad. 7 0 0	Teacher ..... 0 5 1	Rev. E. Jukes, Rev. J.
Mrs. Knott ..... 0 2 8		Anniversary ..... 1 12 2	Sibree, and J. Oldham
Mrs. Booth ..... 0 2 0		Collected after	Esq., Secretaries.
Miss Rendell ..... 0 1 0		Lecture by Mr.	Fish Street Chapel.
Exs. 4s. 7d.; 109l. 15s. 6d.		Mann ..... 1 4 6	Rev. E. Jukes.
Lacock.		For Widows' Fund 3 8 0	Collections ..... 47 1 2
Miss Phelps, Secretary.		For the New Ship 6 13 6	
Collected by—		The Common	
Mr. Fennell ..... 0 6 8		Chapel, per Mr.	
Emily Leavey ..... 0 11 4		Cornish ..... 1 1 0	
Pollie Phelps ..... 1 7 2			
Mary Jane Hayward 0 2 11			
William Brown ..... 0 17 9			
Missionary Boxes .. 0 11 6			
Collection ..... 1 17 0			
For the Ship ..... 2 5 0			
8s. 2s. 9d.			



For Widows' Fund 7 0 0	Per T. J. Foster,	Collected by Mrs. Mouat.	Donations in small
For New Ship 3 10 10	Esq., Fish Street,	Mr. H. J. Atkinson 1 1 0	Sums 0 3 6
	Boys' Sunday	Mr. Mouat 1 1 0	Miss Hyde's Infant
Ladies' and Juvenile Association, per Mrs. A. Levett and Mrs. J. Westerdale.	School 2 3 10 Ditto, Girls' ditto 2 16 2 1367. 18s. 11d.	Miss Bastow 0 10 0	Class 0 5 0
		Mr. W. K. Towers 0 10 0	Mr. Tottle's do. 0 5 0
		Mr. Wright 0 10 0	Miss Hyde 0 2 0
		Mrs. Grantham 0 10 0	Sunday School 1 0 0
		Mr. Grantham 0 10 0	For the New Ship 10 12 0
		Mrs. Bagaley 0 10 0	Mr. Tottle's Infant
		Sums under 10s. 1 11 0	Class 0 9 0
		Interest 0 14 0	Miss Hyde's do. 0 5 6
		Sunday School 1 5 0	Miss Mary Sibree's
		Children 1 5 0	Select Class 0 6 6
		857. 15s.	For Widows' Fund 1 19 0
			497.
Collected by Mrs. E. Foster and Miss Boden.	Albion Street Chapel. Rev. R. A. Redford, M.A., LL.B.	Hope Street Chapel. Rev. H. Ollernshaw.	Collections.
Mr. W. Irving 2 2 0		Collections 20 15 4	Communion Service 8 11 7
Mrs. W. Irving 0 10 0		For the New Ship 9 4 0	Collected at Break-
Mr. W. H. Boden 1 0 0		For Widows' Fund 4 6 7	fast, Fish Street
Mrs. J. Boden 1 0 0			Chapel 4 9 6
Mrs. R. Jackson 0 10 0			Donation from a
Mrs. McBride 0 10 0			Member 5 0 0
Sums under 10s. 3 17 8			Mr. Wible 1 0 0
			Master Ireland's
			Missionary Box 0 16 0
			Elizabeth Lister's
			do. 0 9 4
			Rev. W. Bettison,
			Thornumbald,
			for the South
			African Mission 0 7 0
			Public Meeting,
			Albion Street 14 8 7
			Juvenile Services.
			Albion Chapel 2 15 10
			Hope Street 2 12 3
			407. 10s. 1d.
			Coltingham.
			Rev. T. Hicks.
			Collections 30 16 7
			Missionary Boxes 0 15 5
			Donations to Hope Town
			Chapel Building Fund,
			Berbec. 5 0 0
			Robert Foster, Esq. 5 0 0
			John Bottrell, Esq. 2 0 0
			Miss Hill 1 0 0
			Miss M. Hill 1 0 0
			Rev. T. Hicks 1 0 0
			Rev. T. Rain 1 0 0
			For Widows' Fund 10 18 6
			557. 10s. 6d.
			Driffield.
			Rev. W. Mitchell.
			Collections 10 4 5
			For the New Ship 9 7 7
			Mrs. Shepherdson's
			Missionary Box 0 19 0
			Ladies' Working
			Society 4 0 0
			For Widows' Fund 4 0 0
			Collected by Mr.
			Birch 1 10 6
			307. 1s. 6d.
			Hornsea.
			Rev. T. Pool.
			Collections 8 12 11
			J. Bampton, Esq. 1 0 0
			A Friend 0 10 0
			Miss Wroot 0 5 0
			Mr. Bampton's
			Missionary Box 0 19 1
			Sunday School do. 0 10 0
			117. 17s.
			Skipsea.
			Rev. T. Pool.
			Collections 1 17 3
			Mrs. Etherington's
			Subscription 0 14 6



**Missionary Boxes.**

Jane Dukes	0	8	0
Miss Frankish	0	13	0
Jonathan Goforth	0	5	6
Miss M. E. Hornby	0	5	3
Misses Maria and Charlotte Hornby	0	10	0
Miss J. Lamplugh	0	3	9
41. 17s. 3d.			

**Bridlington.**

Rev. J. Dickinson.			
Collections, Subscriptions, &c.	13	4	7

**South Cave.**

Rev. J. Menzies.			
Collections	6	1	6
For New Ship	2	5	0
Children at Rudston Walk	0	2	6
87. 9s.			

**Elloughton.**

Rev. J. Menzies.			
Missionary Basket	0	11	0
Sabbath School			
Missionary Fund	5	0	0
Miss Fleming's Box	1	0	3
Miss Watson's do.	0	10	0
For New Ship	4	0	0
Collections	6	4	0
177. 5s. 3d.			

**Frodingham and Berford.**

Rev. J. Hutchin.			
Collections	5	0	0
J. Stocks, Esq. (D.)	1	0	0

**Boxes.**

Miss C. Hussard	0	5	0
Mrs. Dobson	2	13	7
Mrs. W. Hussard	0	7	9
Sunday School	0	8	0
Mr. C. Dickinson			
(D.)	0	10	0
For Widows' Fund	0	12	6
For New Ship	0	5	6
117. 2s. 4d.			

**Swanland.**

Rev. J. Wishart, M.A.			
Collection	8	1	0
Public Meeting	3	13	0

**Subscriptions.**

John Todd, Esq.	1	1	0
Mrs. Ringrose	1	1	0
R. B. Ringrose, Esq.	1	1	0
Mrs. R. B. Ringrose	1	1	0
R. B. Watson, Esq.	1	0	0
Rev. John Smith	1	0	0
Mrs. Thompson	0	10	0
Small Sums	0	9	0
187. 17s.			

Interest, less Banker's Commission	3	7	6
536	7	5	
Less Expenses	21	11	2
514	16	8	

**NORTH RIDING AUXILIARY.**

Rev. J. C. Potter, Sec.			
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**Kirby Moorside.**

Rev. J. Abbs.			
Contributions	5	10	0
For Widows' Fund	1	4	4
66. 14s. 4d.			

**Pickering.**

Collections	7	3	6
For New Ship	5	2	8
Misses Wiltshorpe	0	17	0
Miss A. Sidgworth	0	10	0
Mrs. W. Wiltshorpe	0	10	0
141. 3s. 2d.			

**Whitby.**

Rev. J. C. Potter.			
Mr. Bird	1	1	0
John Buchanan, Esq.	1	1	0
J. Chapman, Esq.	1	0	0
Mrs. Dunning	0	10	0
Mr. Gray	0	10	0
Mr. W. Horne	0	10	0
Mr. Kirby	0	10	0
Mr. Jos. Robson	1	0	0
Mr. Taylor	1	0	0
A Friend	3	0	0
Collections	33	4	1
Small Subs.	0	18	0

**Missionary Boxes.**

Mrs. Allison	0	6	6
Miss Dale	0	6	0
Misses Woods	0	10	1
Mr. J. Wiltson	2	7	10

**Collected by—**

Ann Harrison	0	6	6
Miss Lucy Potter	2	12	4
Miss Taylor	3	9	0

**Special Objects.**

For Female School, Combaator	20	0	0
Native Teacher			
Whitby	10	0	0
For New Ship	13	0	0
For Widows' Fund	2	10	0
Exs. 38s. 977. 10s. 4d.			

**Scarborough.**

Rev. R. B. Balmgrie, Sec.			
Mr. R. Huie, Treasurer.			

Public Meeting	11	15	8
Bar Church, Rev. R. Balmgrie	53	1	10
Ditto, United Communion, for Widows' Fund	5	8	11
Ditto, Gift from Sacramental Fund, for ditto	15	0	0
Missionary Boxes	6	13	2
Collecting Cards, for New Ship	28	10	0

**Coll. by Mrs. Thompson.**

Mrs. Thompson	0	10	0
Mr. Hall	0	10	0
Mrs. Hall	0	10	0
Mrs. White	0	10	0
Rev. R. Balmgrie	2	0	0
Mrs. Balmgrie	1	0	0
Florence Balmgrie	0	10	0
Mary R. Balmgrie	0	10	0
Jessie M. Balmgrie	0	10	0
Robert R. Balmgrie	0	10	0
Wilfred Balmgrie	0	10	0
Mr. Ward	0	10	0
Mr. Newham	0	10	0
Mr. Loveday	0	10	0
Rev. Wm. Tiler	1	1	0
Sums under 10s.	2	11	6

**Coll. by Misses Hammond.**

Mr. P. Hick	1	0	0
Mrs. Lave	1	0	0
Misses Hebdon (D.)	0	10	0
H. Fowler, Esq.	0	10	0
Sums under 10s.	1	1	6

**Collected by Mrs. Grownow and Miss Luntley.**

G. P. Dale, Esq.	1	1	0
Mr. Thackway	1	1	0
Mr. Waters	0	10	0
Mr. Eccles	0	10	0

Mrs. Peacock	1	1	0
Mr. Holmes	0	12	0
Sums under 10s.	2	2	10

**Collected by Mrs. Balmgrie.**

Mr. Boreman	0	10	0
Mrs. Boreman	0	10	0
Mr. W. Rountree, for Schools	1	0	0
Mr. Birdsall	0	10	0
Miss Waterhouse	0	10	0
Miss Thompson, for Mr. Corbold's School, Madras	1	0	0
Helen & Ada Salt's Missionary Box	3	13	1
Sums under 10s.	3	9	0

Collected by Mrs. Peacock.			
Mr. Edmond	1	0	0
Mr. Dawson	1	1	0
Sums under 10s.	0	10	0

**Collected by Mrs. M. Hick.**

Mr. T. Hick (D.)	5	0	0
Mr. M. Hick	5	0	0
Miss Hick	8	0	0
Mr. G. Hick	2	0	0
Mrs. Colly	0	10	0
Mrs. Rawson	1	0	0
Ditto, for China	1	0	0
Mr. T. E. Hick	0	10	0
Miss Boden	0	10	0
Mrs. Wear	0	10	0
Sums under 10s.	2	4	10

**Collected by Mrs. Huie.**

Mr. Huie	0	10	0
Mrs. Huie	0	10	0
W. D. T. Duesbery, Esq.	1	1	0
Mr. T. Hick	2	0	0
Mr. Gray	0	10	0
Sums under 10s.	1	14	0

**Collected by Miss Wheldon**

Wheldon	1	8	0
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**Collected by Mrs. W. T. Hick.**

Mrs. Ward	0	10	6
Mrs. Fowler	0	10	0
R. Tindall, Esq.	1	0	0
Mrs. R. Tindall	0	10	0
Mrs. R. H. Tindall	0	10	0
Sums under 10s.	1	6	0

**Collected by Mrs. Booty.**

Mr. Sandwith	0	10	0
Mrs. Flowers	0	10	0
Mr. Turnbull, Hackness	1	1	0
Rev. T. N. Jackson, Filey	1	1	0
Misses Bottomley	1	0	0
Mr. Fawcett	0	10	0
Mrs. Wright	0	10	0
Sums under 10s.	0	5	0

**Collected by Misses Teale.**

Mrs. Winn	0	10	0
Mrs. Russell	1	1	0
Mrs. Sykes	0	10	0
Geo. Bacon, Esq.	1	1	0
Mrs. Bacon	1	1	0
Sums under 10s.	1	13	6
Exs. 25s. 6d.; 2067. 6s. 10d.			

**YORK CENTRAL AUXILIARY SOCIETY.**

Rev. J. Parsons, Secretary.			
G. Leeman, Esq., Treas.			

**York.**

Public Meeting	23	18	11
Proceeds of Breakfast	7	15	6
Native Teacher			
James Parsons	7	0	0
887. 14s. 3d.			

**Salem Chapel.**

Rev. J. Parsons.			
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**Collections**

40	13	3
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**Subscriptions.**

Mrs. Agar	1	1	0
Mr. Bell	2	2	0
Mr. Cleghorn	1	1	0
Mr. Deighton	1	1	0
Mrs. Ellis	2	0	0
Mr. Ford, for Schools	0	10	0
Mrs. Gell	1	1	0
W. Gray, Esq.	1	1	0
Mr. W. Hargrove	1	1	0
David Hill, Esq.	5	5	0
Mr. J. R. Hill	1	1	0
Mr. Hodgson	1	1	0
Geo. Leeman, Esq.	5	0	0
J. Meek, Esq.	2	0	0
Mr. W. Moore	1	1	0
Mr. W. Pearson	0	10	0
Rev. J. Parsons	1	1	0
A Friend, by ditto	2	10	0
Ditto, by ditto	1	10	0
Ditto, by ditto	1	0	0
Ditto, by ditto	0	5	0
Ditto, by ditto	0	5	0
Ditto, by ditto	0	10	0
Ditto, by ditto	0	10	0
Mrs. Sargent	2	0	0
Miss Swaine	0	10	0

**Adult Branch.**

Collected by Miss Hollins.			
W. F. Clark, Esq.	1	0	0
Mr. W. Whythead	0	10	0
Mr. T. J. Wilkinson	0	10	0
Mr. Henry Webster	0	10	0
Mr. Colman, for Society's Schools	0	10	0
Smaller Sums	1	6	6

**Coll. by Mrs. Robertson.**

Mrs. Robertson	0	10	0
Mrs. W. Robertson	0	10	0
Smaller Sums	0	12	4

**Collected by Miss Shillito.**

Mr. Wood	0	10	0
Smaller Sums	0	18	8

**Collected by—**

Miss Ellis	1	11	5
Miss Hall	2	17	4
Miss A. Wales	1	11	3
Miss B. Shillito	1	5	0
Miss Hebdon	1	13	10
Miss Moore	1	5	4
Miss Brown	1	10	1
Miss Smith	0	16	1
Miss Anderson	0	9	2
Miss Clark	0	6	0
Miss Wilson	0	2	7
Miss Wood	0	3	6
A Friend, by Miss E. Parsons	0	2	0

**Missionary Boxes.**

Miss S. A. Hardcastle	0	6	7
Miss A. M. Reed	0	7	2
Miss Annie Rodwell	0	7	1

**Male Adult Branch.****Collected by Mr. Gray.**

J. P. B. Westhead, Esq., M.P.	2	0	0
A Friend to Missions	1	0	0
Mr. J. Bellerby, jun.	1	1	0
Mr. G. Wilson	0	10	0
Mr. Pigden	0	10	0
Mr. Holiday	1	0	0
Mr. Stott	0	10	0
J. Clarke, Esq.	0	10	0
Sums under 10s.	2	4	0



Collected by—		Missionary Boxes.		Market Weighton.		For the New Ship	
Mr. W. Blanshard	1 0 6	Collections, Green		Rev. E. Jones.		For Widows' Fund	3 9 3
Mr. E. Clark	0 8 2	Hammerton	2 1 0	Missionary Sermon	4 1 9	Exs. 8s. 10d.;	1 0 0
Juvenile Branch.		Missionary Boxes	0 15 8	Public Meeting	5 17 0	29l. 12s. 8d.	
Salem Mission		Exs. 6s.; 15l. 8s.		Subscriptions, per		<i>Thirsk.</i>	
Salem School	0 3 8	Great Ouseburn		Mrs. R. Simpson	2 10 6	Rev. H. Howard.	
Salem Sabbath do.	26 13 5	Working Party,		For the New Ship	2 15 7	R. G. J., a Thank-	
Ladies' Missionary		per Mrs. Abbey	2 0 0	For Widows' Fund	1 1 0	offering	2 0 0
Basket	45 0 0	Great Ouseburn,		16l. 0s. 4d.		For Widows' Fund	1 0 0
A Friend	0 10 0	for the New Ship	2 6 0	Northallerton.		A Friend, by Rev.	
For New Ship	19 12 6	For Widows' Fund.		Rev. T. Yeo.		H. Howard	5 0 0
201l. 5s. 6d.		Great Ouseburn	0 10 0	Subscriptions.		Mr. B. Smith	1 1 0
Lendal Chapel.		Green Hammerton	0 7 0	W. Sinclair, Esq.	3 0 0	Mr. R. Lewin	1 0 0
Rev. T. Morgan.				Geo. Couson, Esq.	2 0 0	In Memory of the	
Collections	9 9 6	<i>Howden.</i>		Gilbert Caring,		late Mrs. Howard	0 10 0
Subscriptions.		Rev. J. G. Roberts.		Esq.	1 0 0	Mr. Waites	0 5 0
J. P. Pritchett, Esq.	1 1 0	Miss. Meeting	4 0 1	T. Hamilton, jun.,		Rev. J. Parry	0 5 0
C. Thiselton, Esq.	1 1 0	Sermons	5 0 0	Esq.	1 0 0	Dr. Hutton	0 5 0
Collected by—		Howden Dyke Col-		Miss Hamilton	1 8 0	Miss Durham	0 5 0
Miss Emerson	0 12 10	lection	0 6 9	Mrs. Ayre	0 10 0	Boxes and Cards.	
Miss Land	1 0 0	Missionary Box	0 2 3	Mr. Tesseymann	0 10 0	Miss Dobson	0 0 6
W. Scott	0 3 0	Sunday School	0 8 0	Mr. Johnson, jun.	0 5 0	Annie Mary Howard	0 8 0
Senior Class	0 13 6	For the New Ship	1 2 5	Collections	8 8 0	Mrs. Mennell	0 9 3
Missionary Basket	7 10 0	For Widows' Fund	1 10 0	Sunday School	2 13 0	Mrs. Clough	0 12 6
21l. 4s. 10d.		Subscriptions, per		For the New Ship	2 0 0	Charles Rose	0 6 6
Heslington.		Mrs. Ostler and		Exs. 13s.; 21l. 16s.		John Sutton	0 6 4
Collections	8 4 7	Miss Hutchinson	2 6 1	<i>Pocklington.</i>		Emily Wheldon	0 3 6
Missionary Boxes	1 6 4	Ditto, per Miss		Rev. W. White.		Maria Lee	0 1 7
Subscriptions	0 17 4	Ostler and Miss		Public Meeting	8 11 4	Annie Atkinson	0 2 4
10l. 8s. 3d.		Brewin	1 0 6	Sunday School Box	0 16 4	William Wright	0 2 2
Appleton Wiske and Wel-		Exs. 33s. 6d.;		A Twatt's and E.		Wm. Varley and	
bury.		14l. 2s. 7d.		Todd's Box	0 3 4	Edmund Gill	0 2 4
Rev. J. Jackson.		Knaresborough.		Exs. 9s.; 9l. 2s.		George Sanders	0 3 0
Collections at Ap-		Rev. E. Corbold.		<i>Ritlington.</i>		Jane Wright and	
pleton Wiske	3 10 6	Missionary Ser-		Rev. N. Woodcock.		Ellen Bows	0 1 9
Ditto Welbury	2 4 9	mons and Public		Public Collection	5 8 0	Girls' British School	0 4 9
Collected by Cards.		Meeting	7 8 10	Rev. N. Woodcock	0 10 0	Henry Dick	0 8 1
Miss A. Wheel-		Produce of Bee-		Thos. Alanson	1 0 0	Miss Hargreaves	0 3 0
house	0 12 6	hive, R. Coates	1 0 0	For the New Ship	0 10 0	Miss C. Rose	0 3 1
Miss A. M. Rout-		For the New Ship	3 2 0	Exs. 3s.; 7l. 10s.		Collected in small	
ledge	1 0 0	Misses Pullan's Box	0 7 6	<i>Ripon.</i>		Sums	2 14 1
Miss M. A. Hogg	0 8 0	Collected by Miss Glen-		Rev. J. Croft.		Sunday School	0 4 9
Miss M. E. Garnett	0 6 0	denning.		Collected after		Public Collections	13 4 3
Master E. Harvey	1 5 1	A Friend	1 0 0	Sermons	8 13 4	Exs. 20s.; 29l. 16s.	506 19 6
Master W. Young	0 6 11	Mrs. Sawyer	0 4 4	Collected at Mis-		Less Expenses	22 8 4
9l. 13s. 9d.		Mrs. R. Benson	0 4 4	sionary Meeting	2 14 6	454 2 2	
Easingwold and Shipton.		Mrs. Geo. Brown	0 4 0	Collected by Miss	0 15 0	WEST RIDING.	
Rev. J. Smith.		Miss Drury	0 4 0	Croft		Leeds District.	
Collected at Eas-		Small Sums	0 5 6	Profits on Sale of		S. Hick, Esq., Treasurer.	
ingwold Meeting	4 0 4	J. Mountain	0 10 0	Arrowroot	1 0 0	"T." through the	
Collected by Mrs.		J. Howell	0 5 0	Subscriptions and		Editors of the	
Wilkinson	1 10 0	Exs. 17s.; 18l. 18s. 6d.		Donations	3 10 6	Leeds "Mer-	
Exs. 22s. 4d.; 4l. 8s.		Malton.		For Widows' Fund	1 2 0	cury"	80 0 0
Shipton.		Rev. D. Senior.		For the New Ship	3 11 0	Subscriptions for	
Collection	2 18 9	Mr. Collier	0 2 0	Missionary Boxes	2 14 11	Female Educa-	
Miss Wheatley's		Miss Dunlop	2 0 0	Exs. 9s.; 18l. 11s. 9d.		tion in India	51 0
Box	0 18 0	J. Jackson, Esq.	0 10 0	<i>Sedby.</i>		Public Meeting	19 0 6
3l. 16s. 9d.		W. Lovel, Esq.	0 10 0	Bethesda Chapel.		Proceeds of Tea	
For New Ship	4 7 0	Mrs. Richardson	0 5 0	Rev. D. Clegg.		Meeting	13 5 11
Goole.		W. Preston, Esq.	1 0 0	Anniversary Ser-	12 19 6	Children's Service	5 0 7
Rev. S. Gladstone.		Jas. Smith, Esq.	0 10 0	vices		East Parade Chapel.	
Collections	7 18 10	Rev. D. Senior	0 10 6	Collected by Mrs.	4 18 2	Rev. E. R. Conder.	
Sunday School Box	0 13 4	Mr. Collier	0 2 0	Clegg		Anniversary	121 2 6
Missionary Boxes	1 8 7	Miss Dunlop	2 0 0	<i>Missionary Boxes.</i>		For Widows' Fund	15 15 0
For Widows' Fund	0 18 6	J. Jackson, Esq.	0 10 0	Master B. P. Coul-		Ladies' Association.	
Mrs. Muston	1 0 0	W. Lovel, Esq.	0 10 0	son	2 0 0	Mrs. Wade, Treasurer.	
Rev. S. Gladstone	0 10 0	Mrs. Richardson	0 5 0	The Young Ladies		Miss Pliint, Secretary.	
Exs. 13s. 9d.;		W. Preston, Esq.	0 11 9	in Abbey Place		Mrs. Arnott	0 5 0
11l. 15s. 6d.		Jas. Smith, Esq.	0 10 0	Seminary	2 0 0	Mrs. Ackroyd	0 5 0
Great Ouseburn and Green		Rev. D. Senior	0 10 6	Mrs. Clegg	1 3 8	Edward Baines,	
Hammerton.		Mr. Snow	0 10 6	Sabbath School	0 19 9	M. P.	10 0 0
Rev. W. Daniell.		Mr. Sootheran	0 10 0	Masters H. and T.		Mrs. Baines	1 0 0
Collections, Great	8 15 0	Jno. Wright, Esq.	0 5 0	Gothorp	9 10 6	Frederick Baines	4 4 0
Ouseburn	1 16 0	J. Hopkins, Esq.	0 5 0	Master James		Mrs. F. Baines	1 1 0
Subscriptions		for Schools	0 5 0	Clarkson	0 9 6	T. B. Baines	1 1 0
Missionary Boxes.		Mrs. Moore	0 10 0	Miss Anne Green	0 4 8	Mrs. T. B. Baines	1 1 0
Mrs. Brown	0 5 0			Miss Emma Clough	0 4 0	E. Baines, jun.	0 10 0
Master Hardy	0 2 6			Miss Jane Green	0 8 4	J. W. Baines	0 19 0
Master Hopkins	0 5 0					Executors of Jas.	
Miss Dunlop	0 11 9					Brown	2 2 0
Miss Kirby	0 6 0					Edward Brown	1 5 0
Miss Gibson	0 9 7						
Miss Smith	0 2 5						
Sabbath School	1 13 9						
Miss Ward	0 10 9						
Miss Lambert	0 5 4						
Collections	4 11 9						
For the New Ship	8 11 7						
Exs. 7s. 4d.;							
19l. 13s. 7d.							



Mrs. W. Bruce .. 0 10 0	Young Ladies' Working Party, for Mrs. Porter's School, Cudda- 5 0 0	Collected by Miss Wigglesworth. Mr. Bake .. 0 10 6	Mr. Little .. 0 10 0
Mrs. Brearley .. 0 5 0	Mr. John Bell, for Mrs. Porter's School, .. 0 10 0	Mr. Bedford .. 0 5 0	Mrs. Little .. 0 10 0
Mrs. Beaumont .. 0 2 6	For the New Ship 307. 18s. 4d. 29 0 1	Small Sums .. 0 13 0	Mrs. Asquith .. 0 10 0
John Bell .. 0 10 0		Collected by Miss Wright .. 1 9 6	Mrs. Millar .. 0 5 0
Benjamin Berry .. 0 10 0		Sabbath School Missionary Boxes. Girls' School. Classes. Mr. Kerr .. 2 1 1	Mrs. Galloway .. 0 5 0
Misses Berry .. 0 10 0		Miss Wigglesworth .. 0 9 3	Collected by Mrs. W. H. Conyers. Mr. W. H. Conyers 10 0 0
Mrs. N. Booth .. 0 5 0		Miss Shann .. 0 8 4	Mrs. W. H. Conyers 1 0 0
Joseph Booth .. 0 10 0		Miss Birkhead .. 0 9 7	Mrs. Jos. Conyers 1 0 0
Jos. Bowling Brooke .. 0 10 0		Miss Thompson .. 0 14 6	Mrs. Hall .. 0 10 0
Miss Brooke .. 1 1 0		Miss Wright .. 0 14 6	Mrs. Thompson .. 0 4 4
William Bickers .. 0 10 0		Miss Chadwick .. 0 3 8	Mrs. Hanson .. 0 3 0
Mrs. Bedford .. 0 10 0		Miss Randall .. 0 12 8	Collected by Mrs. Weatherley and Miss Scotson. Mr. Is. Dodgshun 2 2 0
Mrs. Bissington .. 0 10 0		Miss Refitt .. 0 5 4	Mrs. Scotson .. 1 0 0
Edward Butler .. 1 0 0		Miss Hunt .. 0 6 5	Mrs. Scotson .. 0 10 0
Rev. E. R. Conder .. 1 1 0		Miss Hick .. 0 13 10	Mr. Moore .. 0 5 0
Mrs. Clark, Holbeck .. 0 6 0		Miss Anderson .. 0 2 8	Mr. S. Shepherd .. 0 10 0
Miss Cheedle .. 0 2 6		Miss Fleck .. 0 3 10	Mrs. Campbell .. 0 6 0
Mrs. Cranwick .. 0 10 6		Miss Johnson .. 0 1 11	Mrs. Walker .. 0 5 0
John Clough .. 0 10 6		Miss Bell .. 0 1 10	Mr. Booth .. 0 5 0
J. N. Dickinson .. 0 10 0		Miss Stratford .. 0 6 2	Mrs. Birdsall .. 0 5 0
Mrs. J. N. Dickinson .. 0 10 0		Miss Terry .. 0 2 11	Mr. Weatherley .. 0 4 0
Samuel Denison .. 0 5 0			Mrs. Scotson .. 0 4 0
Miss Ely .. 3 0 0			Collected by Mrs. Asquith. Rev. Wm. Thomas 0 10 0
John Fernie .. 2 2 0			Miss Heaton .. 1 0 0
Friends at Bramley, per Mr. Wade .. 1 0 0			Rev. R. Harris .. 1 0 0
Mrs. Goodriehe .. 0 2 0			Mr. Yates .. 1 0 0
Mrs. Hellwell .. 0 5 0			Mr. Williamson .. 1 0 0
Mrs. Hummerston .. 0 5 0			Mr. W. Haigh .. 0 5 0
William Hall .. 0 5 0			Mr. George .. 0 5 0
Charles Hindle .. 0 5 0			Mr. Barker .. 0 5 0
Mrs. Ingham .. 0 8 0			Miss Bingley .. 0 5 0
Miss Jackson .. 0 10 0			Miss Lister .. 0 4 0
W. G. Jov .. 1 1 0			Collected by Mrs. Brown. Mr. J. O. March .. 1 1 0
John Jovitt .. 5 0 0			Mrs. Brown .. 0 6 0
Miss Jovitt .. 5 9 0			Mrs. Bennett .. 0 6 0
Miss E. M. Jovitt .. 5 0 0			Mrs. Wimpenny .. 0 5 0
William Kelsall .. 6 10 0			Mrs. Woodcock .. 0 5 0
Mrs. Knight .. 1 1 0			Mrs. Shackleton .. 0 5 0
J. C. Knight .. 1 1 0			Mrs. G. Curtis .. 0 4 4
Mrs. J. C. Knight .. 0 5 0			Mrs. Topham .. 0 4 4
Miss Knight .. 0 5 0			Mrs. Thompson .. 0 4 4
Miss Annie Knight .. 0 6 0			Mrs. Pollard .. 0 4 0
James Kirk .. 1 0 0			Mrs. Hudson .. 0 2 0
Mrs. Luty .. 0 12 0			Collected by Miss Blackburn. Mr. Robt. Slade .. 0 10 0
William Lambert .. 1 0 0			Miss Walkington .. 0 5 0
Mrs. Mather .. 0 7 0			Mrs. Mallatieu .. 0 5 0
Mrs. Manning .. 1 9 0			Mrs. Hazlewood .. 0 5 0
Edward Morgan .. 1 1 0			Mrs. Matthewman .. 0 5 0
Obadiah Nussey .. 1 1 0			A Friend .. 0 4 0
Thomas Nussey .. 1 0 0			Collected by Miss Fanny Campbell. Mr. Isaac Dodgshun's Children 0 10 0
Mrs. Naylor, Halton .. 0 10 0			Mr. J. G. Hudson .. 0 10 0
Mrs. Procter .. 0 5 0			Mr. Robt. Slade .. 0 4 0
William Pape .. 1 1 0			Mr. Skipwith .. 0 2 6
George Portway .. 2 0 0			Mr. Redman's Children .. 0 2 0
W. Henry Rinder .. 1 0 0			Mr. E. Conyers, ls. Donation 6d. .. 0 1 6
Alexander Ritchie .. 2 2 0			Congregation. Missionary Boxes. Mr. Mortimer 2 9 10
Mrs. A. Ritchie .. 1 1 0			Miss Fanny Wooler 1 8 0
Joseph Roberts .. 0 10 0			Miss Lizzy Shackleton .. 1 2 2
Thomas Rushworth .. 0 6 0			Mrs. Snowden .. 0 19 6
George Rawson .. 1 1 0			Mrs. Hall .. 0 19 0
Mrs. G. Rawson .. 0 10 0			Mrs. E. Dodgshun Robert and Colin Campbell .. 0 6 10
John Wales Smith .. 0 10 0			Miss Anne Gibson .. 0 5 7
Mrs. J. W. Smith .. 0 10 0			Mr. T. Hawkesworth .. 0 4 5
J. E. Smith .. 0 10 0			Mr. J. T. Wimpenny .. 0 4 4
Mrs. J. E. Smith .. 0 10 0			
Jos. Wm. Smith .. 0 10 0			
Mrs. J. W. Smith .. 0 10 0			
R. Kitson Smith .. 0 10 0			
Mrs. Southwell .. 0 5 0			
Henry Sagar .. 0 5 0			
Miss Schofield .. 0 5 0			
John Wade .. 5 0 0			
Mrs. Wade .. 2 2 0			
Miss Wade .. 1 0 0			
J. W. Whitehead .. 0 10 0			
William Whitehead .. 0 2 6			
The late W. Walker .. 0 10 0			
Misses Walker .. 0 10 0			
Miss Walker, Byron Street .. 1 0 0			
John Henry Walker .. 0 10 0			
Miss Walker .. 0 10 0			
Matthew Walker .. 0 2 6			
Mrs. Watkinson .. 0 2 0			
John Watkinson, Harrogate .. 1 1 0			
W. H. Wyles .. 0 10 0			
Juvenile Association, including 27. lbs. for the Education of an Indian Girl in Mrs. Baylis's School, .. 35 5 9			



Mr. T. & A. Dodge  
Mrs. Brooke..... 0 3 4  
Miss Denton..... 0 3 1  
shun..... 0 4 0  
Master W. G.  
Huntley..... 0 3 3

## School Missionary Boxes.

## Male Classes.

Dower and Carvell 1 12 2  
Conyers & Davidson 1 3 1  
Jos. Snow..... 0 17 2  
Whiteley & Lancaster 0 9 9  
Longcake & Carter 0 5 8  
Burnett & Tunstall 0 4 8  
Skipwith and  
McGeorge..... 0 3 7  
McClelland..... 0 2 4  
Stubbs & Barker 0 2 4  
Reed & Thomson 0 2 1  
Wilkinson and  
Jackson..... 0 2 1  
Kirk & Shepherd 0 1 7  
Hazelwood and  
Davidson..... 0 1 3  
Hebden..... 0 0 0

## Female Classes.

Miss Holroyd..... 2 0 4  
Mrs. J. Dodgshun 2 0 0  
Miss Nichols..... 0 17 2  
Misses Campbell  
and North..... 0 13 4  
Miss M. H. Campbell 0 11 7  
Miss Curtis..... 0 11 10  
Mrs. Nichols..... 0 9 5  
Mrs. Carvell..... 0 4 1  
Miss Snowden..... 0 3 0  
Miss Fawcett..... 0 2 11  
Mrs. Hancock..... 0 2 0  
Hazelwood and  
Blackburn..... 0 1 6  
Miss Armitage..... 0 0 10  
Stubbs & Cooper 0 2 5  
Fractions..... 0 0 10  
Hunslet Moorside  
Schools..... 0 18 10  
For the New Ship,  
see "Juvenile  
Magazine"..... 26 11 11  
1897, 12s. 11d.

## Salem Chapel.

## Rev. W. Hudswell.

Collected by Mrs. Bennett  
and Miss Hudswell.

Mr. Kirk..... 0 10 0  
Mrs. Kirk..... 0 10 0  
Mr. J. Walker..... 0 4 0  
Mr. D. Jowitt..... 0 10 0  
Mr. S. Walker..... 0 8 0  
Mrs. Child..... 0 6 0  
Mrs. Bennett..... 0 6 0  
Miss M. G. Hudswell 0 6 0  
Mr. W. S. Hudswell 0 10 0  
Mr. W. Kitchen..... 0 10 0  
Mr. Thompson..... 0 8 0  
Mr. C. Smith..... 0 4 0  
Mrs. Barker..... 0 4 0  
Mrs. Holdsworth..... 0 4 0  
Mr. Edmund..... 0 10 0  
Mrs. Clark..... 0 10 0  
Miss A. Clark..... 0 10 0

Collected by Mrs. Toothill  
and Miss Carvell.

Mrs. Clark..... 0 8 0  
Mrs. Boyne..... 0 5 0  
Mrs. Carvell..... 0 4 0  
Mrs. Barstow..... 0 4 0  
Mrs. G. Graham..... 0 6 0  
Mrs. Toothill..... 0 4 0  
Mr. Ainsley..... 0 10 0  
Mrs. Tidswell..... 0 4 0  
Mr. J. Jowitt..... 0 5 0  
Mrs. Wade..... 0 4 0  
Mrs. Hirst..... 0 3 0

## Collected by Miss Foster.

Mrs. Graham..... 0 6 0  
Mrs. Wooley..... 0 8 0  
Mrs. Bew..... 0 4 0  
Mrs. Clark..... 0 5 0  
Mrs. Foster..... 0 4 4  
Mrs. Goodyear..... 0 4 0  
Mrs. Wood..... 0 4 0  
Mr. Minikin..... 0 5 0  
Mr. Exley..... 0 2 0

## Collected by Mrs. Hudswell and Miss Lambert.

Mrs. Hudswell..... 0 10 0  
Mrs. Beacock..... 0 10 0  
Mr. Stead..... 0 10 0  
Mr. Whiteley..... 0 10 0  
Miss Lambert..... 0 10 0  
Mrs. Cross..... 0 6 0  
Mrs. Reay..... 0 4 0  
Mrs. Smith..... 0 4 0  
Mrs. Windle..... 0 4 0  
Mrs. Good..... 0 2 6  
Mrs. Watson..... 0 2 0  
Mrs. Demain..... 0 1 6  
Mrs. Midgley..... 0 2 0  
Mrs. Winttingham 0 5 0  
Mrs. Dawson..... 0 2 6  
Mrs. Boyes..... 0 13 0  
Annual Collection 12 2 0  
For the New Ship 417. 8s. 10d.

## Marshall Street Chapel.

Annual Collections 8 12 3  
Messrs. Briggs & Co. 3 0 0  
Mr. John Pollard 1 0 0  
Mr. Joseph Longfield 0 5 0  
Mr. Samuel Thompson 0 5 0  
Sums under 5s. 0 8 6  
For Widows' Fund 1 4 0  
For the New Ship 177. 12s. 8d.

## Custleford.

## Rev. H. Simon.

Contributions and  
Collections..... 9 3 0  
For Widows' Fund 4 8 6

## Juvenile Society.

Collected in the  
School..... 2 1 2

## Boxes.

Mr. Nichols..... 0 6 2  
Miss Arundel..... 0 1 7  
Miss Bland..... 0 1 4  
Miss McDowall..... 0 5 6  
For the New Ship 267. 11s. 2d.

## Morley.

## Zion Chapel.

Collection..... 4 0 0

## Old Chapel.

## Rev. F. Barnes, B.A.

Mrs. S. Webster..... 2 0 0  
Miss Webster..... 1 0 0  
Mrs. Jas. Webster 1 0 0  
Mrs. Thos. Webster 0 10 0  
Mr. E. Bradley..... 0 10 0  
Mr. R. Barrow..... 0 5 0  
Collections..... 4 9 6  
For Widows' Fund 107. 14s. 6d.

## Rehoboth Chapel.

Collection..... 4 0 0  
Mrs. Asquith..... 1 1 0  
Mr. Jos. Asquith 1 0 0  
Mr. E. W. Asquith 1 0 0  
Mr. Wm. Smith..... 0 5 0  
Mrs. Michell..... 1 0 0  
Mrs. Siddall..... 0 5 0  
Mr. Banks..... 0 5 0  
Mr. S. Gleckhill..... 0 6 0  
Miss Dixon..... 0 7 6

## Mr. Edwin Hinch-

liffe..... 0 5 0  
Mr. John Longley 0 10 0  
Mr. James Nicholls 1 0 0  
Miss Nicholls..... 0 5 0  
Mr. John Hinchliffe 0 6 0  
Mrs. Charlotte Bradley 0 4 0  
Miss Stockwell..... 0 4 4

## Mr. Edward Stock-

well..... 0 4 4  
Mr. George Perkin 0 4 0  
Mr. John Dixon..... 0 5 0  
Mrs. Fisher..... 0 2 0  
Mr. John Wade 0 5 0  
Mr. John Hirst..... 0 2 6  
Miss M. Stockwell 0 4 4  
Miss Lydia Hirst 0 2 0  
Miss Marshall..... 0 4 0  
Miss Betty Stockwell 0 2 0  
Mr. Benj. Scarth 0 1 7  
Master H. N. Hirst 0 2 2  
Master T. H. Dixon 0 2 2  
Master H. Dixon 0 2 2  
Mr. John Pearson 0 1 0  
Mr. Thos. Dixon 2 0 0  
Mr. G. Richardson 0 6 0  
Mr. T. D. Dixon 0 10 0  
Mr. Samuel Hirst 0 2 6  
Mrs. Scarth..... 1 0 0  
Mr. Josh. Clark..... 0 5 0  
Mr. James Dixon 0 10 0  
Mrs. Marshall..... 0 5 0  
Public Meeting..... 3 0 6  
For Widows' Fund 2 0 0  
Exs. 24s.; 23l. 3s. 1d.

## Stanningley.

Collection..... 5 2 0  
For the New Ship 67. 10s. 8d.

## Harrogate.

## Rev. J. H. Gavin.

J. P. Clapham, Esq.,  
Treasurer.

Collections and  
Subscriptions..... 27 11 4

For Widows' Fund 3 0 0  
Rev. J. H. Gavin,  
for Rev. R. G.  
Hartley's Chapel,  
Madagascar..... 5 0 0

Previously acknowledged 3 0 0  
Per J. P. Clapham,  
Esq..... 36 17 6

## 75l. 8s. 10d.

## Pudsey.

## Rev. J. Atkinson.

Collections..... 6 14 7  
Sunday School..... 2 2 7

## Collected by—

Miss A. Womersley 1 11 0  
Miss G. Greaves..... 1 9 3  
Misses Wilson and  
Asquith..... 2 6 0  
For Widows' Fund 1 0 0  
Exs. 4s. 5d.; 14l. 19s.

## Wortley.

Collection..... 5 2 2

## The Dales Sub-District.

## Collected by Deputation.

Richmond..... 2 6 3  
Leighburn..... 2 1 8  
Reeth..... 0 18 9  
Low Roly..... 1 8 6

## Hawes and Branches.

Collection and  
Subscriptions..... 13 13 2  
For the New Ship 3 8 7  
West Burton..... 1 1 0  
24l. 12s. 11d.  
956 13 1

## Bradford District.

Wm. Milnes, Esq., Treas.

Public Meeting..... 23 0 6  
United Communion..... 11 5 0  
Mission. Breakfast 10 0 0  
J. Salt, Esq. (D.) 100 0 0  
144l. 5s. 6d.

## Horton Lane.

Rev. J. R. Campbell, D.D.

Collections..... 35 4 0  
Juvenile Society..... 2 17 4  
For Widows' Fund 15 0 0

## Collected by Miss Abbs.

Dr. Bell..... 1 1 0  
Mr. J. Abbs..... 0 10 0  
Various Sums..... 1 4 6  
Collected by Miss  
Crabtree..... 0 15 0  
Ditto Miss Clayton 0 11 0

## Collected by Miss E. Dale.

Mr. J. Wales..... 1 1 0  
Mr. W. Bunting..... 0 10 0  
Various Sums..... 0 18 6

## Collected by Miss H.

## Greenwood.

Mr. J. Greenwood 0 10 0  
Various Sums..... 0 16 6

## Collected by Miss D.

## Moulson.

Mr. Moulson..... 0 10 0  
Various Sums..... 0 18 8

## Collected by Miss Campbell.

Rev. Dr. Campbell 1 0 0  
Mr. W. Byles..... 1 0 0  
Mr. Jas. Douglas 1 0 0  
Edwin Craven..... 0 10 0  
Mr. Arthur Briggs 0 10 0  
Mr. J. Cook..... 0 10 0  
Mr. Wm. Croft..... 0 10 0  
Various Sums..... 1 5 0

## Collected by Mr. W.

## Suddards.

Mr. Boothroyd..... 1 0 0  
Various Sums..... 0 19 4

## Collected by Mr. J. Wales.

Mr. James Law..... 5 0 0  
Mr. H. W. Ripley 5 0 0  
Mr. Geo. Knowles 2 0 0  
Mr. John Rawson 2 0 0  
Mrs. Rawson..... 2 0 0  
Mr. Thos. Buck..... 1 1 0  
Mr. J. A. Clapham 1 1 0  
Mr. R. Clark..... 0 10 0  
Mr. James Glover 0 10 0  
Mr. Josh. Haley..... 0 10 6  
Mr. Jas. Monies..... 1 1 0  
Mr. J. Mingatroyd 1 0 0  
Mr. C. Stanfield..... 1 1 0

## Female Branch.

## For Native Teacher.

Thomas Taylor 10 0 0  
Ditto Jon. Glyde 10 0 0

## For Native Girls.

Sarah H. Garnett..... 2 10 0  
Eliza Pearson..... 2 10 0  
Helen Taylor..... 2 10 0



For General Objects	5 19 0	Collected by Miss Crossley.
Boro' West School Children, for New Ship	1 7 6	Mr. Huntton 1 0 0
Missionary Boxes.		Mr. S. Braithwaite 0 15 0
Mannville	4 0 0	Mr. Leeming 0 10 0
		Mr. G. Wilson 0 10 0
		Smaller Sums 0 10 0

Classes.		Collected by Miss Nichols and Miss E. Brooks.
Mr. Huckshaw	1 3 10	Mr. Brooks 1 1 0
Miss Campbell	1 0 0	Mr. R. Kell 1 1 0
Misses Dale	1 5 0	Mr. T. Stephenson 1 1 0
Miss Moulson	0 13 0	Mr. J. Leeming 0 10 0
Mr. Suddard	1 3 6	Mr. C. Willey 0 10 0
Harriett and Nelly		Smaller Sums 1 5 0

Byles	1 3 1	Collected by Miss Ramsden.
Fred. Byles	0 11 10	Mrs. W. Milligan 0 10 0
Miss Sarah Rawson	0 17 11	Smaller Sums 1 7 0
A Weekly Offering	0 6 8	For Native Teacher James G. Miall.
Juveniles, for New Ship	5 3 7	Collected by—
Ladies' Working Party, for the Rev. R. G. Hartley's Chapel, Antananarivo	10 0 0	Miss Hammond 1 16 0
Ditto, for the High Class Female School in Madras, per Rev. George Hall	5 0 0	Miss Booth 2 7 10
1607. 11s. 3d.		Mrs. Hunter and Mrs. Muffe 2 6 4
		Miss Crossley 0 5 0
		Miss Nichols and Miss E. Brooks 0 10 0
		Miss Ramsden 1 2 6
		Juvenile Society 4 2 8
		1257. 2s. 11d.

Salem Chapel.		College Chapel.
Rev. J. G. Miall.		Rev. W. Kingsland.
Old Balance	1 18 5	Collections 23 14 0
Collections	19 9 3	For Widows' Fund 4 4 0
Donations	0 17 6	Juvenile Society, for Native Teacher W. Scott 12 0 0
For Widows' Fund	10 0 0	Ditto, for General Purposes 3 10 0
Juvenile Collection	0 12 2	Mr. T. Clarke's Box 0 6 10
For New Ship	19 15 10	Collected by Miss M. Scott.
Valley School, for ditto	2 10 2	Rev. W. Kingsland 0 10 0
Juvenile Branch, Cambridge Place School	3 13 7	Rev. Dr. Fraser 1 0 0
Collected by Miss Tetley and Miss McKean.		Mr. Ingham 1 1 0
Mr. Wilson	5 0 0	Mrs. Scott 1 0 0
Mr. G. G. Tetley	1 1 0	Miss M. Scott 2 0 0
Mr. McKean	1 1 0	Miss Scott's Young Ladies 2 10 0
Mr. Graham	1 0 0	Ruth Leigard 0 1 0
Mrs. G. G. Tetley	0 10 0	Miss Kingsland's Box 0 5 2
Mr. W. Monies	0 10 0	Collected by Miss Milnes.
Mr. G. Walker	0 10 0	Mr. B. Harrison 2 0 0
Smaller Sums	1 13 6	Mr. N. Briggs 1 0 0
		Miss Macdonald 1 0 0
		Mr. Dewhurst 0 10 0
		Mr. W. H. Milnes 0 10 0
		Mr. H. Harrison 0 10 0
		Smaller Sums 0 7 6

Collected by Miss Hammond.		Collected by Miss McCroben.
Mr. Hammond	1 1 0	E. Ripley, Esq. 3 0 0
Mrs. J. Jowett	0 10 0	Mr. Sutcliffe 1 0 0
Smaller Sums	1 2 6	Mr. Holdsworth 0 10 0
		Smaller Sums 0 7 6

Collected by Mrs. Yates.		Collected by Mrs. H. Hustler.
Mr. & Mrs. Wade	3 0 0	Mr. W. Milnes 5 0 0
Mr. Kenion	1 0 0	Miss Hauptmann 0 10 0
Mr. Yates	1 0 0	Smaller Sums 0 14 0
Mrs. Yates	0 10 0	Collected by Mrs. Holmes 0 17 0
Mr. D. Tordoff	0 10 0	697. 18s.
Smaller Sums	0 10 0	Lister Hills Chapel.

Collected by Miss Booth.		Collected by Mrs. Milnes.
Rev. J. G. Miall	1 0 0	Mr. W. Milnes 5 0 0
Mr. R. Milligan	1 0 0	Miss Hauptmann 0 10 0
Rev. J. Andrews	0 10 0	Smaller Sums 0 14 0
Smaller Sums	3 13 6	Collected by Mrs. Holmes 0 17 0
Collected by Miss Calvert	4 9 2	697. 18s.

Collected by Mrs. Hunter and Mrs. Muff.		Collected by Mrs. H. Hustler.
Mr. Thos. P. Muff	5 0 0	Mr. W. Milnes 5 0 0
Mr. Hunter	1 1 0	Miss Hauptmann 0 10 0
Mrs. Hunter	0 10 0	Smaller Sums 0 14 0
Mr. John Fisher	0 10 0	Collected by Mrs. Holmes 0 17 0
Mrs. Harrison	0 10 0	697. 18s.
Mr. Backhouse	0 10 0	Lister Hills Chapel.
Mr. Bentley	0 10 0	For New Ship 4 2 0
Mr. Northrop	0 10 0	Collections 6 13 3
Smaller Sums	3 8 0	For Widows' Fund 1 19 2

Subscriptions.		Subscriptions.
Mrs. Baines	1 1 0	Rev. H. M. Stallybrass.
Mr. C. S. Clay	1 1 0	Collections 62 10 10
Rev. T. T. Waterman, B.A.	0 10 0	For Widows' Fund 10 16 11
Mr. H. B. Byles	0 10 0	Missionary Boxes 3 9 1
Mr. Crowther	0 10 0	Sunday School 3 6 5
Mr. J. Hopkinson	0 10 0	For New Ship 4 7 8
Mr. B. Harrison	0 10 0	847. 10s. 11d.
(D.)	0 10 0	
Mr. Saville	1 0 0	
Other Sums	4 10 8	
321. 19s. 8d.		

Saltire.		Saltire.
Rev. H. M. Stallybrass.		Rev. H. M. Stallybrass.
Collections 62 10 10		Collections 62 10 10
For Widows' Fund 10 16 11		For Widows' Fund 10 16 11
Missionary Boxes 3 9 1		Missionary Boxes 3 9 1
Sunday School 3 6 5		Sunday School 3 6 5
For New Ship 4 7 8		For New Ship 4 7 8
847. 10s. 11d.		847. 10s. 11d.

Allerton.		Allerton.
Rev. J. M. Calvert.		Rev. J. M. Calvert.
Collections 7 18 4		Collections 7 18 4
For Widows' Fund 0 14 6		For Widows' Fund 0 14 6
Collected by—		Collected by—
Mrs. R. Simpson 2 7 4		Mrs. R. Simpson 2 7 4
Miss Hartley 0 12 3		Miss Hartley 0 12 3
Miss Illingworth 1 13 3		Miss Illingworth 1 13 3
Miss Fairbank 3 0 0		Miss Fairbank 3 0 0
Mr. Thos. Rycroft (D.) 0 5 0		Mr. Thos. Rycroft (D.) 0 5 0
For New Ship 1 18 0		For New Ship 1 18 0
Miss Hartley's Box 0 5 11		Miss Hartley's Box 0 5 11
Miss Illingworth's ditto 0 4 1		Miss Illingworth's ditto 0 4 1
187. 18s. 8d.		187. 18s. 8d.

Bingley.		Bingley.
Rev. E. S. Heron.		Rev. E. S. Heron.
For Widows' Fund 1 10 0		For Widows' Fund 1 10 0
Collections and Subscriptions 5 12 3		Collections and Subscriptions 5 12 3
71. 2s. 3d.		71. 2s. 3d.

Dent.		Dent.
Rev. W. Kelsey.		Rev. W. Kelsey.
Collection 1 0 0		Collection 1 0 0
For New Ship 1 17 4		For New Ship 1 17 4
21. 17s. 4d.		21. 17s. 4d.

Eccleshill.		Eccleshill.
Rev. J. Aston.		Rev. J. Aston.
For New Ship 1 3 7		For New Ship 1 3 7
Collections 9 9 7		Collections 9 9 7
For Widows' Fund 1 1 6		For Widows' Fund 1 1 6
Sunday School 2 10 0		Sunday School 2 10 0
Mr. Jno. Hutton (2 years) 2 0 0		Mr. Jno. Hutton (2 years) 2 0 0
Mrs. John Hutton 0 10 0		Mrs. John Hutton 0 10 0
167. 14s. 8d.		167. 14s. 8d.

Idle.		Idle.
Rev. S. Dyson.		Rev. S. Dyson.
Collections 15 0 0		Collections 15 0 0
Exs. 9s.; 147. 11s.		Exs. 9s.; 147. 11s.

Great Horton.		Great Horton.
Wesley Place Chapel.		Wesley Place Chapel.
Rev. G. H. White.		Rev. G. H. White.
Collections 20 15 6		Collections 20 15 6
For New Ship 3 1 0		For New Ship 3 1 0
237. 16s. 6d.		237. 16s. 6d.

Keighley.		Keighley.
Rev. J. Tattersfield.		Rev. J. Tattersfield.
Collections 9 17 11		Collections 9 17 11
For Widows' Fund 3 0 0		For Widows' Fund 3 0 0
Collected by the Ladies' Association 16 16 1		Collected by the Ladies' Association 16 16 1
Juvenile Society, for New Ship 1 8 4		Juvenile Society, for New Ship 1 8 4
Ditto, for Emma and Joseph Tattersfield, two Orphans in India. 6 0 0		Ditto, for Emma and Joseph Tattersfield, two Orphans in India. 6 0 0
377. 2s. 4d.		377. 2s. 4d.

Morton.		Morton.
Rev. J. Milnes, M.A.		Rev. J. Milnes, M.A.
Collection 4 7 1		Collection 4 7 1
For Widows' Fund 1 7 0		For Widows' Fund 1 7 0
Subscriptions 2 13 6		Subscriptions 2 13 6
For New Ship 2 7 5		For New Ship 2 7 5
117.		117.

Otley.		Otley.
Rev. J. S. Hastie.		Rev. J. S. Hastie.
Collections 9 3 1		Collections 9 3 1
Collected by Mrs. Blakey and Miss E. Barrett.		Collected by Mrs. Blakey and Miss E. Barrett.
Wm. Ackroyd, Esq. 5 0 0		Wm. Ackroyd, Esq. 5 0 0
Jas. Duncan, Esq. 2 2 0		Jas. Duncan, Esq. 2 2 0
Wm. Dawson, Esq. 1 1 0		Wm. Dawson, Esq. 1 1 0
Mrs. Dawson 1 1 0		Mrs. Dawson 1 1 0
Mr. Thos. Duncan 1 1 0		Mr. Thos. Duncan 1 1 0
Rev. J. S. Hastie 10 0 0		Rev. J. S. Hastie 10 0 0
Smaller Sums 1 12 5		Smaller Sums 1 12 5
377. 9s. 8d.		377. 9s. 8d.

Rawden.		Rawden.
Benton Park Chapel.		Benton Park Chapel.
Rev. J. Harrop.		Rev. J. Harrop.
Hr. Brown, Esq. 5 0 0		Hr. Brown, Esq. 5 0 0
Mrs. Brown 1 1 0		Mrs. Brown 1 1 0
H. Milligan, Esq. 1 0 0		H. Milligan, Esq. 1 0 0
J. S. Taylor, Esq. 1 1 0		J. S. Taylor, Esq. 1 1 0
Smaller Sums 0 9 6		Smaller Sums 0 9 6
Collections 7 16 4		Collections 7 16 4
Exs. 14s. 4d.; 157. 14s. 6d.		Exs. 14s. 4d.; 157. 14s. 6d.

Sedburgh.		Sedburgh.
Mr. J. W. Brimskill, Treas.		Mr. J. W. Brimskill, Treas.
Collection 2 5 6		Collection 2 5 6
For New Ship 2 11 0		For New Ship 2 11 0
47. 16s. 6d.		47. 16s. 6d.

Settle.		Settle.
Rev. S. Compston.		Rev. S. Compston.
For New Ship 4 6 1		For New Ship 4 6 1
Collection 2 13 6		Collection 2 13 6
Collected by—		Collected by—
Miss Harvey 2 2 0		Miss Harvey 2 2 0
Miss Chamley 1 13 0		Miss Chamley 1 13 0
Girls' Class 0 6 0		Girls' Class 0 6 0
117. 0s. 7d.		117. 0s. 7d.

Skipton.		Skipton.
Rev. T. Windsor.		Rev. T. Windsor.
Collections and Subscriptions 20 0 0		Collections and Subscriptions 20 0 0
Juvenile Society, for two Orphans in India, Richd. Gibbs and Jane Dewhurst 6 0 0		Juvenile Society, for two Orphans in India, Richd. Gibbs and Jane Dewhurst 6 0 0
267.		267.

Tosside.		Tosside.
Rev. J. Robinson.		Rev. J. Robinson.
Collections 1 11 0		Collections 1 11 0

Thornton.		Thornton.
Kipping Chapel.		Kipping Chapel.
Rev. J. Gregory.		Rev. J. Gregory.
Collections 16 3 10		Collections 16 3 10
For New Ship 9 11 2		For New Ship 9 11 2



Josh. Craven & Son	25	0	0	Mr. Wavell	2	2	0	Widows' Fund	7	0	0	Collected by Mrs. Porter.			
Mr. Josh. Craven,				Mr. Wavell	0	10	6	For New Ship	34	6	8	Miss Whiteley	10	0	0
West House	10	0	0	Mrs. Whitley, for								Mrs. Porter	2	0	0
Mr. Frank Craven	5	5	0	Orphan School at				Ladies' Association.				Miss Porter	0	10	0
Mr. Jonas Craven	1	0	0	Vizagapatam	3	0	0	Mrs. Haigh, Treasurer.				Miss M. J. Porter	0	10	0
A Friend	1	1	0	Collected by Miss Davis.				Mrs. Hargreaves, Sec.				Mrs. Thos. Crossley	0	10	0
A Friend	1	0	0	Miss Kate Crossley	0	10	0					Mrs. Dickenson	0	3	0
Mrs. Corrie	1	0	0	Miss Child	0	10	0	Collected by Mrs. Tillotson.				Collected by Misses Til-			
Mr. Geo. Townend	1	0	0	Mrs. Davis	0	6	0	Mrs. Walton	0	5	0	lotion.			
Mrs. Townend	1	0	0	Mrs. Musgrave	0	5	0	Mrs. Denham	0	5	0	Mr. James Farrar	1	1	0
Rev. Jas. Gregory	1	0	0	Mrs. Jno. Priestley	0	6	0	Mrs. Roberts	0	1	6	Mrs. Whitworth	1	0	0
Mr. Jon. Craven	0	10	0	Mrs. Isaac Priestley	0	6	0					Mr. Hodgson			
Mr. P. Craven	0	10	0	Mrs. Thomas Shaw	0	10	0	Collected by Mrs. E.				Wright	0	5	0
Mr. John Hill	0	10	0	Miss Whitley	0	5	0	Priestley & Mrs. McKenzie.				Mrs. Whitley	0	5	0
Smaller Sums	2	8	6					Mrs. E. Priestley	0	10	0	Miss Nelson	0	2	6
Exs. 12s. 6d.; 70l. 7s.				Sunday School Juvenile				Mrs. McKenzie	0	10	0	Collected by Mrs. and			
Wibsey.				Society.				Mrs. Fred. Smith	0	5	0	Miss Walker.			
Rev. J. Innes.				Miss Child, Treasurer.				Miss Grey	0	1	0				
Collection	3	0	0	For the Support				Mrs. Mortimer	0	4	0	Mr. Steven Scar-			
Miss McCormack, Sub.	1	0	0	of a Native Boy,				Collected by Miss Hannah				brough	0	10	0
Juvenile Association,				Nathaniel, in Mr.				Pridie.				Mrs. Mollan	0	4	0
including				Duthie's Semi-				Mr. J. T. Haigh	2	2	0	Mrs. Widdop	0	5	0
50s. for Native				nary, Nagercoil	5	0	0	Mr. Thompson	0	10	0	Mr. Craven	0	5	0
Boy John Paul	4	0	0	For the Support				Mr. John Moore	0	7	0	Mr. Helliwell	0	2	6
8l.				of a Native Girl,				Mrs. Corke	0	10	0	Collected by Misses Morley.			
Windhill.				Sanchaie, in Mrs.				Mr. Wilson	0	5	0	Jno. Baldwin, Esq.	3	0	0
Rev. — Ollerenshaw.				Dennis's School	3	0	0	Mrs. Tyas	0	4	0	Mrs. Baldwin	0	10	0
Collection	3	14	0	From the 1st Fe-				Mr. Carter	0	2	6	Mrs. Sheard	1	0	0
				male Vestry				Mrs. Sloane	0	2	6	Mrs. Garforth	0	12	0
				Class, for the				Mrs. Bentley	0	2	0	Mrs. Common	0	10	0
				Support of the				Mrs. Greenwood	0	2	0	Miss Smith	0	5	0
Wildsen.				Orphan Anna								Mr. John Crossley,			
Rev. J. Parnaby.				Maria Child	3	0	0	Collected by Mrs. and Miss				jun.	0	5	0
Collections	5	0	0	From the 2nd and				Farrar.				Mr. Haddon	0	4	0
Mr. Anderson	0	10	6	3rd Female Vestry				Mrs. John Haigh	1	10	0	Small Sums	0	5	0
Mr. Ambler	0	10	0	Classes, for the				Mrs. Henry Walker	1	0	0	Collected by Mrs. T. Gauk-			
Smaller Sums	0	17	6	Support of the				Mr. Wayman	0	10	0	roger, and Mrs. B. Pridie.			
Young People	5	5	0	Orphan Fanny				Mrs. Scarbrough	0	10	0	Mr. Davy	1	1	0
Ex. 15s. 6d.; 11l. 7s. 6d.				Crossley	3	0	0	Mr. Farrar	0	10	0	Mrs. Thos. Gauk-			
				Specialty for China	1	0	0	Mrs. Morley	0	10	0	roger	0	5	0
				For New Ship	25	0	0	Miss Priestley	0	10	0	Mrs. Ben. Pridie	0	5	0
				Collected by—				Rev. James Pridie	0	10	0	Mrs. Wood	0	4	0
				Ann Brook	0	4	0	Mrs. Thompson	0	10	0	Mr. Thos. Riley	0	4	0
				Ann Atkinson	0	9	0	Miss Corke	0	8	0	Collected by Miss Pollard,			
				E. Speight and H.				Mrs. Gaukroger	0	5	0	and Mrs. Barbour.			
				Crossley	0	13	9	Mr. J. Gaukroger	0	5	0	Mrs. Hanson	0	10	0
				Martha Bentley	0	1	3	Mrs. Thos. Smith	0	5	0	Mrs. McBurnie	0	6	0
				Florence Wright	0	2	0	Miss Helliwell	0	5	0	Mrs. Jennings	0	5	0
				Grace Firth	0	4	0	Mrs. Martin	0	4	0	Mrs. Holdsworth	0	5	0
				S. A. Tillotson	0	4	7	Miss Holmes	0	4	0	Mrs. W. Robinson	0	5	0
				Ellen Marsden	0	2	6	Mrs. J. D. Taylor	0	2	6	Mrs. Barbour	0	5	0
				Emma and Han-				Servant	0	2	0	Miss Shore	0	4	0
				nah Haigh	0	4	3	Collected by Mrs. Green-				Miss Thompson	0	4	0
				Mary E. Nettleton	0	4	2	wood.				Miss Simpson	0	1	0
				Mary Clough	0	5	4	Mrs. William Berry	0	10	0	Mrs. Moore (the			
				Sarah Crossley	0	3	0	Miss Greenwood	0	5	0	late)	0	1	0
				Martha Jane Green	0	1	2	Mrs. Robinson	0	4	0	Juvenile Society,			
				Emma Culling-				Mrs. Ellis	0	4	0	per Mr. Davy	15	13	6
				worth	0	6	6	Miss Ellis (the late)	0	1	0	127l. 10s.			
				Emma Parker	0	11	0	Mr. Percy	0	3	0				
				Mary Crugg	0	2	9	Mrs. Walker	0	2	0	Harrison Road Chapel.			
				Margaret Gadd	0	4	1					Rev. J. C. Gray.			
				Margaret Shields	0	0	4	Collected by Misses Nicholl.				Sums previously			
				Emma Greenwood	0	2	4	Mr. Nicholl	2	2	0	acknowledged	19	16	2
				Sarah Blagbrough	0	3	2	Mrs. Nicholl	2	0	0	For Widows' Fund	3	0	0
				Emily Walsh	0	0	0	Mr. Bowman	1	1	0	22l. 16s. 2d.			
				Walter Kerr	0	13	2	Mrs. Bowman	1	0	0	Booth.			
				Hebblethwaite	0	3	3	Mr. Appleyard	1	1	0				
				Frederick Haigh	0	3	2	Miss Bracken	1	0	0	Rev. D. Jones.			
				Walter Wright	0	3	0	Mrs. Hargreaves	1	0	0	Collections	9	12	6
				John Henry Cock-				Miss Whitley	0	5	0	For Widows' Fund	1	13	0
				roft	0	1	6	Mrs. Tillotson	0	5	0	For New Ship	7	0	0
				Frank H. Crossley	0	2	1	Mrs. Sheard	0	5	0	For Orphan Child			
				Edwin C. Leeming	0	5	0	Mr. Holder	0	5	0	Mary Massey,			
				George Burton	0	3	6	Mrs. Taylor	0	4	0	by Miss Jane			
				William Burton	0	9	4	Mr. McMaster	0	2	6	Aked	3	0	0
				B. W. Musgrave	0	7	1	Collected by Miss Elizabeth				E. Morland,			
				Chas. Hy. Priestley	1	0	0	Porter and Miss Rebecca				Bracken	1	7	0
				John Hy. Spencer	0	2	6	Crossley.				Juvenile Mission-			
				Haddon Hoyle	0	8	5	Mrs. Wayman	0	4	0	ary Branch	2	12	6
				Edwin H. Liver-				Mrs. Clough	0	4	0	Mr. Jon. Bracken	1	10	0
				edge	0	4	0	Mrs. Halliday	0	4	0	Mr. James Aked	1	1	0
				Joseph Dean	0	3	1	Mr. Swinger	0	2	3	Miss Aked, Ellen-			
				Children's Collec-				Mrs. Robinson	0	2	0	royd	1	0	0
				tion	9	2	3	Mrs. Priestley	0	2	0	Miss Ellen Aked, do.	1	0	0
				269l. 4s. 2d.				Miss Birtwhistle	0	2	0	Mr. John Ambler	1	0	0
				Sion Chapel.								Mr. Wm. Aked	0	10	0
				Rev. B. Dale, M.A.											
				Sums previously											
				acknowledged	13	15	1								



Mr. Jonathan Calvert, New Holme	0 10 0	Mr. Joseph Mellor	0 5 0	Huddersfield District.	Chinese Medical Mission, per Miss Boothroyd.	1 19 0	
Mr. John Calvert, jun., Wainstall	0 10 0	Mr. Thos. Sutcliffe	0 5 0	R. Jackson, Esq., Treas.	Sunday School, raised in connection with the Bazaar, for New Ship.	15 0 0	
Rev. D. Jones	0 10 0	Mr. Edwd. Sykes	0 5 0	Rev. R. Bruce, M.A., and Mr. Wm. Hirst, Secs.	Collected for do.	5 10 3	
Exs. 3s. 3d.; 32l. 13s. 5d.		Mr. Ely Helliwell	0 5 0				
Brighouse.		Miss M. Shaw	0 5 0	Huddersfield.			
Rev. R. Harley, F.R.S.		Mrs. Saml. Taylor	0 5 0	Highfield Chapel.			
For the New Ship	31 19 5	Mrs. Holroyd	0 5 0	Rev. R. Bruce, M.A.	Young Ladies' Bazaar.		
For Widows' Fund	4 4 0	Mrs. Akroyd	0 5 0	Collections	Miss Jones, Secretary.		
Sums previously acknowledged	78 4 2	Mrs. M. A. Taylor	0 4 0	Sunday Scholars' Service	For Blackheath	10 0 0	
114l. 7s. 7d.		Mrs. Speight	0 4 0	Boxes.	For Walthamstow	10 0 0	
Luddenden Foot.		Mr. Joseph Akroyd	0 4 0	Miss and Master Edminson	For Madagascar	10 0 0	
Rev. Samuel D. Hillman.		Mrs. Parke	0 3 6	Misses and Master C. R. Crawshaw	For Miss Mullen's Tenana School at Calcutta	10 0 0	
For General Purposes.		Mrs. Healey	0 3 0	For Widows' Fund	For Mr. Corbold's School, Vepery, Madras	10 0 0	
Annual Collections	8 6 7	Mr. Benj. Norcliffe	0 3 0	For New Ship	For China	10 0 0	
W. Whitworth, Esq.	2 2 0	Mr. Jno. Bray	0 3 0		W. Wrigley, Esq., for Native Teacher	John Wrigley	10 0 0
Miss Whitworth	1 1 0	A Friend	0 2 6		Mr. J. Beaumont	1 1 0	
Mr. Samuel Milne, Gordon Bank	1 1 0	Mr. Benj. Edwards	0 2 6		Mrs. J. Beaumont	1 0 0	
Collected by Miss Turner	0 13 4	Mr. Levi Lumb	0 2 6		Mrs. Byers	5 0 0	
Ditto, Miss Hargreaves	0 12 11	Mr. Benj. Priestley	0 2 6		Mrs. Bell	0 10 0	
Betsy Greenwood's Missionary Box	0 4 9	Mr. H. Gledhill	0 2 6		Mr. W. Bell	0 10 0	
Sunday School	0 7 4	Mr. Broadbent	0 2 6		Misses Couzens	0 10 0	
Interest on Money in Penny Bank	0 7 9	Mr. Saml. Walker	0 2 6		Mr. Couzens	0 10 0	
For Special Objects.		Mr. Joseph Towns- end	0 2 9		Mr. W. Dawson	2 2 0	
Miss Whitworth, for two Youths at Travancore	10 0 0	Mrs. D. Hallas	0 2 6		Mrs. W. Dawson	1 1 0	
A Friend, per ditto, for two Youths	10 0 0	Small Sums	0 17 6		Mrs. Dowse	0 10 0	
Miss Mary Whitworth, for one Youth	5 0 0	Juvenile Missionary Society.			Mr. Chas. Ellis	0 10 6	
Sunday School, for two Youths	10 0 0	Collected by—			Miss C. H. Ellis	0 10 6	
Miss Whitworth, for Bible Fund Distribution at Travancore	10 0 0	Miss Annie Bray and Miss Iredeale	2 7 4		Mr. Eastwood	1 1 0	
For Widows' Fund	1 5 0	Miss Hanh, Collins and Miss H. M. Townsend	1 18 4		Mr. H. Hirst	1 0 0	
Exs. 18s. 2d.; 60l. 3s. 3d.		Miss Mary Sutcliffe and Miss Matilda Sutcliffe	3 16 5		Mr. C. Hirst	1 0 0	
Northouram.		Miss Hanh, Parke and Miss Harriet Scott	1 7 6		Mr. C. H. Jones	1 1 0	
Rev. J. H. Deex.		Miss Jane Sutcliffe and Miss Mary P. Sutcliffe	2 19 10		Mr. Jas. Hartley	0 10 0	
Juvenile Mission- ary Meeting	0 17 6	Miss Grace Gledhill and Miss Sarah Parke	3 1 3		Mrs. Jos. Kaye	0 10 0	
Sermon	1 15 8	Miss Ann Soothill and Mrs. John Whiteley	1 14 1		Mr. J. Moody	1 0 0	
Public Meeting	1 14 8	Miss Maria Briggs and Miss Mary A. Walker	1 10 5		Miss Ratcliffe	0 10 0	
Monthly Prayer Meetings	1 1 2	Miss Alice Taylor and Miss Eliz. Whiteley	0 13 2		A Friend, per Mr. Atkinson	5 0 0	
Rev. Thos. Hutton	1 0 0	Miss Sarah Gledhill and Miss M. A. Helliwell	1 3 7		Rev. R. Skinner	1 1 0	
Rev. H. Deex	0 10 0	Miss Hanh, Gledhill and Miss Hannah Taylor	0 14 3		Mr. John Shaw	2 0 0	
Miss Hutton	0 5 0	Small Sums	0 1 0		Mr. James Shaw	1 1 0	
Miss Laird	0 5 0	Sunday Scholars at the Branch School, Holywell Green	4 3 9		Mr. W. Thomson	0 10 0	
Exs. 3s.; 7l. 6s. 1d.		Missionary Boxes.			Mr. J. Thompson	0 10 0	
Ovenden.		Miss Emily Milnes Shaw	0 11 9		Miss Wrigley	0 10 6	
Rev. W. Inman, (dec.). collection	2 0 0	Master John Edw. Shaw	0 10 6		Miss Wood	0 10 0	
		Exs. 53s. 6d.; 61l. 17s. 2d.			Mr. James Wild	1 0 0	
Stainland.		Wyke.			Mr. J. Whitworth	0 10 0	
Rev. J. Haley.		Rev. C. Illingworth.			Mr. J. E. Willans	1 1 0	
Proceeds of Tea & Public Meeting	14 0 0	For New Ship	5 9 8		Mrs. Willans	1 1 0	
For Widows' Fund	2 0 0	Previously acknow- ledged	2 0 0		Miss Willans	1 1 0	
James Shaw, Esq.	5 0 0	7l. 9s. 8d.			W. W. Wrigley	3 3 0	
Saml. Shaw, Esq.	5 0 0	Sundry Amounts previously ac- knowledged	90 6 1		Sums under 10s.	6 13 6	
Thos. Shaw, Esq.	5 0 0				Ladies' Association.		
Benj. Mellor, Esq.	2 0 0				Mrs. Batley	0 10 0	
John Mellor, Esq.	1 0 0				Mr. J. Batley	0 10 0	
Mr. Ely Shaw	0 12 0				Mrs. Bruce	0 10 0	
Mr. Jos. Whiteley	0 6 0				Mrs. Byram	0 10 0	
Mr. John Whiteley	0 5 0				Mrs. & Miss Cliffe	1 0 0	
Mr. Samuel Taylor	0 5 0				Mrs. T. Denham	0 10 0	
Mr. John Haigh	0 5 0				Misses Denham	0 10 0	
					Mrs. J. Denham	0 10 0	
					Misses Eastwood	1 0 0	
					Mrs. Gooch	0 10 0	
					Mrs. T. Haigh	0 12 0	
					Mrs. Jackson	0 10 0	
					Mrs. Lorimer	0 10 0	
					Mrs. Mathewson	1 0 0	
					Mrs. Robinson	0 10 0	
					Mrs. D. Sykes	0 10 6	
					Mrs. J. Smith	0 10 0	
					Mrs. E. Stott	0 10 0	
					Mrs. W. Shaw	0 10 0	
					Sums under 10s.	16 17 3	
					103l. 10s. 10d.		
					Ramsden Street Chapel.		
					Rev. R. Skinner.		
					W. Wrigley, Esq., Treas.		
					Mr. W. Hirst, Secretary.		
					For Widows' Fund	7 0 0	
					Collections	35 13 3	



Mr. John France	2 1 2	<i>Wakefield, Pontefract, and Barnsley District.</i>	<i>Cleckheaton.</i>	Mrs. Marriott	0 10 0
Miss A. H. McNish	0 10 0	Mr. E. Walker, Treasurer.	Rev. R. Cuthbertson.	Mr. J. Smith	0 5 0
Miss M. T. E. Wimpenny	0 10 0	<i>Wakefield.</i>	G. Anderton, Esq., J.P.	Mr. A. Ramsden	0 5 0
Miss Ann Buckley	0 6 5	Salem Chapel.	Mr. W. Anderton	Mr. Tattersfield	0 4 0
Miss Emily Longbottom	0 4 0	Rev. J. S. Eastmead.	Mrs. W. Anderton	Mrs. Hodgson	0 4 0
Public Meeting and Sunday Collections	7 16 0	Mr. Briggs's Missionary Box	Mrs. J. Anderton	Mrs. Maraden	0 2 0
For New Ship	6 12 3	0 6 6	Miss Anderton	Mrs. Hepworth	0 1 0
21s. 7d.			Mr. Atkinson	Mrs. Firth	0 1 0
<i>Honley.</i>		<i>Subscriptions.</i>	Rev. R. Cuthbertson	Collected by Mrs. R. Gate and Mrs. J. Walker.	
Rev. H. Hustwick.		Mr. Baldy	1 1 0	Mrs. G. Day	0 5 0
Collections	3 19 2	A Friend	1 0 0	Mrs. M. Tolson	0 5 0
Mrs. Mellor	1 0 0	Mr. Halford	0 10 0	Mrs. J. Tolson	0 5 0
Rev. H. Hustwick	0 10 0	Mrs. J. P. Harris	5 0 0	Mrs. J. Fearnley	0 4 0
Mr. Jas. Robinson	0 10 0	Mrs. Lawton	1 0 0	Mrs. J. Walker	0 5 0
Miss France	0 6 6	Mr. H. Lee	1 0 0	Mrs. Walker	0 5 0
Mrs. Drake	0 6 0	Mr. Mountain	0 10 0	Mr. Knowles	0 5 0
Miss Armitage	0 6 0	Smaller Sums	3 13 6	Mrs. G. Knowles	0 5 0
Miss Platt	0 6 0	Sunday School Col.	1 8 0	Mrs. Knowles	0 1 0
Miss E. France	0 6 0	Sums previously acknowledged	21 2 0	Miss Armitage	0 4 4
Miss Mellor	0 6 0	36s.		Mr. J. Tolson	0 5 0
Mrs. Heaton	0 9 0	<i>Zion Chapel.</i>	For the New Ship	Miss Nowell	0 6 0
Mrs. Thackray	0 2 0	Rev. H. Sanders.	For Widows' Fund	Collected by Miss Shepherd.	
<i>Boxes.</i>		Mr. J. Robinson, for Native Teacher John Douglas, Lorraine	57l. 9s. 9d.	Mr. C. H. Marriott	1 1 0
Mrs. H. V. France	0 4 11	Juvenile Branch		Mrs. J. B. Oates	0 5 0
Sunday School	0 6 1	Smaller Sums		Mrs. Eastwood	0 5 0
Master A. Drake	0 2 0	Sums previously acknowledged	34 16 7	Mrs. Wm. Vero	0 2 6
Master Potter	0 4 0	67l. 13s. 2d.		Mrs. Wm. Wilson	0 1 1
Master A. Mellor	0 1 9	<i>Horbury.</i>		<i>Missionary Boxes.</i>	
Mrs. Booth	0 2 0	Rev. J. Dixon.		Jesse and Mary Watson	0 13 9
9l. 7s. 5d.		Mr. Badge's Missionary Box		Lilly and Alice Shepherd	0 4 6
<i>Marsden.</i>		Smaller Sums		S. J. Boot	0 4 3
Rev. T. W. Holmes.		Sums previously acknowledged	7 0 0	Fanny Marriott	0 3 6
Collections and Subscriptions	3 17 0	7l. 17s. 10d.		Mrs. J. Lee	0 3 6
<i>Peniston.</i>		Various Sums previously acknowledged	86 9 10	Benjamin Tolson	0 3 0
Netherfield Chapel.		Less Expenses	198 0 10	Frank and Nelly Eastwood	0 4 6
Rev. Mr. Williams.		192 3 4		Flora Coughtree	0 2 8
Collection & Subscriptions	1 17 7			James Ramsden	0 2 8
For New Ship	4 14 0			Janey and Loui Marriott	0 5 0
6l. 11s. 7d.				Mrs. G. Robinson	0 2 6
Less Expenses	1 13 0			Alfred and Stanley Blakeley	0 2 6
359 14 2				Little Alick Shepherd	0 1 8
358 1 2				Janey and Gerty Walker	0 2 6
<i>Hopton.</i>				Broadley Wilson	0 3 0
Rev. J. Cameron.				From Sabbath School Classes.	
Mr. Richard Hurst	2 14 4	<i>Dewsbury District.</i>		Miss Wallis	0 7 8
Rev. J. Cameron & Mrs. C.	2 2 0	Rev. M. Howard, Sec.		Miss C. H. Clay	0 5 2
A Friend	1 5 0	<i>Batley.</i>		Miss Millward and Mrs. C. H. Marriott	1 0 0
Mr. Geo. Tattersfield	1 1 0	Rev. J. Rae, B.A.		Misses D. Millward and E. Marriott	0 8 0
Miss Eliz. Dawson	1 1 0	Public Meeting	3 18 9	Exs. 44s.; 76l. 3s.	
Mr. G. T. Swift	1 1 0	<i>Missionary Boxes.</i>		<i>Springfield Chapel.</i>	
Miss Ann Hurst	1 1 0	Ernest Bailey	0 2 0	Rev. G. McCallum.	
Mr. Geo. Sharp	1 1 0	Jane Bailey	0 2 0	Previously acknowledged	28 4 4
Misses Walker	1 0 0	Miss Booth	0 10 6		
Mr. Wm. Dickinson	1 0 0	Miss A. A. Buckley	0 7 1	<i>Gomersul.</i>	
Mr. A. Thornton	1 0 0	Harriet Elstubb	0 3 6	Rev. J. A. Savage.	
Mrs. Wooler	0 10 6	John G. Ibberson	0 5 0	Collected by Miss Savage.	
Miss Thornton	0 10 0	Miss Parr	1 0 11	Mr. Thos. Ackroyd	1 1 0
Mr. Saml. Dawson	0 10 0	Miss Rae's Bible Class	1 0 0	Mrs. Broadbent	1 1 0
Mr. Wm. Dawson	0 10 0	William Dunbar		Mr. T. Broadbent	0 10 6
Sums under 10s.	3 9 0	Rae	0 5 3	Mrs. Burnley	0 10 6
Mr. Geo. Sharp's Class	2 2 0	Martha Ann Smith	0 5 0	Mr. T. W. Burnley	1 1 0
Christmas Tree	16 10 0	Enice Stubley	0 4 11	Mr. Geo. Ellison	1 1 0
For Widows and Orphans.		Elizabeth Stubley	0 5 9	Mr. T. Knowles	
Mr. Richd. Hurst	1 6 0	John Taylor	0 5 0	(2 years)	1 0 0
Miss Eliz. Dawson	0 10 0	A. Wildsmith	0 6 0	Rev. J. A. Savage	1 1 0
Sacramental Coll.	3 0 0	Dora E. Wildsmith	0 3 6	Collected by Miss Martha Knowles.	
For New Ship	1 18 8	Fractions	0 0 3	Misses A. and M. Knowles	0 10 0
Collection	6 19 5	Collections	5 0 0		
52l. 11s. 11d.		For the New Ship	15 10 0		
		For Widows' Fund	1 18 1		
		Exs. 5s.; 31l. 8s. 6d.			



Mr. Scales.....	0 10 0
Sums under 10s...	3 6 10
For New Ship....	6 16 11
184. 4s. 9d.	

## Grove Chapel.

Collections .....	7 19 6
For Widows' Fund	2 15 0
104. 14s. 6d.	

## Heckmondwike.

## George Street Chapel.

## Rev. R. Bowman.

Contributions ..	11 1 6
For New Ship....	10 7 8
For Widows' Fund	1 10 0
224. 19s. 2d.	

## Upper Chapel.

## Rev. A. Mines, B.A.

For New Ship....	9 10 10
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## Westgate Chapel.

## Rev. M. Howard.

Collected by Mrs. Howard.

Mrs. Oldroyd....	1 0 0
Mr. Sykes.....	1 0 0
Mrs. Hemingway	0 10 0
Rev. M. Howard	0 10 0
Sums under 10s...	0 15 0
Miss Howard's Box	0 5 6
For New Ship....	5 19 3
91. 19s. 9d.	
Total .....	264 10 7

## Rotherham and Doncaster District.

## J. Yates, Esq., Treasurer.

## Rotherham.

## Masborough Chapel.

## Rev. I. Vaughan.

Annual Collections	24 13 5
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## Ladies' Auxiliary.

Collections .....	72 0 1
Donations .....	0 7 0
Interest .....	1 1 9

## Sunday School.

Boxes .....	5 9 0
First Class Boys	3 0 0
Select Class ditto	1 19 3
Mast. J. B. Roberts	0 11 0
Collected by the	
Misses Beaton	
Barberwood....	3 2 2
For Widows' Fund	6 14 11
1181. 18s. 7d.	

## Collected by the Students of Rotherham College.

Kimberworth....	8 4 6
Wincobank.....	2 10 4
Greasbrough....	5 12 0
Raemarsch.....	11 16 0
Swinton.....	1 1 1
Mexborough....	3 12 6
Wombwell.....	2 0 0
Exs. 7s. 9d. 341. 8s. 8d.	

## Hatfield.

Contributions ....	2 11 9
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## Bavtry.

## Rev. J. Wesson.

Collections .....	3 7 8
Sunday School	
Boxes .....	0 6 1

S. Freeman's Box	0 6 11
Mrs. Robertson,	
Tickhill.....	0 5 0
41. 5s. 3d.	
336 5 4	
Less Expenses..	4 2 0
332 3 4	

## Doncaster.

## Rev. E. S. Prout, M.A.

## Subscriptions.

Rev. E. S. Prout..	1 0 0
Mrs. Chadwick...	1 0 0
Mr. T. Clarke....	10 0 0

Collected by Mrs. Shepherdson and Miss Good.

Mr. Shepherdson	1 1 0
Mr. Good .....	1 1 0
Smaller Sums....	1 4 6

Collected by Miss Leach.

Mrs. Tummond....	1 0 0
Mrs. Turner.....	1 0 0
Mr. Hutchinson..	0 12 0
Smaller Sums....	3 2 4

## Collected by—

Misses Atkinson	
and Lister.....	3 0 8
Misses Geldest and	
Green .....	1 1 2
Collections .....	18 0 4
Sunday School....	4 2 7
Missionary Boxes	0 4 0
For Widows' Fund	4 0 0
For New Ship....	25 14 0
Ex. 2s. 6d.; 761. 1s. 1d.	

Legacy of the late Ibotson Walker, Esq., per Miss Walker.....100 0 0

## Sheffield and Attercliffe Auxiliary.

## W. Brown, Esq., Treasurer.

## Collections.

Lord's Supper at	
Easter .....	10 12 0
Ditto Michaelmas	9 8 10
Public Meeting at	
Easter .....	11 0 0
Proceeds of the	
Public Breakfast	
at Easter .....	0 10 0
Do. Tea Meeting	
at Michaelmas..	1 0 2
Miss Youle, for	
Madagascar Memorial .....	0 6 0

## Mount Zion Chapel.

## Rev. D. Loxton.

Colls. at Easter ..	14 11 2
Subscriptions .....	22 18 10
For Widows' Fund	3 0 0
Juvenile Society.	12 10 10
531. 0s. 10d.	

## Howard Street Chapel.

## Rev. C. C. Tyte.

Colls. at Easter 6	15 1
Subscriptions .....	12 4 6
For New Ship....	1 0 0
191. 19s. 7d.	

## Wicker Congregational Church.

## Rev. H. Tarrant.

Collections at	
Michaelmas .....	18 0 0

Subscriptions ....	25 6 8
For New Ship....	11 16 0
Sunday School....	28 9 10
For Widows' Fund	5 2 6
881. 15s.	

## Queen Street Chapel.

## Rev. J. H. Gladstone.

Collections at	
Michaelmas ....	17 11 8
Subscriptions ....	42 18 4
For New Ship....	4 19 6
Sunday School....	15 7 9
For Widows' Fund	5 0 0
851. 17s. 3d.	

## Nether Chapel.

## Rev. H. Quick.

Collections at	
Easter .....	18 15 1
Subscriptions ....	40 12 11
For New Ship....	17 15 3
Sunday School....	11 5 6
Juvenile Society..	3 13 4
For Widows' Fund	12 3 1
Miss Bennett's	
Missionary Box	0 13 0
1041. 18s. 2d.	

## Cemetery Road Congregational Church.

## Rev. B. Grant, B.A.

Collections at	
Easter .....	10 0 0
Sunday School....	
1863-4 .....	10 0 0
Ditto, 1864-5....	1 6 4
211. 6s. 4d.	

## The Tabernacle.

## Rev. J. Newsholme.

Collections at	
Michaelmas ....	7 16 9
For Widows' Fund	1 2 6
Subscriptions ....	4 13 2
Sunday School....	1 8 9
For New Ship....	1 0 0
Mr. Wortley's	
Young Men's	
Class .....	1 3 0
171. 4s. 8d.	

## Broom Park Congregational Church.

## Rev. R. M. McBair, M.A.

Collections at	
Easter .....	2 16 10
Subscriptions ....	10 0 6
121. 17s. 4d.	

## Attercliffe.

## Zion Chapel.

## Rev. J. Calvert.

Proportion of	
Weekly Offerings	17 5 10

## Stocksbridge.

## Rev. H. Robertshaw.

Collections at	
Easter .....	7 10 0
For Widows' Fund	1 2 0
Ditto, 1865....	1 0 0
For New Ship....	6 12 1
161. 4s. 1d.	

## Weston Street Church of Wesleyan Reformers.

Collections at	
Michaelmas ....	3 0 7
Subscriptions ....	5 1 6
81. 2s. 1d.	

## Handsworth Woodhouse Chapel.

Subscriptions ....	1 6 0
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## Loxley.

## Rev. T. France.

Collection .....	2 7 0
Miss Wood's Missionary Box	0 14 0
31. 1s.	

## Fullwood.

## Rev. H. G. Rhodes.

For the New Ship	3 0 3
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## Tupton.

Collection .....	1 5 0
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## Gleadless.

Collection .....	1 0 0
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488 0 5

Less Expenses.. 12 13 0

475 7 5

## WALES.

The Contributions from our Friends in the Principality will be reported in a subsequent Number.

## SCOTLAND.

## Aberdeen Auxiliary Society.

## Mr. G. King, Treasurer.

William Leslie,	
Esq. ....	10 10 0
Geo. King.....	1 1 0
Hugh Ross, Esq.	1 1 0
George Thompson,	
jun., Esq. ....	1 1 0
Neil Smith, jun.,	
Esq. ....	2 2 0
A. H. ....	1 0 0
Capt. Dougall...	3 0 0
Very Rev. Principal Dewar	5 0 0
James Matthews,	
Esq. ....	1 1 0
Alex. Gibb, Esq.	1 1 0
James Tester....	1 1 0
Francis Edmond,	
Esq. ....	2 0 0
B., for China ..	1 0 0
John Edmond, Esq.	0 10 6
William Doguid,	
Esq. ....	0 10 6
William Yeats, Esq.	0 10 0
James Kay Chalmers, Esq.	0 10 6
John Leslie, Esq.	0 10 6
Rev. David Arthur	0 10 6
John Webster, Esq.	0 10 6
A. A. ....	0 10 6
Benjamin Moir,	
Esq. ....	1 0 0
John F. White, Esq.	0 10 6
Lawrence Tulloch	0 10 0
A. Murray.....	0 5 0
William Gerder ..	0 5 0
William Chalmers	0 5 0
John Clark .....	0 5 0
William Diack....	0 5 0
J. B. McCaule ..	0 5 0
George Minson ..	0 5 0
Mrs. Parker .....	0 5 0
Dr. R. J. Brown..	0 5 0
William Henderson	0 5 0
Robert Stevens ..	0 5 0
W. Littlejohn....	0 5 0
Joseph Tennant ..	0 5 0
William Esplin ..	0 5 0
James Chivers....	0 5 0
Dr. Steel .....	0 5 0



Mrs. Robt. Fletcher	0 5 0	Mrs. W. Leslie	1 0 0	Mrs. Lowden	0 2 0	G. Armitstead, Esq.	
William Stevenson	0 5 0	Mrs. N. Ross	0 10 0	Miss Alexander	0 2 0	(D.)	200 0 0
Dr. Pirrie	0 5 0	Robert Scott, Esq.	0 10 0	Miss Fergusson	0 10 0		
Smaller Sums	0 8 8	Friends	0 10 0	Miss Methven	0 2 0		
John Knox, New		Female Bible Class,		Mr. J. Mitchell,		<i>Dunfermline.</i>	
Deer, for Madag-		J. L.	1 1 0	New Zealand	2 0 0	Rev. J. Hutchison.	
ascar	1 0 0	For the New Ship	35 6 7	Collection	15 8 2	Henry Inglis, Esq.	10 0 0
		Interest	0 6 3	Public Meeting	4 18 0	Mrs. Dow	0 10 0
		Less Mags. 26s.; 70/-				Rev. J. Hutchison	0 10 0
Female Auxiliary and				Ward Chapel Mis-		Mr. W. Horne	0 7 6
Juvenile Branch.		Blackfriars Street.		sion School, for	1 19 0	St. Leonard's	
Mrs. John Leslie, Treas.		Rev. T. Gilfillan.		Madagascar		Works Sabbath	
Miss Russell, Secretary.		Collection	5 5 6	Mid Wynd School		School	0 14 6
Mrs. Knox, New				Mission Box	0 15 0	12/- 2s.	
Deer, for South		Collected by—		Mid Wynd School,		<i>Edinburgh Auxiliary</i>	
Africa	1 0 0	Miss Craig	1 0 0	for an Orphan		Society.	
Miss Leslie, New		Miss Glegg	1 7 0	Girl in India	3 1 4	J. S. Mack, Esq., Treas.	
Deer, for Mr.		Miss Hannan	2 0 6	For Widows' Fund	9 13 0	Jno. Millar, Esq.	1 0 0
Krause's School,		Miss Mowatt	1 6 6	For Rev. John Lowes'		Dr. Huie	1 0 0
Rarotonga	1 0 0	Miss Gilfillan	2 17 0	Medical Dispensary at		A. Pearson, Esq.	5 0 0
Neil Smith, Esq.	1 0 0	Boxes	2 13 10	Neyoor.		Jas. Marshall, Esq.	10 0 0
Collected by Miss Leslie.		Sabbath School	1 9 0	Mr. George Baugh	1 0 0	Legacy of Mrs.	
Mrs. W. Leslie	1 0 0	Sundries	0 6 6	Mr. R. Anderson	1 0 0	Elizabeth Philip	
Mrs. John Leslie	0 10 0	For the New Ship	6 14 2	Mr. John Laing	10 0 0	or James, late of	
Mrs. Hugh Ross	0 10 0	25/-		Mrs. Laing's Mis-		Aberdeen, 15/-,	
Sums under 10s.	1 6 0			sionary Box	1 15 6	Interest thereon	
Collected by Miss Machray.		Collections.		Dens Road Fac-		3/- 5s. 3d.	18 5 3
Mrs. Wood	0 10 0	Dee Street. Rev.		tory Sabbath		For the New Ship	0 17 0
Sums under 10s.	3 5 0	D. Wallace	2 2 4	School	2 6 9		
Collected by Miss Melville.		Albion Street.		For Building additional		Albany Street Chapel,	
Miss Melville	0 0 5	Rev. J. Duncan	3 3 0	Chapels in Neyoor Dis-		Rev. J. Cranbrook.	
Sums under 10s.	0 5 6	George Street.		trict.		Mr. & Mrs. Adam-	
Collected by Miss Robb.		Rev. D. Arthur	4 7 0	Honourable Mrs.		son	0 10 0
John Keith, Esq.	0 10 0	Music Hall	4 14 2	Mackenzie and		John and Mrs.	
Sums under 10s.	0 10 0			the Misses Mac-		Anderson	0 5 0
Collected by Miss Russell				kenzie	4 0 0	Elizabeth Anderson	0 3 10
and Miss Stevenson.				Edward Baxter,	5 0 0	James Anderson	0 10 0
Mrs. Jas. Matthews	0 10 0	<i>Brechin.</i>		Esq.		Isabella Bearhope	0 2 6
Mrs. Hugh Russell	0 10 0	Mr. W. Stevenson	2 0 0	For the New Ship,		Mr. & Mrs. Boyack	0 1 6
Miss Russell	0 10 0	Two Friends, per		see "Juvenile		A. K. Bruce	0 2 0
Robert Scott, Esq.	0 10 0	ditto	2 0 0	Missionary Ma-	16 10 1	Thomas Callum	1 0 0
Mrs. W. Stevenson	0 10 0	4/-		gazine	265/- 9s. 11d.	Mr. & Mrs. Caldwell	0 4 6
Miss Stevenson	0 10 0					Miss Caldwell	0 10 0
Sums under 10s.	0 15 0			Panmure Street Chapel.		Jane Capp	0 2 0
Collected by—		<i>Dundee Auxiliary Society.</i>		Rev. Robert Lang.		Mr. and Mrs. Car-	
Miss Margaret		G. Rough, Esq., Treasurer.		Collection	6 0 0	michael	0 2 6
Arthur	0 13 9	Ward Chapel.		Mr. Francis Mol-	20 0 0	Miss Clapperton	0 3 0
Miss Esplin	0 17 0	Rev. R. Spence, M.A.		son		Mr. & Mrs. Couch-	
Mrs. Gilbert	1 2 0	A. Low, Esq., Treasurer.		Mr. George Rough	15 0 0	man	0 8 0
Miss Isabella Leslie	1 7 0	Rev. Robert Spence	5 0 0	Mr. Patrick Watson	10 0 0	Mr. & Mrs. Cous-	
Mrs. G. Maitland	1 0 0	Rev. John Masson		Mr. Robert Nicoll	1 0 0	land	0 1 6
Miss Mathieson	0 13 6	and Family	2 0 0	Mr. Daniel Urqu-		Mr. & Mrs. Cowan	0 3 6
Miss Helen Robb	0 17 1	Mr. Edward Baxter	100 0 0	hart	0 10 0	Mr. and Mrs. Craig	0 3 0
Miss Tulloch	0 17 4	Mr. James Neish	10 0 0	Mr. David Cooper	1 0 0	Misses Cullen	0 16 0
Miss Milne and		Sir David Baxter,		Mr. James Kennedy	1 1 0	Mr. & Mrs. David-	
others	0 14 0	Bart.	30 0 0	Rev. Robert Lang	2 0 0	son	0 1 0
Annual Meeting,		Mr. David Bruce,		Mr. David Easson	1 0 0	Mr. & Mrs. Davi-	
Dee Street Chapel	1 6 9	Mr. Peter Car-		Mr. David Bruce,		son	0 3 9
		michael	10 0 0	jun.	0 10 0	Mrs. Douglas	0 5 0
Congregational Church.		Mr. W. E. Baxter,		Mr. Alex. Smith.	1 0 0	Mr. Fenton	0 1 3
Rev. D. Arthur.		M.P.	5 0 0	Mr. John Smith.	3 0 0	Mrs. Ferguson	0 2 0
Female Bible Class,		Mr. Alexander Low	5 0 0	Mr. Robt. Yeaman	0 10 0	Mrs. & Miss Finlay	0 5 0
per Miss J. Leslie	1 1 0	Mr. Wm. Methven	3 0 0	Mr. John Durham	1 0 0	Mr. and Mrs. Ful-	
Sabbath School		Mr. R. McGavin.	1 1 0	Miss Baxter	60 0 0	larton	1 1 0
Missionary Box,		Mr. Thos. Walker	1 1 0	Miss M. A. Baxter	60 0 0	Miss Fullarton	0 10 0
per Miss Cooper	0 17 0	Mr. J. Stevenson	1 1 0	Miss Urquhart	0 10 0	Mr. & Mrs. Fulton	0 12 6
Juvenile Working		Mr. G. Gourlay	1 1 0	Mrs. Hutchin	0 6 0	Mr. & Mrs. Geddes	0 1 6
Meeting	1 2 0	Mr. David Kyd	1 0 0	Panmure Sabbath		Mrs. Geoghegan	0 1 6
Vestry Prayer		Mr. John Caird	1 0 0	School, per Mr.		Mrs. T. F. Hartley	0 2 6
Meeting	0 7 10	Mr. John Kidd	1 0 0	James Kidd	1 0 4	son	0 4 0
Denburn Sabbath		Mr. Wm. Gibson	1 0 0	185/- 7s. 4d.		Mrs. E. Henderson	0 7 6
School, per Mr.		Mr. David Buchan	1 0 0	Old Scotch Inde-		Misses Jack	0 3 0
Thomas Matthews	0 7 0	Mr. David Kidd.	1 0 0	pendent Church,		Mrs. Jack	0 4 0
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# THE EVANGELICAL MAGAZINE

AND

## MISSIONARY CHRONICLE.

JUNE, 1865.

### The Answer to Prayer.

BY THE REV. H. R. REYNOLDS, B.A.

THE enumeration of the various "direct advantages" of prayer would not be a christian exercise, unless such enumeration depended upon the idea of God as the hearer and answerer of prayer. It might be said, "that the 'direct advantages' would be equally valid, even if there were no truth in the real objective existence of the Divine Being; that prayer, after all, may be an effort of the soul to discover the undiscoverable—a vain cry to an unknown Power to show us the Father; that prayer *may* spiritualize our desires, and initiate faith and hope, charity and perseverance, patience and praise; that it may be a stimulus to exertion, a solemn spectacle, an interesting and affecting phenomenon, even if there were no God to whom it were addressed." Before making this enumeration in a previous paper, I had, however, taken the precaution of presenting to my readers some illustrations of the universal prevalence of prayer—of the world-wide yearning felt, even under the least favourable circumstances, for the help of God—the general conviction wrought by the inner forces of the spirit, and strengthened by the traditions and philosophy of every age, not only that there is a God, but also that prayer to Him is possible. The subjective consequence of this necessity and privilege is true without a shadow of doubt, and there can be no subjective truth present in the mind without the co-existent belief in the corresponding objective reality. Such widespread belief, then, argues much in favour of the truth of such a representation of the Divine Being. Otherwise, the whole human race has a lie enshrined in its inmost heart; and this lie perpetually emerges age after age, generation after generation, in the child and the philosopher, in the heathen and the Christian. If it be so, the most noble are the most deceived; those who have risen highest, and who have to the largest extent blessed their



fellow-men, have been the most entirely baffled and deluded ;—while on the other hand, the sensualist, the barbarian with the fewest ideas, the imbecile, who is most like the brute that perisheth, has made in a matter that is fundamental to happiness, honour, usefulness, the nearest approach to the truth of things. Such a conclusion—one which seems to me perfectly demonstrable—would be an utter anomaly in the universe of beauty, order, and aspiration in which we dwell.

We think, therefore, that the subjective consciousness of the possibility of prayer,—this universal impression, tradition, conviction, and experience, points to a divine and eternal fact. Prayer is the drawing near of human spirits to the Father—the stretching out of human hands to lay hold on God. Why should not this be so ? Where are the principles or proved truths which can bring such a grand possibility and verity as this, into question ?

Prayer, and the difficulties that beset its consideration, form a portion only of a larger and more comprehensive subject, viz., the degree of resemblance and the amount of fellowship possible between man and God. It is true that in every portion of the sublime and insoluble theme, we are in great danger of either exalting human nature too highly, or of degrading the character and prerogatives of the Most High ; or on the other hand, we may by any incautious deliverance on the problem, confound in a Pantheistic unity, the infinite with the finite—the absolute with the relative—the eternal with the temporal. There has been an universal desire and even attempt on the part of man, to conceive of the Most High under the forms of human language and passion—to merge the nature of God with the material derived from his own structure and mental constitution, and to preserve the form, as it were, of man, although that form is magnified into infinity, and to see in man the microcosm of the universe, the incarnation of the Deity. This is a necessity of human thought. Even the most abstract of all human conceptions on this theme, and all the grandest utterances of revelation, such as “God is a Spirit,” and “God is love,” have only been anthropomorphisms of a higher degree. The real explanation of the fact being this,—that “God made man in his own image,” and has predisposed him from the first to discover and to sustain this sublime analogy. The incarnation of God—the birth of the Eternal Son of God within the limitations of time as Son of Man, has set the seal and established the truth of this close and intimate relationship between heaven and earth. “When the fulness of the times had come, God sent forth his Son.” “When he brought the first-begotten into the world, he said, Let all the angels of God worship him.” In Christ all things are gathered together ; things on earth and things in heaven—the finite and the infinite, the eternal and the temporal, the creature of the dust and the Father of the everlasting age.



It is after this combination—after this synthesis of a contradiction that is impossible to logic—that all the religions of the world are stedfastly inquiring; and of such a grand identity of God and man, Christianity is the great witness and pledge.

All the holy inspiration which God by his Spirit has granted to the understanding of mankind, the very structure of the Bible itself, presents another form of the same great difficulty. The presence of the human element therein, constantly induces the doubt, the fear of the exclusion of the divine element; and the full recognition of the Divine hand in the origination and fashioning of the holy book, makes many persons jealous of allowing the slightest admixture of human freedom or weakness or insufficiency. Thus, just as theological discussion on the person of Christ has a perpetual tendency to lose sight of and undervalue either his divinity or humanity, so metaphysical theorising about the inspiration of Holy Scripture perpetually tends to the elimination from it of either the divine or human element. Either of these errors is destructive of the main fact about the Divine Word. The same great contradiction and harmony of two opposite, yet ever approaching, elements, re-appear in every exercise of prayer.

The difficulty of believing in the answer to prayer, arises, in part, from our failing to express with any logical accuracy the actual fellowship that becomes possible between God and man. Speculation on the subject is always in danger of eliminating from it the presence either of God or man. In trying to explain to ourselves the way in which God hears prayer, we incur the great danger either of turning God into man, or man into God; of reducing the Most High to the level of man's feebleness, or raising man to the height of God's omnipotence. In either instance we are committing a serious error, and, in fact, virtually undermining and refuting our own demonstration. Thus, every attempt to bring the decrees of the Most High, the sovereign purposes of God, into harmony with the fleeting, and perhaps narrow-minded, desires of men, is beset with difficulty. We are constantly led to the supposition either that God is no longer immutable—in other words, he is no longer God; or that man is no longer unwise, hasty, fickle, or one-sided in his desires—that, in point of fact, man is no longer man.

Let us, however, examine more attentively this inflexibility of Divine purpose. It were easy to quote many scripture texts which show that God is unchangeable, the same, generation after generation—"yesterday, to-day, and for ever,"—that in all things which He has been minded to do, He must have chosen the best course and resolved upon the absolutely good. He is not and cannot be God to us, unless He would refuse to our most importunate prayer the blessing, which though we ardently desire it, He might know to be fraught with evil to our soul. However importunate may be our cry, we can not imagine that the Eternal would



be wearied, by the repetition of our desires, into a change of his intention. We cannot suggest to Him that which He does not know ; we cannot imagine anything nobler for the well-being of His universe than that which He has determined. If we thought that God would really alter his purposes, make new decrees, as earthly rulers may do, at our instance, we should be afraid to pray to Him : we should be alarmed at the idea of the dread responsibility of taking our well-being into our own hands more awfully than it already is.

But there is another supposition, and one that is forced upon us by the fact that God does hear prayer. It is this : that God has so determined his relationship to us, that prayer is the ascent of the human soul into his purposes. It is the feeling of the child after the Father ; the partial discovery by man of the Divine decree. When prayer is languid and heartless, the mere result of habit or custom, of form or prescription, such feebleness is evidence that the purposes of God and the desires of man's soul are far enough apart ; but when the prayer is steadfast and importunate, and will besiege Heaven and repeat itself as by an inward and uncontrollable necessity,—when there is strong crying after God, great longing after salvation and assurance, after holiness and usefulness and heaven,—then there is the revelation of the Eternal purpose, the witness of the Spirit in the soul, of that which the Father has chosen to bestow upon us. It is thus that man is permitted to sound the depth of the Divine grace : thus he asks that he may receive, he seeks that he may find. The sovereignty of God does not override the want, the will, the tears, the cry of his children ; but does, in the first instance, express itself through that very want—those tears and those strong desires. It is not that man changes God's purpose, but that man verily and indeed discovers that purpose through his own earnest prayer.

Leaving the mysterious question of the Divine sovereignty, and approaching that more common and obvious representation of Divine dealings with us, which arises out of the order and harmony that God has impressed on all things, and which belongs to the scientific conception of human law, we are immediately confronted with the great difficulty that no change in our condition is an isolated fact : that every event that happens is a portion only of a widely extended system of things, embracing alike the largest and smallest circumstance, that every atom in the universe is the subject of innumerable, but invariable, forces, which predetermine its eternal course. Under this teaching, we get farther and farther away from the spontaneous and arbitrary act even of Deity ; and lose the last vestige of the fortuitous and the mutable. That which at one time seemed to be the immediate work of Deity, the arbitrary act of infinite power, is now found to be an instance of some immutable law. So far as external nature and its bearing on us is concerned, we have long ceased to pray for miraculous intervention with the laws of nature.



We believe that these laws are and must be the best that can be conceived possible, and we know that it would be the height of presumption for us to ask God to modify them at our pleasure. There is abundant room for the amelioration of our lot in our effort to discover them, and to act in harmony with them. We interpret them best by obedience to them. Many of the miseries and sufferings of man have been reduced, and can only be reduced, by discovering these laws and by using them aright.

It is allowed that the bodies, and even the intellects and hearts that we possess, are themselves submitted to the empire of law. Thus, our daily bread, the air we breathe, the life we live, the diseases from which we suffer, the pestilence, the famine, the peace, the plenty, to which we are subjected, are perpetually revealing invariable methods of God's government, which it is sheer folly for us to suppose he will relinquish at our request. It is true that the prayers of our fathers on these heads, which amounted, as we now see, to prayers for miraculous intervention, have been part of the process by which men have found out the laws by which God regulates these things. This discovery, which has in a surprising way helped men to conquer difficulties, to ward off disease, to prolong life, to promote happiness, is an answer to those prayers, though in a way very different from that which the suppliants anticipated.

Adopting this view of the subject, the limits of prayer do seem, in one sense, to be greatly curtailed, and we feel that they are contracting day by day, as fresh illustrations are obtained of the empire of law, and as new dominions are added hour by hour to the control of irreversible force. But where shall we have to stop? At present it appears that the phenomena of the human will boldly, resolutely defy all such treatment. We feel, we know, that, within certain limits, we are free to choose between good and evil; yet, even here, we are not altogether beyond the reach of inevitable results. In extreme cases of great weakness, or hereditary disposition, or strong passion, even the will itself becomes a vanishing factor in human affairs; and the intellectual and moral natures, with all their powers, are found responsive to obscure, but still verifiable, laws of intellectual and moral action. Religious experience itself comes thus, more or less, within the grasp of law, and certain courses of action will infallibly lead to certain results; for "whatsoever a man soweth, that shall he also reap."

When, however, we remember the class of facts which show the universality of the conscious need of prayer, it seems to me that we are face to face with a vast circle of phenomena of grave import, which, as well as every other grand series of human experiences, demand explanation; and it is utterly impossible for us to escape from the strong conviction that, by prayer to God, our highest interests are consulted and promoted. Allow, if you will, the universal dominion of Law, and



also the depth and constancy of Divine decree, yet these facts must be consistent with human effort, freedom, and responsibility. If consistent with these—and consciousness perpetually asserts that such is the case, *à fortiori* would they, must they, be consistent with the freedom of God? The ordination of God must leave room for prayer; the laws of God's operation must include, within themselves, the freedom of man's choice. The prayer, and the answer to prayer, must be one of the laws of the universe, as certain, within its rightful dominion, as gravitation, or movements of light and heat in their peculiar realms.

It is not reasonable of us philosophically to determine either the reversal of a Divine decree, or the suspension of a Divine law, as the answer to a human prayer; but it is perfectly conceivable that human desires should themselves be prophecies of Divine blessings,—foreshadowings of heavenly gifts, the prelibations of spiritual life, the hands and vessels into which the holy anointing is poured, the appetite which makes the bread of God a nourishment to the soul, God's preparation of us, by the law of the living Spirit, to receive his own unspeakable gift. Thus, "if we ask anything according to his will, He heareth us." If it be so, we see, at once, that the wide empire of law does not make prayer unnecessary.

Does the suspicion still linger within us that all is equally settled, whether we pray or restrain prayer before God? Then, we greatly err; inasmuch as the activity of our desires constitutes our capacity for the reception of spiritual blessings; the earnestness of our prayer is an indispensable condition of our receiving that which we seek: the prayer, if it be nothing else, is the seed which precedes the harvest, the forerunner of the Divine gift.

Viewed from the consciousness of man, all is prayer and the answer to prayer. We ask and receive, we seek and find; we draw near to God, and He draws near to us. Viewed as an objective fact, God has himself infused the desire into the spirit, that he might prepare it to receive the benediction. He has taught his child to say, "My Father! Thy will be done."

This will be more evident as we proceed, at a future time, to discuss the conditions of acceptable prayer.

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## The Joy of Hope.

BY THE REV. J. C. HARRISON.

"WHEN I shall be a man," says Montgomery, "is the poetry of childhood." The little one feels that however happy he may be in the present moment, he is not now what he shall be. His tiny frame will grow, his inquisitive but unfurnished mind will be developed and crowded



with knowledge, his powers will all be matured and strengthened,—he will become a man. Thus the very fact that we are made for progress is one of the causes of hope. We expect and desire a higher state of being from the moment we begin to think at all, and this anticipation lends zest to the endeavours we put forth, to render the unfolding of the future all that we could wish ; the type of our manhood the noblest that can be attained.

Moreover, though our happiness in this life depends very much on what we are in ourselves, yet it is also very much affected by what we possess. We may have a healthy body, but besides health we need a comfortable home and sufficiency of this world's goods if our lot is to be truly a pleasant one. We may have a vigorous and active mind, but this will not secure the highest intellectual enjoyment unless it be stored with the material of thought. We may have a warm and glowing heart, but this all the more necessitates us to look for friends whom we can love, else our very sensibility will be a source of torture rather than delight. The consequence of all this is that we are evermore desiring to increase our material, mental and social riches, that so our body, mind, and heart may attain to still higher satisfaction. The more we have, the greater we flatter ourselves will be our happiness ; so we are constantly looking onwards to a coming day when our resources will be more abundant than at the present. Our dependence on things without is thus another cause of hope.

Moreover, our present condition is a very varying and mingled one ; joy to-day, sorrow to-morrow ; sunshine with passing clouds which ever and anon shade its brightness ; dark dreary night with only a few stars to remind us that there is such a thing as light ; and in such a state how much room is there for hope. When our path is pleasant and untroubled, when the heavens seem to smile upon us, and the earth greets us with gladness, how earnestly do we hope that no storm may gather and burst upon us, but that the morning's radiance may only soften and deepen into the perfect day. When our lot is sorrowful, our possessions melt away, our friends one by one depart, and our home becomes poor and deserted, still there are gleams of mercy which make us feel that sorrow is not to last for ever, but that a good time may still be coming. And when our experience is chequered, when trouble and joy, losses and gains, blessings and crosses come crowding upon us together, there is an indescribable presentiment that by and by the trouble and the loss and the cross will vanish, and only the joy and the gain and the blessing abide. For the stamp of our original destiny is not effaced, and the primitive consciousness that we were made very good and were intended to be perfectly happy still survives, leading us surely to hope that all we were to be we shall one day become, and that the blessedness to which we undoubtedly are heirs will be our actual possession.



Thus our present circumstances and constitution invite us to look forward cheerfully, and plainly indicate that we were meant to be the creatures of hope.

But when our blessed Lord brought life and immortality to light by his gospel, he at once widened the range and exalted the character of hope. He does not extinguish the hope which looks to objects on this side the grave, on the contrary, he only multiplies those objects and renders the hope itself more pure and radiant. Yet still he chiefly directs our anticipations to the world to come. When once we have been enlightened by his Holy Spirit and have entered into the meaning of his instructions we feel that this present life, as a whole, is but the infancy of our being, and that with a deeper significance we still may use the words "When I shall be a man." The wisest and the holiest are now ready to say, "I am but a little child and know nothing. My hand is feeble, my mind is weak; I reason and think, judge and decide, like an infant with limited experience and untrained powers; but by and by I shall emerge from childhood and become a man—perception clear, memory strong, judgment unfaltering, knowledge intuitive, love perfect,—my whole being matured and full grown, completely realising the Divine ideal, and fitted to enjoy communion with my God." The most richly endowed is constrained to acknowledge, "Nevertheless I am poor. Earth is only a lodge. When I possess the most and the best, I still feel that my nature craves something higher and better. When I gaze on the fairest and most enchanting beauties of earth, I am haunted by visions of loftier glory, and long for a world that is brighter still. The little that I now know seems as nothing to what my mind pants to attain; I look forward to fields of knowledge in which I shall reap a golden store, and be satisfied with the treasures of wisdom which I shall make my own. My heart even here exults in friends that are dearer to me than my own soul, and yet it has presentiments of a higher love; love freed from all alloy of selfishness, love fixed on beings who having no fault are infinitely worthy of it; love which finds its only highest object and perfect satisfaction in God himself; my Father, my Redeemer, my Portion, my All! I live in hope of an inheritance incorruptible, undefiled, and that fadeth not away; I live in hope that in heaven I shall know even as I am known; I live in hope that I shall dwell in my Father's house, where in holy fellowship, loving and beloved, I shall enjoy in full measure all that heart can wish." And in like manner the Christian whose present lot is prosperous, and whose soul is peaceful and glad, looks forward to a state where gladness shall be unshaded by even a passing cloud of sorrow, and prosperity shall be so exalted, that what now seems prosperity shall appear adversity then. And he whose course is chequered and troubled,



now sad and now joyful, or in which sorrow and joy are struggling together at the same moment, anticipates a world where the conflict will be ended, and pleasure will be enduring,—“pure, unmixed, for evermore.” And the believer whose lot is dark and sad, with scarce a gleam of comfort, all earthly props removed, all earthly joys withered, thanks God that he has still a good hope through grace, and, looking upward with straining eye, beholds that happy land, where “they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat ; but where the Lamb, which is in the midst of the throne, shall feed them, and shall lead them to living fountains of waters ; and God shall wipe away all tears from their eyes.” Thus through Christ the child of God is taught to look beyond the limits of this present world, and enjoys a “hope which is full of immortality.”

And there are two features of this hope which have a special interest, the one is its grand indefiniteness, and the other its certainty.

Even the hopes of this life are seldom very sharp and clear in their outline. They are very bright, but they are not distinctly defined. No one feels that he can accurately forecast the future—he can only think of the experience of the past as forming the substratum of his history in the time to come. But this is more especially the case with Christian hope. It would be poor, indeed, if we could fully realise it now. It must then be only composed of elements which are around us here, arranged in fairer order, and tinged with a softer hue. But the heavenly world we have never seen, its blessed inhabitants have never conversed with us. All the objects of Christian hope, therefore, transcend our present knowledge and can only be faintly shadowed forth by words which describe the things of earth. And so we are told that although now we are the sons of God, and feel the blessedness of that relation, “it doth not yet appear what we shall be.” We are informed that then the Saviour shall be unveiled and glorified, though of that glory we have only the faintest idea, “but we know that when He shall appear, we shall be like Him ; for we shall see Him as He is.” We are taught to anticipate an inheritance, a kingdom, a city gleaming with beauty, a paradise fairer than Eden with its river of life and trees of life, a crown, a throne, a robe of beauty, a song of triumph, a goodly fellowship ; but all these are but images which half reveal and half conceal unimaginable glory. We are assured that there “God himself shall be with his people and be their God, and God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.” But as we listen to these grand promises and feel the rising of hope, we are ready to ask, not in incredulity, but with ardent desire, “How shall these things be ?” For of heaven we may say emphatically what



the prophet said of the days of the Messiah, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

But with the indefiniteness of this hope there is the strongest certainty. It rests not upon the shifting sand, but upon a solid rock. "Being justified by faith, we have peace with God through our Lord Jesus Christ, and rejoice in hope of the glory of God." Now "if, when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved through his life." Until the sacrifice of Christ have lost its virtue, and the purpose of God have changed, the foundation of our hope is immoveable. Besides which the apostle declares that "this hope can never make us ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us." The joy of heaven is the joy of love. The hearts of the glorified burn with holy love to God; they contemplate his perfections with ineffable delight, and the more they know, the more they love. And the love they bear to him is only the reflection and the consequence of the love which he shows to them; a love boundless as his own nature, and revealing itself in the profound and inconceivable blessedness which he pours into their souls. When, then, the love of God is shed abroad in our hearts here, it is the pledge and the foretaste of what is to come; it is the seal of the Spirit guaranteeing the fulfilment of the promise; it is "the earnest of our inheritance, until the redemption of the purchased possession." And a hope so assured is solid as the foundation of the earth, and firm as the throne of God.

No wonder, then, that the Scriptures should speak of our "rejoicing in hope," for it would be strange, indeed, if such hope did not fill our hearts with gladness. "Hope of the glory of God!"

Such joy is *satisfying*. There is no state on earth which is perfectly satisfactory. Whether it be in the main pleasant or painful, we are often constrained to take refuge from it in hope. We read the word of God, and find it a light to our feet and a lamp to our path; but open enemies or false friends urge their objections, insinuate their doubts, throw a cloud of thickest darkness over what seemed so bright and clear, and make us rejoice that there is a world where, not through the medium of signs and symbols which can be perverted and obscured, but immediately, and by intuition, we shall behold the truth of God, and tremble for the ark no more. We now have fellowship with God, calm and blessed. We behold him, and draw near to him in Christ our Lord; we think of him as our Guide, our Teacher, our Benefactor, our Redeemer, our Father; but oftentimes he seems to us afar off. Our conceptions of him are dim and inadequate; our intercourse is troubled by the consciousness of our infirmities and our sins; the mists of earth hide from us the light of his love; and then, as we look forward, with what



ardour do we adopt those words of hope, "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness"! By the grace of God, we are now delivered from the power of sin, and walk in newness of life. We are armed with the shield of faith, and the sword of the Spirit, and know the blessedness of the great salvation. By the providence of God the lines have fallen to us in pleasant places, and we have a goodly heritage; our bread is given to us and our water is sure. But though renewed we are not yet made perfect; the flesh lusts against the spirit, and the spirit against the flesh; the enemy is very busy, and our faith is sometimes weak. Though fed and clothed, we are not without our trials; perplexity and care disturb our tranquillity, and make us feel that this is not our rest; then we remember the home "into which nothing can enter that defileth, neither whatsoever worketh abomination or maketh a lie"—the heavenly country, where the tree of life yields twelve manner of fruits, and the leaves thereof are for the healing of the nations, and where sorrow and curse are known no more! How soothing and satisfying is such a hope!

This joy is *purifying*. For when we feel complacency and delight in any objects, our hearts are peculiarly sensitive to the influence of those objects; and as faithfully retain their moral impressions as does the collodion the forms and lineaments of material nature. So, when we take pleasure in worldly pursuits or possessions, our minds become worldly; when we look with complacency on what is sinful, our conscience becomes blurred and stained with evil. But the objects of Christian hope are all pure and sinless: a thrice Holy Father, a glorified Saviour, a home which evil has never darkened by its presence, an assembly "without spot or wrinkle or any such thing," a character from which the last trace of imperfection has been obliterated for ever; and as we delightedly gaze on these objects and anticipate the time when we shall behold and enjoy them, not distantly, but face to face, we find our souls permanently affected by the contemplation, indisposed for that which is corrupt and corrupting, and sanctified by the holiness which we so rejoicingly witness.

This joy is *strengthening*. There is nothing which so paralyses our energies as despair, there is nothing which so much stimulates them as hope. The patient under the knife bears the anguish with fortitude, because hope brings to his spirit the joy of future ease and health. The sailor benumbed by the driving storm still keeps his post and handles his tackle, because hope descries the tranquil haven and already sees him anchored there. Warren Hastings devoted himself with such sleepless energy and dauntless perseverance to affairs in India, used all means, fair or foul, for the accumulation of wealth, because he never lost the hope that one day he should purchase back Daylesford, which his ancestors had lost, and sleep at last in the sepulchre of his fathers. So, when the



Christian has a hard fight to maintain, a toilsome, often a discouraging task to accomplish in resisting temptation, and serving his Master, and striving to evangelize the ignorant and depraved, he looks forward in hope to the joyful "Well done," and then boldly maintains his ground, "stedfast, unmoveable, always abounding in the work of the Lord;" for "the joy of the Lord is his strength."

Finally, this joy is *heavenly* joy. Its origin is heavenly, for it is awakened by the Holy Spirit of God. Its objects are heavenly, far beyond the world of sense, for they consist of things unseen and eternal. Its tendency is heavenly, for it directs the thoughts and affections to the home of the blest, and by the strong attraction of hope draws the spirit upwards too. Its character is heavenly, it is a portion of the future brought down by anticipation, to brighten and gladden our present pilgrimage. Yea, as the emigrant sits down when the toils of the day are over, and muses on his happy home and the family circle quietly gathered around the familiar table, till reverie seems reality, and he almost fancies he hears his own name; so the Christian when solitarily contemplating the promised rest, its holy fellowship, and its deep untroubled peace, finds hope so vivid, and joy so full, that for the moment he almost fancies himself in heaven, while still on earth.

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## Spiritual Development.

BY THE REV. ROBERT FERGUSON, LL.D.

WE are told that the ideas of God and of a future state, with the dictates of the moral sense, are in man more powerful than the Bible and its reported miracles, because of the affinity of these ideas with human nature, and our human consciousness. This is called the religion of humanity, more ancient than the oldest superstitions, more divine than the best attested oracles, and more enduring than the most firmly established faith of which the world can boast. If so, then there could have been no need of any objective Revelation. It was not required that God should speak to man at any time or in any manner; nor was it necessary that his Son should become incarnate, and put himself in contact with man, to reveal to him the loving thoughts of the Infinite Mind. According to this theory, the religion of human nature renders Christianity wholly superfluous. If there be lying at the foundation of our common humanity, certain ideas more powerful than the Bible with all its miracles, then Christianity is no advance on our previous knowledge—no fuller or more complete development of the divine and eternal; but only the written and published expression of these previous ideas in man! Marvellous discovery! Are we mistaken in our belief, that in granting a revelation to man, God has proceeded on the



principle of a progressive development? Is the Bible nothing more than the embodiment of truths which are common to humanity—the mere human expression of those truths as they pre-existed in different minds, and less perfect in this written and embodied form, than they were in the individual mind of man as their original seat and centre? Is the Bible no longer the standard of truth? So we are called to believe. Whenever or wherever a discrepancy is found to exist, the error is to be sought not in human nature, but in the Bible. Human nature is the standard by which to try the Bible, not the Bible the standard by which to determine the state of human nature! Why not give up Revelation altogether as an imposition on our race? The loftiest inspirations of Isaiah are nothing better or more divine than the strains of Milton; and the profoundest teachings of Paul not more remarkable nor yet more memorable than the sayings of Seneca, or the orations of Cicero.

But if the ideas which lie at the foundation of human nature be more powerful than the Bible, how are we to account for the fact, that in the absence of an outward and objective Revelation, they have in no instance lifted man into the freedom and the happiness of a divine life? On what principle are we to explain that marvellous change in Saul of Tarsus, which gave another and altogether different determination to his whole life and being? He, in common with all men, had those ideas which are said to be more powerful than the Bible, and was familiar with them as they had found expression in the life and character of others; and yet no sooner is his mind brought into closer contact with an objective Christianity, than he becomes a new man. Whatever were his previous ideas of God and of a future state, with the dictates of his moral sense, their internal power proved inferior and feebler in their action than the truth embodied in the outward Revelation. It was the perception and realization of the truth, as expressed in the form of Christianity, which produced the wondrous change in his moral nature. Not only was his soul quickened and raised into the life of God, but such were the vitality and the force of this inward life, that its continual tendency was towards final perfection. At no point of his spiritual progress, did he deem himself to have attained or to be yet perfect. His desire was, that his whole moral nature might be penetrated with the consciousness which springs from an enlightened, believing, and self-appropriating knowledge of the Saviour, till the power which raised Christ from the dead might be so exerted in him as to render certain his final salvation.

So we might say of every believer; for in each the interior life admits of every possible degree of development, from the simplest affiance in the Saviour, up to the firmest and most unwavering confidence—from the first kindlings of hope within the breast, up to the joy



which is unspeakable and full of glory. In proportion to the strength and force of the inward principle, are the growth and development of the Christian life. If the thoughts of the Christian be fixed on the greatest and sublimest of all objects—if he is conversant with truths of infinite magnitude and moment—if he is familiar with discoveries which lie infinitely beyond the range of sense—if he lives in the daily contemplation of those scenes and realities which borrow their light and grandeur from the throne of God, he cannot but be inspired with the loftiest thoughts and feelings. Great thoughts will seek their outlet in corresponding utterances—utterances in words and in deeds. Whatever may be the readings and the findings of philosophy, these are not to be compared with the fixed ideas and certain knowledge of the Christian believer. These, and not the ideas lying at the foundation of his own humanity, act on the vital principle within, and stimulate the man to higher and holier activity. He may be comparatively unlettered and ignorant, his education may have carried him but a little way beyond the alphabet of his mother tongue, his name may never have been heard beyond the narrow neighbourhood in which he dwells, he may just know (and know no more) his Bible true, and yet with the lessons of this one Book impressed upon his heart, he becomes the subject of thoughts, and feelings, and impressions, which bespeak the existence of principles imperishable in their character, and all influential in their operation.

Everything pertaining to the life of God in the soul, advances from a lower to a higher stage of completeness; and in its origin, is to be traced to something hidden and invisible. This principle we find in the outward, material universe, no less than in the inner spiritual nature of man. The seed which we deposit in the earth has in it a vital germ which no analysis can reach, and no power of vision can detect; but which, under the influence of light, and heat, and soil, soon begins to germinate, and force itself up from beneath the superincumbent earth into the light, in an outward visible form. In the animal economy, it is a physiological fact, that out of a single blood-corpuscle, which has in it a vital element, comes the human body with all its different members. In both instances, the development is progressive, advancing through an endless series of growth and increase, from the faintest indication of life, up to full maturity and final perfection. So it is in renewed humanity. From the moment that divine life is awakened in the soul, this vital principle admits of continued and unending development. At first the outward manifestations of this life may be comparatively feeble and imperfect, but as certainly as the vital principle has existence in the soul, will it go on to reveal itself more and more, till, like the bud which bursts through the exuberance of its own interior life, we rise into the perfection of a higher world, and hold everlasting communion with the light of the Throne.



If development be the evidence and the revelation of life in the soul, the question then arises:—How is the life itself to be maintained? Now it is a simple fact, that from the earliest period in the history of our world, Divine Revelation and Human Development have been mutually dependent. In other words, Revelation grew as the race grew; and human development advanced with the communication of supernatural truth. The truth acted with divine energy upon the inner life of the soul, and this life had its corresponding outcoming and expression. So it is still. True, that the canon of Scripture is complete, and that no farther revelation is to be expected from the throne of God; but the clearer and the deeper perception of the truth which has been revealed, cannot fail to quicken and animate the whole of our moral and spiritual nature; and the conscious operation of this vital influence within, cannot but result in a fuller and more perfect development of the renewed and sanctified character. Such is the teaching of our Lord, when he says, “if any man will do His will, he shall know of the doctrine whether it be of God.” Activity flows from life; the life is intensified by truth; the truth which intensifies the life, leaves the impress of its own divinity on the living and active spirit; and this intensified life has its corresponding development. Thus it is that practical piety is the best evidence of the divine origin of Christianity. Christian action is but the embodiment of Christian truth; and the character of the action determines the divinity of the doctrine. Hence the necessity of truth to nourish the life of God in the soul. It is the medium through which the Spirit acts upon the heart, with all its thoughts and affections. We know of no instance upon record, in which the Spirit has put forth his power upon the man apart from revealed truth; nor would the truth of itself insure any saving or transforming effect apart from the agency and the influence of the Spirit. They are mutually dependent; and the more deeply and devoutly we study the written word—the more intently and perseveringly we look into it as into a mirror, the more effectually will the Spirit work within us, changing us into the image of God, from glory unto glory. It is through the truth that He sanctifies and transforms our whole man, and by freeing us from the earthly and the sensuous, lifts us up into the spiritual and the heavenly; makes us partakers of a divine nature; begets in us a meetness for the inheritance of the saints in light; and seals us unto the day of redemption.

Not more vital than silent are the operations of the Spirit, in communicating those powers and principles by which we may reach final and everlasting perfection. The mightiest energies in the universe are the most quiet. How softly, yet how efficaciously does the dew fall upon the earth! How silently does the light come from the central sun, and clothe all nature with beauty! How noiselessly do the planets



move in their appointed orbits, and how still is the sublime harmony which reigns throughout all worlds ! How quiet in their working is the law of gravitation, the process of vegetation, and all those physical forces in whose midst we are called to live and act ! So in the spiritual world. Wherever we have din and noise, we have much of man ; but wherever God is, there is the quiet of his own eternal and immutable nature. In proportion to the depth of the Spirit's work in the heart, is the great disturbing element overcome, and a holy tranquillity reigns within. We hear the murmur of the stream whose shallow waters flow over a bed of shingle ; but deepen its channel, and from its placid bosom no sound arises—not a ripple is heard. The more perfect our sanctification, the more profound the peace of which we become conscious ; and it is from the depth of this inward repose that the inner life reveals itself in its outward and never-ending developments. There is nothing noisy and tumultuous in true piety ; and just as the bud bursts into blossom, and the blossom takes on the form of fruit, and the fruit ripens into perfection ; so we have but to open our heart to all those holy influences which are shed abroad by the Spirit, to become the subjects of the highest life, and to develope this life in all the virtues and all the activities of the Christian character.

No one should be satisfied with a low degree of Christian attainment. The brightest examples are before us for our imitation ; and the moral perfection of "the Man Christ Jesus," is the one model which we have to study and to copy. Likeness to the Saviour should be our aim and our effort. We have not only to crucify the flesh with its affections and lusts, but to perfect holiness in the fear of God ; not only to deny ourselves and take up our cross, but to add to our faith, fortitude ; and to fortitude, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity or love :—not only to have no fellowship with the unfruitful works of darkness, but to practise "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," as things most fitting and praiseworthy :—not only to be not conformed to this world, but "transformed in the renewing of our minds, that we may prove what is that good, and perfect, and acceptable will of God :"—not only to take no thought for the morrow, since sufficient unto the day is the evil thereof ; but to set our affection on things above, where Christ sitteth at the right hand of God : not only to let this world of shadows go, but to be looking for the mercy of our Lord Jesus Christ unto eternal life, and giving all diligence to be found of him in peace :—not only to possess our souls in patience, but to rejoice in hope of the glory of God :—not only to "cast not away our confidence which hath great recompense of reward," but to make it our



aim that an abundant entrance be administered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ. Perfection is the goal to which we must press. We all know with what mixed feeling we look upon anything whose formation or development is imperfect. If we take up an imperfectly formed crystal, or an imperfectly developed flower, we are more than disappointed. The same holds good as to the organization and structure of the animal economy. We never look upon stunted growth, or any kind of visible deformity in the human body, with anything even approaching to satisfaction. Why, then, should we not look for complete spiritual development? Should we be content in the higher domain of divine life with anything short of "a perfect man, the measure of the stature of the fulness of Christ?" If what is imperfect or defective be found to be the exception in the physical world, why should it not be held the exception as well in the realm of spiritual reality? Is it something to be preferred, to be stunted, and little, and dwarfish in our moral stature? If the mind be the measure of the man, and if assimilation to God be the standard of all true character, then our growth in grace and in all goodness should indicate the progress and the maturity of our inner life. Our Christian principles should give strength to character, and life to action. The more deeply the heart is imbued with the Christian element, the more complete will be the man; and it is the design of Him who hath redeemed us, that the Christian should be the most perfect type of humanity. We speak not of the name or the profession—not of the outward show and semblance, but of the inward and living reality. It is not the image of the thing, but the thing itself which we must set before us for study and possession. If the life be within, there will be the outward embodiment and revelation. Christianity is not something for certain places, or for certain occasions; but for every place, and every scene, and every circle. While the heart is beating strong with the pulse of life, let us give all diligence to make our calling and election sure.

"Once gain the mountain top, and thou art free;

Till then, who rest, presume; who turn to look, are lost."

We must press towards the mark for the prize of our high calling, till Immortality open wide her gates to receive our spirits into the fellowship of the brave and the blessed. We have still to build ourselves up in our most holy faith, and to look for the glorious appearing of our great God and Saviour Jesus Christ; till dropping the last link which binds us to earth and flesh, we are introduced into the presence of the great I AM; and clothed in spotless whiteness, enter that temple where the light never fades, and in which every power of our glorified nature shall be employed in unwearyed and never-ending activity.

Though we have no direct Revelation to guide us, we are yet of



opinion, that from the point of attainment reached on earth, whether advanced or otherwise, we shall set out in the future world. Whatever may be the effect of the spirit being set free from the body, and delivered from the unholy agencies and influences by which it is surrounded here, we are not to imagine that at death the souls of believers do immediately pass into a state of the highest perfection. All imperfection, or incompleteness, is not left on earth, unless we mean to affirm, that there is no more advanced point which we can reach—no higher ground which we can occupy. If a soul can leap up at once from the lowest or even the highest condition of spiritual consciousness and attainment here, into the ultimate perfection of life, and freedom, and happiness in the world to come, then heaven must be a world of unbounded, universal stagnation. We have only to enter that future state, to find everything within us and around us, fixed and stationary. We can find no such principle or law in the government of God. Wherever there is life, there must be development; and the more perfect the life, the more complete the development. Our mental and moral receptivity does not cease, because we cease to exist on earth. In the higher state of being, the soul will be ever conscious of fresh accessions of light and love, of knowledge and energy, and these will have their outward manifestations. Our susceptibility will be increased and intensified in proportion to the vital element; and hence, as the life rises, will it ever be revealing itself amid the companionships and the fellowships, the societies and the services, the sublimities and the activities, of a deathless existence.

What incentive this to seek and cultivate a higher inner life on earth! How powerful the motive to diligence and perseverance! How great the stimulus to holiness and activity! We must not sleep as do others, for our salvation is nearer than when we believed. As those whose faith reposes on the discoveries and doctrines of eternal truth, we must grasp that truth yet more firmly, hold it more tenaciously, and embody it more perfectly. Infinitely, and for ever indebted as we are to redeeming mercy, it behoves us to live not unto ourselves, but unto Him who loved us, and gave Himself for us. Begotten to the lively hope of that inheritance which is incorruptible and undefiled, and that fadeth not away, reserved in heaven for us, it becomes us, having this hope in Christ, to purify ourselves as He is pure, and to wait for His appearing, when He will swallow up death in victory, and present us faultless before the throne of His glory with exceeding great joy. With the glories of heaven and immortality bursting upon our view, let the soul be on her ascent to God. A steep height is still before us; let us scale the mount, nor look back to measure the distance, till we stand before the throne, and enter on perfect life.

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# Abraham Lincoln :

## IN MEMORIAM.

BY THE REV. J. BALDWIN BROWN, B.A.

"COUNT no man happy until death," is a saying of which it is not difficult to discern the wisdom, in view of the vicissitudes and failures of life. The most splendid gifts of fortune are too fugitive, "*Date obolum Belisario*" is an appeal too often heard, to allow us to discard the pagan maxim, and to eulogize a career too absolutely before its final close. But there are some who may be called happy in their death; who, falling on some eminent ground, in the full view of men, in the crisis of some great conflict, gather round their names a halo of glorious recollections, and are robed and crowned among the martyrs of liberty and truth. The blow which struck Abraham Lincoln to the earth lifted him to the fellowship of that great company. Falling suddenly and terribly in the hour of a great triumph, with words of compassion and mercy on his lips, his name henceforth becomes symbolic. He will stand in history as the representative of all the memories of this unparalleled struggle,—the hopes which it kindled, the sacrifices which it exacted, and the sorrows which have been consecrated by its triumphant success. That simplicity and tenacity of purpose which have pursued their object with unflinching firmness through four years of bloody and terrible strife, death has credited with the wisdom and statesmanship which the work of reconstruction will imperatively demand. Mr. Lincoln becomes the hero by being the martyr of the conflict, and will occupy henceforth, next to Washington, the most conspicuous niche in the American temple of Fame. Death, sharp and sudden as was the stroke, has dealt benignly with this simple, faithful, merciful, and God-fearing ruler, and lends something like heroic proportions to his shade. There is a touch of reverence in the way in which this man is spoken of, by those

who were the sharpest critics of his actions; and the reverence is neither sentimental nor fugitive, it is real—and deserved. It is worth our while to consider for a moment a little closely the life and death which have had such issues, and to ponder the lessons which God is teaching by it to all of us, but especially to all rulers of men.

Mr. Lincoln's career was characteristically American. His life was a kind of brief abstract and chronicle of the life of the American people. Such a career as his is just the vision which every American youth, of average intellect and steadiness of purpose, may set before himself as the goal of his endeavours; and most intelligent Americans would confess that Mr. Lincoln's rise and rule illustrate very fairly the idea of a successful political career which is contemplated by the admirers of the constitution of the United States. It is an illustration of which they have no need to be ashamed. It shows democracy in fairer colours than those with which it has been wont to deck itself in Europe, and contrasts very nobly, very grandly, with the career of the leaders of the tyrannous and tigerish democracy of France.

Mr. Lincoln sprang from one of the great Western States. The broad, free, bountiful West was the mother which nursed his simple, honest, and powerful nature. An astute and tricky politician of the Eastern States would have been likely to make swift shipwreck of the enterprise which this simple Western farmer conducted to a triumphant issue. In a far simpler and manlier school the ruler was trained, who could endure the extreme of fortune without elation or despondency, whose courage and faith rose with defeat, and whose humility was never so conspicuous as in the moment of success; who held one clear purpose in sight through all the distract-



tions and confusions of a struggle of unexampled intensity and intricacy; who cleared his eyes from the mists of prejudice and party aims as the strain grew more exhausting; and who, as he emerged from the death-wrestle which tasked the energies of a mighty nation as never nation was tasked before, had no words but those of compassion and mercy for his foes.

It surely is significant that the hero of this great struggle was nursed in one of the Western States, just on the edge of those boundless "territories" of which Mr. Beecher spoke so eloquently and so justly at Charleston, as the pride and strength of the American people. He is quite right in speaking of "territory" so energetically; nor, from his point of view, can we wonder that his people have contended for it so sternly. This vast, fertile, virgin Western region is the magnet which draws the weary, beaten soldiers of the European "struggle for life" across the Atlantic. It is the West which offers to them a field of enterprise, freedom, and "bread enough and to spare." Westward ho! was the cry which led the march of the first colonists, and the cry is "westward" still. The power of spreading towards the West has been from the first the chief spring of the progress of the American Republic. And there, in the far West, close on the edge of the wilderness which his sinewy young arms helped to clear and plant, the man was reared, whose steady purpose and patient courage would wipe off from those broad Western plains the accursed stain of slavery for ever. No 'cute New Englander, no cosmopolite New Yorker, but a plain, strong, manly, uncultured Western boatman, backwoodsman, and farmer, was called to work that deliverance for America which his death has so solemnly crowned.

The incidents of his career are too simple and too universally known to need recapitulation here. Our concern is rather with the motives of his policy, as far as we can discern them, and the *morale* of the man.

Mr. Lincoln had well nigh everything to

learn as a statesman and an almost absolute ruler, when in March, 1861, he was inaugurated as President of the United States. New to office, untried, inexperienced, awkward, slow, and ungainly, both physically and intellectually, he found himself exalted to a position before whose tremendous difficulties the ablest statesmen of the Old World might have shrunk back appalled. We may well believe that his soul fainted within him as he fairly faced the realities of his position; and that his last request to his Springfield friends when he left them for Washington, "Pray for me," must often have come back to his mind as his only strength and stay. It is greatly to his honour that he had no ready nostrum to propound for the diseases of the State. His first efforts as a statesman were vague and tentative. He was eager to trample out the sparks of rebellion before they had time to burst into a blaze; and equally eager it seems to us to convince the seceding States that secession was their choice and not his, and that he was ready to entertain any tolerable propositions,—leaving the question of slavery for future and pacific adjustment,—if the Union might but be preserved. It is quite true that to maintain the Union was a primal duty, to which he was bound by his inaugural oath; but it seems impossible to read the emphatic sentences in which he declared that "with slavery or without slavery" he was resolved to preserve the Union, without feeling that he did not at that time fully appreciate the essential relation of slavery to the war. It is more honourable to Mr. Lincoln to recognise the fact that, as this conflict was prolonged and grew more intense, the conviction grew into clearness in his mind that to dream of the "United States" while slavery continued to exist was pure idleness; that to maintain the Union with slavery was impossible; and that the whole energy of himself and his party must be directed to the uprooting of the accursed system at once and for ever from the land. Little by little, as in the history of all great social and poli-



tical struggles, the essential principle involved grew clear amidst the confusion. Mr. Lincoln and his party saw step by step their great work open out before them; and with that simplicity and directness which characterised him, he gave himself and guided them to its fulfilment. We hear less and less about the Union in his proclamations and manifestoes, and more and more about the institution which was rending it in pieces, as the war proceeds; and at length, in offering himself for re-election, he put before the people the plain issue, "The war must be fought out, cost what it may, until slavery is utterly and finally destroyed."

To those who reproach the English people and the organs of English opinion, because the majority of them arrived slowly and doubtfully at that just appreciation of the man and of his policy which they now delight to express, the answer is a simple one. Mr. Lincoln himself arrived slowly and by doubtful, tentative steps at that clear and radical policy on the Slave question, which has enlisted the sympathies of Englishmen so powerfully on his side. Our honour grew as he grew visibly more worthy of our honour; and when his touching and noble speech on his reinauguration revealed by how much the Mr. Lincoln of 1865 was a wiser, greater, more farsighted and more statesmanly man than the Mr. Lincoln of 1861, the warmest sympathy of the English people went forth to greet him as he reassumed the Presidency, which it was known that he would dignify by a policy of decision as to the vital question which lay at the root of all the sorrows of the nation, but of consideration for the difficulties and temptations of his beaten foes. Englishmen, on the whole, are not prophetic. They are content to recognise and to estimate the facts as they develop themselves. They are eager to pay tribute to whom tribute is due, and honour to whom honour, but the claim must be clearly established. We cannot discount experience, and it was just our experience of Mr. Lincoln's progress in all that constitutes an able and faithful ruler, which

won for him the growing respect and sympathy of the English people. Already on his re-election there was a very general readiness to do justice to his sterling qualities, and to respect, if we did not dare to applaud, his obstinate pursuit of his end through all the dread extremities of the war. But his inauguration speech, so humble, so devout, so full of consideration for his brave adversaries, so charged with the sense of the heavy responsibilities which were cast upon him by a Higher will, raised the tone of English feeling to a higher and warmer strain. From that time something of reverence began to mingle with our respect. The man evidently felt himself an instrument in the hand of God for the accomplishment of a great deliverance. Whether he were right or wrong, there was something sacred in his devotion to his work. This is an element which Englishmen are quick to recognise and to honour. His untimely and tragical end did not create this feeling: it was there already; it needed but this death-stroke to raise it to a passion, and to fill the land with one wail of distress and sorrow, when in the very hour of the crowning victory he fell.

But the simple greatness of Mr. Lincoln's character was never known until he was fully tried by the ordeal of success. Then, for the first time, the power of those moral qualities, which had always won for him a certain measure of consideration, was revealed. When the right hand of the rebellion was beaten down, he began to remind himself and his countrymen that they shared with the South the guilt and the sorrow of the institution whose destruction they had decreed. It is probable that in these words he struck the key-note of what he was prepared to announce as his policy of reconstruction. At any rate, we know that words of mercy and charity were on his lips, and thoughts of mercy and charity were in his heart, when the God of mercy and charity summoned him away.

The singular depth and unanimity of the feeling which the death of Mr.



Lincoln has awakened throughout the whole civilised world, is due mainly to the conviction that mercy, which "becomes a throned monarch better than his crown," held the mastery in his heart. There is nothing which touches men so deeply—which so stirs their sympathies and compels their homage—as words of mercy on the lips of a man who has the power, if he pleases, to take vengeance and to destroy. Nor need we go far to discover the secret of this firm will, this well-balanced mind, this merciful heart, which Mr. Lincoln bore with him through scenes which might easily have driven a less pious nature to recklessness or despair. Dr. Gurley, the minister of the congregation with whom Mr. Lincoln was wont to worship, in the course of his funeral oration, repeated these words, which he had heard from the President's lips, in the darkest days of the conflict, "my hope of success in this great and terrible struggle rests on that immutable foundation—the justice and goodness of God!" There was the spring of

that firmness, patience, and clemency. God was his strength and stay in the darkest hour; and God made his heart humble and merciful in the day of triumph. Surely he was doubly happy in his death. The more than royal honours with which they have buried him, are the prelude of the fame which shall enshrine his memory while the great American Republic endures. He died like Nelson, with the shout of victory ringing in his ears—his great work accomplished; while other—perhaps harder and sterner hands—have to address themselves to the tremendous task of educing order out of the chaos of the war.\* And already we may believe this simple soldier of duty—this faithful and God-fearing ruler—has heard from the Master's lips the words which dismissed a greater and more toil-worn servant of the Most High to his glorious rest: "Go thou thy way until the end be; for thou shalt rest, and shalt stand in thy lot at the end of the days!"

## Summer.

BY THE REV. JOSIAH VINEY.

"God is faithful!" This surely ought to be one of our first thoughts, as we look upon the greenness and beauty which at this lovely season again surround us. That long dreary winter now almost forgotten—how wearisome and trying it was! For months it seemed as if the old promise about "seed-time and harvest, summer and winter," were in danger of being forgotten. The east wind appeared as though it would never again leave us; and one looked morning after morning at the vane, still pointing to the same bitter quarter, with a feeling of "hope deferred" which made "the heart sick."

At last, however, it changed; and with the burst of sunshine and genial atmosphere which succeeded, what a transformation has occurred! Buds swelling, blossoms unfolding, grass

springing, flowers appearing, birds singing, trees clothing their naked arms with the most exquisite drapery, surpassing in its tint and softness all the colours of art—who can express the beauty, the deliciousness of the scene! As from a lethargy of unwonted duration and profoundness, Nature at once sprung from her couch, shook off her somnolence, and arrayed herself in her fairest attire; while, as she did so, she poured forth again her annual song of gratitude; and from breeze, carol, murmur, children's voices, and the thousand familiar sounds of the season, now exclaims, with equal gravity and gladness, "Thou hast made summer!" Yes, dear reader; let the first thought in your glowing heart be one of God, and of God's fidelity. His hand has made all these things; His more than magic touch has



summoned this world of beauty from the grave of death, and He has done it because He said he would, and He keeps His word. In this resurrection of life around you, see a renewed motive to depend on the Divine fidelity—to trust yourself and yours to a faithful, covenant God.

*And now let us not be behind nature.*

The analogies existing between nature and grace are close and intimate. It is not surprising that so they should be. He who formed the one kingdom, made also the other; indeed, though they be different departments, "the kingdom is but one." I love to trace these analogies, and in the constant allusions of Scripture to natural beauties, especially in the use made of them by the Great Teacher, I have the highest authority for so doing. How suggestive those referring to summer! Beauty, growth, fertility, cheerfulness, liberty, joy—these exist around us; they are also to exist within us. There is a "beauty in holiness," "growth in grace," "more fruit" in spiritual life, gladness in the Lord, liberty through Christ, the "songs of Zion,"—and in each of these is an excellence which their prototypes in nature can but feebly portray. Let us use the season as a stimulus to Christian progress. "Newness of life" is what we all need, and, I trust, desire; nor should we lose any opportunity of promoting it. "Plants of the Lord," "trees of righteousness," "branches in the living vine," we are all capable of increasing in symmetry and fruitfulness; and the summer will be a blessing to us, in proportion as it not only cheers our spirits, but quickens our graces and makes us, like the "trees of the Lord," "full of sap."

*Nor forget that work is required of us.*

While no season is without its appropriate duty, summer is especially busy. Gardeners, husbandmen, builders—even the poor, neglected brickmakers—all are at work. With the lark in the early morning, and late on to dewy eve, how does industry ply its toil! Nor man only. "Go to the ant, thou sluggard: consider her ways, and be wise; which having no guide, overseer, or ruler, pro-

videth her meat in the summer, and gathereth her food in the harvest."

"The ants are a people not strong, but they gather their meat *in the summer*."

We shall be less wise than they, if we allow lethargy to overcome us, and sloth to relax our energies. "How doth the little busy bee"—(I beg pardon of my adult readers for this infantine allusion)—"improve *each* shining hour!" Each has its honey, and it only needs to be gathered to make a store which, when winter in any sense comes, will be found an invaluable treasure. "He that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame."

Oh that men would fulfil this duty of work in all its applications! Many recognise it in the inferior, but neglect it in the supreme. "Diligent in business," they are not "fervent in spirit." Rising early, sitting up late, eating the bread of carefulness, they cheat the night and curtail repose for "the life that now is," the bread that perisheth; but the next life, the bread that endureth for ever—what of this? Dear reader, "Give all diligence for eternity,"—"Seek first the kingdom of God and His righteousness." Be in earnest about the soul, salvation, pardon through Christ: work thus while it is called to-day, while the season of privilege and mercy lasts, lest you should have to utter the bitter lamentation, so often and so fruitlessly expressed—"The harvest is past, the summer is ended, and we are not saved."

*I trust my readers may be in sympathy with this season.* It is sad to think of the many whose circumstances form a painful contrast to it: some who are doomed to live in the alleys and "closets" of our great cities, where sunshine penetrates only through broken panes and cellar bars, and where the stifling air is redolent, not of mignonette and wall-flowers, but of foul drains and filth. Some, too, even in such places, who are compelled to spend their midsummer on beds of affliction, and amid sounds, not of buzzing bees and murmuring rills, but of oaths and cursing, of discord and



strife. Oh that one had the power to secure to all such an annual migration for, at least, a week in the summer, into the fresh air and green fields of the country; that, by some process like that which draws the swallows from England's cold to Egypt's heat, we could secure a vacation for all the dwellers in our alleys, for at least one fragment of the year! What a "spring cleaning" we would give their vacated homes; and how would they return, if not with satisfaction, yet with vigour and gratitude for the change!

Let those whose lot is happier, and who are in a position to enjoy the sights and sounds of summer, do so really. Our gracious Father wishes His children to be happy. Himself "the ever-blessed God," "He giveth us richly all things to enjoy," and it is our own fault if we do not so. Yet how often we mar our happiness and put ourselves out of harmony, not only with Him, but with His works. Ill-temper, moroseness, censoriousness, discontent, or all these combined—how do they cloud the spirit, obscure its sunshine, fill it with gloom, and, like a swarm of locusts, spread a pall over summer's brightest glow! Shame upon us for this. Nature herself cries shame, and conscience echoes the word. Let us be happy, cheerful, glad. What right have I to diminish the amount of the world's happiness by cherished gloom of my own, which—casting its shadow even on a dog or cat, far more on a child, a wife, a friend—disturbs the harmony of nature, and diminishes the amount of its light.

Especially, let Christians guard against depression. With all that we have both in possession and reversion—with an inheritance in Christ now, and another, "incorruptible," laid up in heaven, with promises, and Providence, and powers on our side, it is a sin to be needlessly sad. I know clouds and darkness will gather, disappointment and affliction occur; that in summer as in winter the way is often rough, and the soul thereby discouraged,—though there is a Divine alchemy by which even trial may be transmuted and made "more

precious than gold." I refer not to such experience, however, but to the frequent causeless clouds which darken our horizon, and which come, not from above, but from within.

For the sake of others, as well as for ourselves, let these be scattered, and let there be summer, not only in nature, but in the heart and the countenance too. Lady Mary Hastings was brought to God under Mr. Ingham. She and the Countess of Huntingdon used often to converse about the change. The Countess was much struck by one of Lady H.'s remarks—that since she had known and believed in Jesus for life and salvation, she had been as happy as an angel. The Countess had not felt this; and, being ill at the time, thought much about the contrast, and was almost in despair; till by degrees and by the blessing of God on that word, she, too, was enabled to find peace and joy herself.

Be sure, too, in the summer season to *exercise benevolence*. What an example of diffusive goodness our Father sets us! "He maketh his sun to rise on the evil and the good,"—"He sendeth his rain on the just and the unjust,"—"His paths drop fatness,"—"His tender mercies are over all His works,"—"He maketh the grass to grow for the cattle, and herb for the service of man." "Wine that maketh glad the heart of man, oil to make his face to shine, bread which strengtheneth his heart,"—all come at His bidding, and are bountifully scattered around; and all these are but His inferior gifts, blessings of the nether spring: for, in addition to these, there is "the unspeakable gift,"—the gift, too, of the Holy Ghost, and all "good things," which these include.

Let us imitate this bountifulness. "To do good and to communicate, forget not: for with such sacrifices God is well pleased." We have been recently encouraged by hearing of what the Church has done, and the tidings are gladdening and delightful. They will fail of part of the great object, however, if they do not prove stimulating as well as encouraging; for if much has been done, much more remains to be accomplished.



How little do we Christians do or give, after all, compared with many of the heathen. "I once visited the Rajah of Burdwan," writes the Rev. J. J. Weitbrecht, "and found him sitting in his treasury. Fifty bags of money, containing 1,000 rupees (£100) each, were placed before him. 'What,' said I, 'are you going to do with all that money?' He replied, 'It is for my god.' 'How do you mean that?' I rejoined. 'One part is sent to Benares, where I have two fine temples on the river-side and many priests, who pray for me; another part goes to Jugger-naut, and a third to Gaya.' And thus one native is spending £5,000 annually of his income upon idle Brahmins."

Christians try and feel increasingly the privilege and honour of *giving*. Riding, a short time since, with a Christian tradesman, whom God had wonderfully prospered, and who has already given much to the Gospel, he said—"I hope, sir, if God spares my life, to devote next year the entire profits of my business to the cause of Christ." If this were occasionally done—if a dozen of the readers of the *EVANGELICAL MAGAZINE* were to join my friend, and do the same next year, —would they suffer?—and would not a mighty stimulus be given to the cause of the Gospel? Remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive!"

### A Letter from the East.\*

NUKHL, March 20.

MY DEAR FRIENDS,—I write from the midst of the Desert, that my letter may be ready for the post immediately on our arrival at Jerusalem. By this time we had hoped to be near that city, but owing to detention at Cairo, we are still more than seven days' journey distant from our destination.

We are on our way from Sinai, intending to cross Philistia, as, owing to a feud among the Arabs, it is impossible for us to obtain camels to Hebron, which route we had intended to take. However, we trust the alteration of our plan may add to the interest and instructiveness of our tour.

Allow me briefly to indicate our progress from Cairo to Sinai. After spending more than a week in that city, which, being the first specimen of Oriental life we had seen, made a vivid impression on our minds, and has imprinted on our memory picturesque scenes we shall never forget, —we started for Suez on the 2nd March. Rushing through the Desert by railway—thus gathering together the most incongruous associations—we arrived

at the well-known port on the Red Sea, and made final preparations for our three weeks' pilgrimage in the Great Wilderness. While we were waiting awhile for our camels to make our first encampment outside Suez, the Indian mail arrived, and we were greatly excited and amused by the bustle and gaiety of the scene, as our fellow-countrymen rested and regaled themselves in the court of the hotel, previously to their hurrying towards Alexandria. "Westward ho" was in their hearts, if not on their lips, whilst "Eastward ho" was our motto. They were hastening to the land of their fathers for toil or for recreation, as we, inspired by curiosity, were eager to reach a spot remote and strange, stamped with memories nearly four thousand years old. Two streams of feeling here crossed each other. Thus contrasts between the past and present ages of the world suggested manifold reflections, and one thought of the wonderful Providence of God which once watched over the cradle of Israel's infancy in the Desert of the East, and now watches over the home of England's manhood in the islands of the West.

We encamped on the evening of the 3rd outside the walls, and the next morning mounted our camels to start in earnest

\* This letter was written with a view to publication last month, but did not reach England in time for that purpose.



for the mountain of Horeb. Rounding the Gulf of Suez, where we noticed the remains of the great ancient canal, and the beginning of the great modern one, we reached, in a few hours, the wells of Moses, where a garden, irrigated by the waters drawn from those precious springs, proves an object of delightful attraction to the people of Suez, who in the hot weather go holiday-making there, and find, amidst a grove of palm and other trees, with a few beds of vegetables, an oasis in the sandy waste. The magnitude, sterility, silence, and grandeur of the Desert impressed us more and more, every step our camels took, as their shadows, so deep, so distinct, lengthened out while the sun went down. The heights of Jebel Atakah on the right hand, bounding the Red Sea, and the limestone ridge of Rahah shutting in the Desert to the left, were the boundaries of our prospect,—the rosy tints of the one, and the purple hues of the other, feasting the traveller's taste for colour, as the sun throws his last rays over the landscape. The evenings have been beautiful, and the nights glorious; the stars coming out with a lustre surpassing what I have seen in our home latitudes. But the cold before sunrise is often as intense as is the sultriness of noon; the weather in this respect being still what it was in the time of Jacob, when the heat consumed him by day and the frost by night. Ain Hawarah, or the Fountain of Destruction, so called from the badness of the waters, arrested our attention, from its being the traditional Marah, where Moses performed his healing miracle. A little further on we came to Wady Ghurundel, renowned for its wells, its palms, and tamarisks; the trees and shrubs, however, at the spot we passed, being far less numerous and refreshing than, according to report, they are in other parts of the valley we did not reach, nearer the sea. But Useit, a Wady further on, struck me as a far more inviting oasis; the mountains there of limestone and chalk, pinked by the setting sun, forming a rich background to the scattered trees and plants. It should be stated that, owing to the

want of rain for the last twelvemonth, we have seen such vegetation as the Desert affords to the greatest disadvantage. Pursuing our southward course, we entered Wady Taiyibeh, a nobler valley than we had seen before; some of the Wadys on the earlier part of our road being nothing but the dried-up bed of a winter watercourse. To apply the name of Wady to objects so dissimilar conveys a false impression to such as have not visited the country. We now turned towards the Red Sea once more, and came out upon a wide plain, bordered by blue waters and limestone hills. The approach to it is over ridges of rock, running down to the water, in fantastic forms, which a little imagination can convert into the walls, towers, and bastions of a fortification. Here, again, we were enchanted with the colours of the mountains and sky at the hour of sunset. Turning up from this plain—the plain of Murkhah—our path lay over a rather steep and rugged pass, called Nukb Badereh, the Pass of the Sword's Point; and so we found admittance into Wady Mughareh, the Valley of the Cave. Here the geologist and the antiquary may find work enough in the curious rocks and stones profusely piled up or scattered over the region, and in the puzzling inscriptions left upon some of them by more or less skilful efforts of art. In very ancient times it is concluded the Egyptians had quarries here, and to them have been ascribed the letters and figures which are carved on the face of the sandstone. Major Macdonald has been for some time employed in obtaining turquoises from that very spot; many of great value, and he has also carefully taken impressions of the inscriptions, which, I understand, are now lodged in the British Museum. He lives a Robinson Crusoe kind of life, in a house constructed among the rocks, and affords hospitality to travellers, including comforts, and even luxuries, truly surprising in such a place, enhanced by a courtesy and cordiality which must win the hearts of all who have the good fortune to visit him in his singular abode. Our party



can and do bear hearty testimony to this gentleman's liberality and other virtues, and to him we owe the most pleasant social evening enjoyed by us in our desert wanderings.

Wady Feiran was our next destination, after a glance at Wady Mukatteb, or the "Written," so-called from the numerous inscriptions upon its rocky walls, different from those at Mughareh. Such inscriptions, I may remark in passing, are found in other portions of the Sinaitic district; and without entering upon the question of their positive origin and date, I would venture to adopt and repeat the opinion of Dr. Stanley, who, in opposition to the theory of their high antiquity, "hardly imagines a doubt, that they are the work for the most part of Christians, whether travellers or pilgrims." Those, however, at Mughareh, in the estimation of competent judges, belong to a very much earlier date. But to proceed to Wady Feiran; it may be divided into two parts—the barren and the fertile—and after traversing the former, we entered the latter, and came to the ruins of the city of Feiran, where, in the middle ages, there was the palace of a Christian bishop. Remains of it exist on a hill, as also the ruins of a chapel, and a large number of houses, some hewn out of the rocks. From amidst these relics of an utterly deserted city the traveller looks upon the majestic peaks of Mount Serbal, which, from this point in the valley, burst upon his view. For isolated position, picturesque form, and conspicuous appearance, no other mountain in the Peninsula can vie with this; and elsewhere afterwards, as here at first, did we turn again and again, when riding on our camels, to so wonderful a creation and symbol of Almighty power. Close to the hill of Feiran, with its demolished palace, lies the most fruitful part of the valley. Indeed, we had seen nothing so rich in vegetation since leaving the banks of the Nile. Groves of palms, with other trees and shrubs, fill the hollow between the lofty hills, and beside them flows a stream edged with the brightest green I have noticed in the desert; the

secret of this abundance of vegetable life showing that the wilderness only wants water to make it rejoice and blossom as the rose. On our arrival in Feiran the fertile, we found there already encamped a small party of English gentlemen, who, pitching their tents among the trees, and damming up and fencing off a portion of the stream, had created a little homestead of rural beauty in this wild, inhospitable region. Hard by, between that encampment and our own, sat a party of Arabs round their fire, who at nightfall, as their olive complexions and many-coloured dresses were brought out in vivid colour by the blaze before which they crouched, sung songs characteristic of their tribe, as rude in subject and sentiment, according to the translation of our dragoman, as they were destitute of rhythm and melody. There was an instrumental accompaniment of the violin kind, of the feeblest and most inharmonious description.

Leaving Wady Feiran, we hastened toward the grand object and goal of our journey, and at length caught our first view of the great Mount of Sinai. The emotions awakened years ago by the earliest glimpse of the Swiss Alps, and of the cupola of St. Peter's, were vastly surpassed by the feelings awakened, as in the distance, ahead of our caravan, there rose the rounded forms of the Jebel Mousa group. Crossing Wady Solaf, and ascending Nubk Hawy—a pass of considerable difficulty, like one in the Swiss Alps, with rugged rocks and boulders of gigantic dimensions, curiously honeycombed, but without any clothing of forest or verdure, save a few shrubs and rushes near a small mountain stream—we reached, after a very long ride, the plain El Rahah, with Jebel Mousa in front. As the sun went down, again we found skies of the superbest hues, and granite mountains reflecting their glories; while their jagged outlines, clear and distinct, stood out against the pale and enchanting lights of departing day. Then the moon rose, and, as we slowly rode along, with souls subdued by the wonderful scene and its awful associa-



tions, the evening breeze swept over us, laden with sweet odours from aromatic plants, wrestling for life with the stony and sandy soil, out of which they sprung. After a long day's ride we reached the gates of the Convent of St. Catherine, an hour after sunset. It was a Saturday night, the eighth after our departure from Suez.

I was much interested in the scenery all the way, and surprised at it. It was monotonous enough at first, though even in the most tiresome stages of the journey we had within sight mountain ranges, whose varied hues were a constant source of pleasure; and, throughout our desert wanderings, in the tamest and flattest plains, there have always been some distant ranges to relieve the dullness of the level. Wearisome rides enough we have had. Often our patience has been sorely tried, and our power of endurance tasked to the utmost, yet, on reviewing the day's progress, there has generally been some bit of scenery on which the memory could repose with satisfaction. But the monotony of the road to Sinai ceases on reaching Wady Useit—a succession of beautiful landscapes begin, only wanting a clothing of verdure to make them vie with the fairest in Europe. After the beautiful scenery in the plain of Murkha, and in the Wadys of Mughareh, Mukatteb, and Feiran, comes the sublime in the Nukb Hawy, and the Sinaitic group at the end of the plain El Rahah. A grander collection of hills I had never seen, the granite presenting its own characteristic peculiarities of colour and form.

I have said it was after dark when we reached the convent gate, and we were full of pleasant anticipations of a peaceful night in one of the cells. But vain are human hopes. The knocking at the gate for a time was received in silence; then a face peeped out of a window, to say we were too late to be admitted. No traveller could enter after sunset. We explained, expostulated, argued, implored. But the brethren were inexorable. At length a massive key was flung from the battlements to the porter,

with permission to admit us to the courtyard. There blankets and bread were provided, but no entrance could we gain within the cloisters. Our tents were far away, and no alternative remained but to bear our fate patiently and spend the night in the open air, under the shadow of St. Catherine's walls, wrapped up in our coats, cloaks, and shawls, and in the blankets which the monks permitted us to use. I will not say all we felt and expressed; but making the best of circumstances after some refreshment provided by our dragoman, we laid down on the ground, and gazed up into the moonlit sky, and measured the granite heights of Jebel Mousa, and mused on the strangeness of our night's lodging, and then fell asleep. Our slumbers were troubled and broken, and we were glad to see the morning dawn. After sunrise the rulers of the monastery allowed us to occupy an apartment, where we spent a part of the Sunday, and in the afternoon adjourned to our tents, now pitched not far from the convent garden.

I have no space to describe the queer rambling convent and the chapel—a good piece of ancient Byzantine architecture, with a noble apse in Mosaic, exhibiting the Transfiguration. There are plenty of pictures of Christ, the Virgin, and the saints, after Greek traditional types. Two interesting objects are the splendid coffin containing the relics of St. Catherine, and the chapel built on the site, according to monkish legends, of the burning bush. No one is permitted to enter the latter without taking off his shoes. We saw the library, where is preserved the beautiful Uncial MS. in silver letters, containing a part of the New Testament. The MS. discovered and published by Tischendorf has been removed to St. Petersburg. The next morning we all ascended Jebel Mousa, under the guidance of one of the Greek monks, who pointed out to us the chapels of the Virgin and Elijah, which form stages in the ascent. The former is connected with a legend of the deliverance of the monastery from the plague of fleas, through Mary's interposition; and



the latter is said to be built where the Lord God appeared to the prophet, and spake to him with a still small voice. Of the view from the top, I have no time to speak, except to say we can confirm the statement of Robinson, that there nothing can be seen of the plain of El Rahah. The peak of Sufsafeh, most conspicuous looking north, completely shuts out the plain. To the south-west is Mount Catherine; and other noble peaks, with glimpses of Wadys to the south-east, diversify the magnificent prospect.

Thus far, I have carefully avoided saying anything about the route of the children of Israel, though that was the subject uppermost in our minds from the time of leaving Suez. There are great difficulties connected with determining what was the exact course they took, and very various are the opinions on the subject. Some persons are full of credulity, and some full of scepticism: and not a few are credulous and sceptical at the same time—credulous of all which supports their theory, sceptical of everything against it. To form a decided opinion, it appears to me necessary, not to take one route only, but several, and to go backwards and forwards, comparing one part of the Desert with another, and all with the sacred narrative. Indeed, nothing is more wanted, after all which has been accomplished, than an accurate survey of the entire peninsula from the Gulf of Suez to Akaba.

But there are certain conclusions which I have reached with satisfaction to my own mind, though I cannot here explain all the reasons leading to them. In the first place, though the exact site of Etham (Ex. xiii. 20) cannot be determined, yet its relative position to other places mentioned in the sacred narrative (Ex. xiv. 2, 9), and to the point where the Israelites crossed the Red Sea, is plain. After reaching *Etham*, they “turned” and went back to some place on the west shore of the Red Sea, where they crossed (Ex. xiv. 9). Then they entered a wilderness on the east side of the sea, which is called both the

wilderness of Shur and the wilderness of Etham (Ex. xv. 22; Numb. xxxiii. 8).

Etham, then, must have been somewhere to the north of the Gulf of Suez, and the passage most probably took place not far to the north of Attaka. I think there is great force in Robinson’s reasonings on the subject; and with him, I feel bound by the sacred narrative to give a prominent place to the agency of the wind in clearing a passage for the redeemed, while I would zealously maintain the strictly miraculous nature of the occurrence.

As I paced the shores of the Gulf of Suez, I felt persuaded the miracle was wrought not far from where the present port stands. The gulf, I have no doubt, formerly extended considerably further in a northern direction. The second point respecting which I am pretty certain, is the identity of the place of encampment after leaving Elim with the plain of Murkhah. The encampment was by the sea; and there is no other portion of the coast hereabouts, which we could see or hear of, so accordant with the history, and so suitable for the encampment, as this. The third question which I feel able to settle in my own mind, is that touching the claims of Serbal and of Sufsafeh as the scene of the delivery of the Law. Serbal clearly could not be the mount of the Law, from the circumstance of there being no valley or plain near where the people could stand to witness the Divine manifestation; whereas Sufsafeh stands exactly in front of El Rahah, and as we looked up to it, our whole party felt satisfied that its position exactly agreed with the Mosaic references to the mountain on which God gave His holy laws.

I did not ascend Sufsafeh myself, but Dr. Spence, Mr. Allon, and Mr. Welch did; and their accounts of the summit, and the view from it, were in accordance with the description by Robinson and Stanley, and powerfully corroborated the opinion I had formed. The plain is a magnificent amphitheatre, where the assembly of the tribes could conveniently stand to witness the wonder of wonders.



The precipice of Sufsafeh touches the edge of the plain, and up to its awful sides the multitude might have come, and touched it, but for the Divine prohibition. As to intermediate stages of the Israelitish route, I am not so satisfied. Whether the traditional "Marah" be the real one, I am not prepared to say. Perhaps Elim was in Ghurundel. I do not see how the children of Israel, after leaving the encampment by the sea (Murkhah), could have crossed the pass of Nukb Badereh. It is not unlikely they continued their march along the beach till they turned into Wady Feiran, at the end where that opens on the sea. At present, I am unable to make up my mind as to the true place of Rephidim, where the battle was fought with Amalek, and as to the scene of the miraculously smitten rock. But identifying, as I do, the encampment by the sea on leaving Elim—in other words, the wilderness of Sin—with Maekharah, I look on that wonderful plain as associated with the first descent of the

manna. What deep feeling the sight of it awakened! How vividly it will revive, whenever that mountain and sea-bound plain is called to remembrance! And I would add, that whatever uncertainty one may feel as to the locality of some of the circumstances mentioned by the sacred historian, there can be no doubt that the course taken by the emancipated race was, all the way from Suez to Maekharah, the same, or within a few miles the same, as that pursued in our own pilgrimage.

I have no space left to speak of our journey from Sinai northward. Indeed, with the exception of the pass over the Tih Mountains, at Mureikly, there has been little scenery to interest us; and no means, that I am aware of, remain for identifying any part of it with the stations occupied by Israel after leaving Sinai.

Excuse the imperfections of this letter, written amidst the inconveniences of tent life—and believe me,

Yours truly,

JOHN STOUGHTON.

## Last Month.

BY THE REV. WILLIAM LEASK, D.D.

Our great annual festivals are over for the year. Reports have been read, speeches delivered, appeals made, collections gathered, and assemblies dispersed to every corner of the kingdom. The moral effect, who can tell? The results, who can appreciate? We have upon our list for the month of May alone, exclusively of those meetings which take place in the latter part of April and the first days of June, no fewer than seventy-one gatherings for religious, patriotic, and benevolent purposes. This is a great fact, full of sublime significance, and suggestive of much thought. The best and wisest, the most public-spirited and thoroughly tried men of the various sections of the Church, have had their services called into requisition. Eloquence of a high order has thrilled through our largest public

buildings, sentiments have been uttered which could only have had birth in hearts disciplined by the power of a vigorous and vital faith, and thoughts have fallen upon the ears of willing hearers which could only have been born of intellects enlightened and warmed in the beams of the Sun of Righteousness. All this, therefore, cannot be lost; for leaving, as we must, a sufficient margin for small talk, crude suggestion, and illogical utterance, there is a large balance of sterling matter to be carried to the credit of high Christian oratory, whose echoes will be awakened in many memories for many months to come.

The attendants at last month's meetings must be reckoned by hundreds of thousands, and the fact that they attended such meetings warrants the assumption



that they are a fair representation of the practical Christianhood of the age and nation. They are a type of the men who feel for the sins and sorrows of humanity; who desire the universal triumph of the Holy One in the world that rejected Him; who pray, and plan, and give; who are ready to every good work, whether the scene of its beneficence be in distant regions, or within the limits of our own island; and who believe steadily, notwithstanding all appearances to the contrary, that "the earth shall be filled with the knowledge of the Lord as the waters cover the sea." This fact of itself gives a high moral value to those great congregations, surrounds them in the imagination of the thoughtful spectator with a hallowed atmosphere, and suggests that the myriads of silent petitions which went up to Heaven for help and blessing were not unnoticed, and shall not be forgotten.

The expansive charity of our common Christianity is remarkably illustrated by last month's gatherings. In educational efforts, we have the Home and Colonial School Society, the Home and School for Sons of Missionaries, the Sunday-School Union, the Royal Naval Female School, the British and Foreign School, the Ragged School Union, the Congregational Board of Education, and the Christian Vernacular Education Society. In charity, we have the British Asylum for the Deaf and Dumb, the Clergy Orphan Corporation, the Strangers' Home for Asiatics, and the Orphan Working School. In social virtue, we have the Church of England Temperance Reformation Society, the United Kingdom Band of Hope, and the National Temperance League. In efforts to promote the Gospel by the press, we have the British and Foreign Bible Society, the Book Society, and the Religious Tract Society. And in Home and Foreign Missionary work we have a great number of organizations: such, for example, as the Baptist, the Wesleyan, the Church, and the London Societies; the Seamen's Christian Friend Society, the British and Foreign Sailors' Society, the London

City Mission, the London Society for the Jews, Moravian Missions, the Irish Evangelical, the Irish Church Missions, the Turkish Missions-Aid Society, the Home Missionary Society, the British Society for the Jews, the Church Home Mission Society, the Colonial and Continental Church Society, the Ragged Church and Chapel Union, the Evangelical Continental Society, the Missions to Seamen, the Open-Air Mission, the Colonial Missionary Society, the Army Scripture Readers, and the Society for the Propagation of the Gospel. There are many other benevolent organizations which it is not necessary to name, as the list already given represents an amount of activity, zeal, co-operation, and money, which is altogether wonderful. Nor is it our object in this paper to give reports of the proceedings of any of them, as that duty has been once discharged by the newspapers, which are now universally read. With regard to financial statements generally, last month was, upon the whole, a fair average. In some few cases there was a slight falling off as compared with last year, but in most instances the balance-sheet exhibited a decided increase. The total income of the Bible Society was £187,454 11s. 9d.; of the Tract Society, £110,928; and of the London Missionary Society, £87,979. These three great societies may fairly be taken as representative in their character, and as thus indicating the hold which such labours have upon the public Christian mind of England.

As a mere question in philosophy much might be made of these yearly gatherings in the pleasant month of May in our English metropolis. Why do British Christians meet together to discuss matters concerning the East and West Indies, Polynesia, New Zealand, Africa, and China? The ordinary impulse of selfishness would readily assemble men if there were personal profit, or personal and social advantage to be gained; but instead of this, one of the chief objects of these meetings is to give money for the benefit of those distant lands, and this, too, in addition to the cost of travelling



from all the provinces of the kingdom, and residing in London for days and weeks together. The time, also, which is voluntarily surrendered in this labour of disinterested benevolence, must be taken into account—time which, to the speakers on these occasions, is very valuable, as the majority of them are officially connected with churches requiring their habitual service.

There must, therefore, be something beneath all this which takes it out of the ordinary course of things in a world where each man naturally looks for his gain from his quarter. With the profit and loss doctrine of common life it has no connexion; and as Indians, Polynesians, New Zealanders, Africans, and Chinese do not meet thus to talk over the moral and religious condition of Englishmen, and to subscribe money for the purpose of sending the advocates of their religious opinions to convert us, there must be something in our religion essentially different from what is found in theirs; something which, while it subdues the natural selfishness of the heart, and disposes its disciples to generosity, pants for expansion, and instinctively suggests its desire for universality. Herein the Christian faith stands alone in sublime grandeur. Without equal or rival, it opens its great heart to humanity, irrespective of climate, country, colour, or creed, and urges the dwellers in every region of the great globe to come without money or price and partake of its royal blessings. And in beautiful harmony with its gentle nature, instead of appealing to Cæsar's smile or frown as an argument for compliance, it uses those whom it has already blessed as the willing instruments in bearing its tidings of grace to others.

This is the secret of the London "May Meetings." Christians, conscious of their obligation, feel that this obligation actually resolves itself into a vocation. They are called to speak *because* they have been spoken to. The voice from heaven which has enlightened them suggests that they should be light-bearers to others. They have heard a message of

unequalled kindness which has thrilled through the centre of their being, a story whose matchless love is the voucher for its divinity, and they must repeat its soul-emancipating words. They cannot keep silence respecting it. Being witnesses, from happy personal experience, of the peace and joy which the Gospel imparts, they cannot but speak of its truth and grace to those who are still ignorant of "the true God and eternal life." Of the Great, the Divine Missionary, whose Spirit animates His followers, it is recorded that, "leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

So is it still when the light of His Gospel, borne by the willing hands of His servants, falls upon the dwellers in the dismal regions of idolatry. They may not all "obey the Gospel," but the duty of sending it is independent of hypothesis as to the reception with which it may meet. Itself in the heart prompts, itself in the Word commands the sending. About this, therefore, controversy is needless. "Preach the Gospel to every creature." There is the law of the case. What if some do not believe? Is that any reason why the law should not be obeyed? It may be that one city "will not receive the testimony" concerning Jesus, and that He has "much people" in another; but as neither of these facts can be known beforehand by the Christian missionary and the Christian people whose charity he represents, they have absolutely nothing to do with the matter. The proclamation of the good news to all is the unrepealed law, obedience to which is the privilege of the Christian church. What the issue of the proclamation may be, or what reception it may meet on the part of those to whom it is



addressed, are questions entirely beside the mark. That such questions are in themselves deeply interesting to the Christian student of human nature is beyond doubt, but they should have nothing to do either in the way of heating or cooling missionary zeal. How sublime is the earnest recognition of duty apart from all consideration of consequences! "HE commanded us to preach unto the people." Enough! Let it be done! And when the command gives Divine authority, as in this case, for the gratification of that pure benevolence of heart which pants for expression, of course obedience to the law becomes real enjoyment to the obedient.

We may not conclude this brief retrospect of the May meetings without grateful recognition of the fact that they

shed great honour on our fatherland. Britain is for many reasons highly distinguished among the nations; but her religious societies—Missionary, Bible, Tract—whose anniversaries have just been celebrated, grace her with a peculiar lustre, and proclaim to the world that her Divine Bible is the light of her path, the source of her strength, and the gem of her casket. She herself, at times, is not sufficiently conscious of the fact, otherwise there would be a more uniform regard to the doctrines and precepts of the heavenly book, and a still more vigorous effort to pour its healing light on the dark regions beyond; but for what our eyes have seen and our ears have heard we ought devoutly to thank Him whose glory gilds the sacred page and makes it such a boon to man.

## Poetry.

### THE DUMB CHILD.

SHE is my only girl;—  
I asked for her as some most precious thing;  
For all unfinished was love's jewelled ring

Till set with this soft pearl:  
The shade that time brought forth I could not see,  
So pure, so perfect, seemed the gift to be.

Oh! many a soft old tune  
I used to sing into that deadened ear;  
And suffered not the slightest footsteps near,

Lest she might wake too soon:  
And hushed her brothers' laughter while she lay;—  
Oh! needless care—I might have let them play!

'Twas long ere I believed  
That this one daughter might not speak to me;  
Waited and watched, God knows how patiently,  
How willingly deceived:  
Vain Love was long the untiring nurse of Faith,  
And tended Hope until it starved to death.

Oh! if she could but hear  
For one short hour, that I her tongue might teach  
To call me mother, in the broken speech

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That thrills the mother's ear!  
Alas! those sealed lips may never here be stirred  
To the deep music of that lovely word.

My heart it sorely tries  
To see her kneel with such a reverent air  
Beside her brothers at their evening prayer,  
Or lift those earnest eyes  
To watch our lips, as though our words she knew,  
Then move her own, as she were speaking too.

I've watched her looking up  
To the bright wonders of an evening sky,  
With such a depth of meaning in her eye  
That I could almost hope  
The struggling soul would burst its binding cords,  
And the long pent-up thought flow forth in words.

The song of bird and bee;  
The chorus of the breezes, streams, and groves,—  
All the great music to which Nature moves,  
Are wasted melody  
To her—the world of sound a tuneless void;  
While even silence hath its charm destroyed.

A A



Her face is very fair :  
Her blue eyes beautiful ; of finest mould  
Her soft white brow, o'er which in waves  
of gold

Ripples her shining hair :  
Alas ! this lovely temple closed must be ;  
For He who made it keeps the master-  
key.

Wills He the mind within  
Should from Earth's Babel clamour be  
kept free ;  
E'en that His still small voice and step  
might be

Heard at its inner shrine,  
Through that deep hush of soul, with  
clearer thrill ?  
Then should I grieve ?—Oh murmuring  
heart, be still !

She seems to have a sense  
Of quiet gladness in her noiseless play :  
She hath a pleasant smile, a gentle way,  
Whose voiceless eloquence  
Touches all hearts, though I had once  
the fear  
That even her father would not care for  
her.

Thank God ! it is not so ;  
And when his sons are playing merrily,  
She comes, and leans her head upon his  
knee.

Oh ! at such times I know,  
By the full eye, and tone subdued and  
mild,  
How his heart yearns over his silent child.

Not of all gifts bereft  
E'en now—how could I say she did not  
speak ?  
What real language lights her eye and  
cheek,  
In thanks to Him who left  
Unto her soul yet open avenues  
For joy to enter, and for love to use !

And God, in love, doth give  
To her defect a beauty of its own ;  
And we a deeper tenderness have shown  
Through that for which we grieve ;  
Yet shall the seal be melted from her  
ear,—  
Yea ! and *my* voice shall fill it—but not  
here.

When that new sense is given,  
What rapture will its first experience be,  
That never woke to meaner melody  
Than the rich songs of heaven !  
To hear the full-toned anthem swelling  
round,  
While angels teach the ecstasies of sound

### Angel Visits, and other Poems.\*

THIS volume of poems is the production of a highly poetical mind, and contains many beautiful thoughts, expressed with great facility of versification. It is impregnated with a religious spirit, which often employs the language of Scriptural allusion on subjects of a somewhat metaphysical character. It deals, not so much with the delineation of human passions or sentiments, as with abstract views of life and being in presence of the Invisible and Eternal.

Nature and the visible creation are endowed with a voice to instruct the race of man, in their destiny and hopes : and the poet's calling the author considers to be, to interpret its language to us. The handling of this theme is performed in a very interesting manner in the first poem, which defends the reality of the poet's

occupation of opening the ear to this mute teacher, on the grounds of the positive truth of the impressions derived, independent of the imagination of the recipient. It is, in fact, Platonic ; but there is a stirring freshness and novelty in the manner in which the author treats of the difference of the real and ideal. The office of a poet he describes in the following beautiful image :—

"But in the poet's soul there burns  
A heaven-enkindled light,  
Which glimmers those wide scenes among ;  
And though but as a small lamp hung  
In a vast fane at night,  
A fragment here, an outline there,  
A looming grandeur everywhere,  
It dimly brings to sight."

The next subject in the volume is equally metaphysical, on Infinity and the finite, with the aspirations and yearnings of the finite after the perfect ; and contains striking thoughts.

\* "Angel Visits, and other Poems." (London: Smith, Elder, & Co.)



A third is an enlargement of the old expression of Tertullian, that "the Spring is the year's resurrection," in a piece which feelingly traces the thoughts of a husband who lost his wife in the first year of their married life. From the blooming again of the narcissus, which had formed the bridal wreath, the author takes occasion to blend the instruction of Nature's resurrection in the spring, with the lesson which Easter, coinciding with that season, brings home to every Christian heart,—and more especially to the particular mourner whose wedding-day fell at the same period. Who that has spent a spring in the country can fail to recognise the appropriate beauty of the image by which the author describes the withered daffodil?—

"The daffodils had blazed away,  
And, like a torch reversed, each turned  
Earthward its head, gone out and burned."

The character of these poems—dwelling on solemn and sometimes melancholy subjects—imparts a tone which may deter many from the task of following the author through pages which contain often good thoughts expressed in graceful language. Perhaps, however, he indulges too much in conceits, which better fitted a period of literature long gone by. Apt, indeed, they may be; but their frequency produces an impression which, we must confess, mars our general satisfaction with the whole, and arrests the attention, out of due proportion, at some fanciful or homely simile. The technical terms of music, *e.g.*, are used and alluded to in a manner which brings too much before our mind the flourishing wand of the leader of an orchestra; and in the following line an almost ludicrous idea is imported into a solemn subject by the use of a technical word of another sort:—

"When thou art come to heaven *vil*  
death."

In the longer pieces the author is too discursive, and is sometimes carried away by facility of versification into a rambling style, which overlays the really poetical thought. But where the thought has to be compressed by the conditions of composition, as in the Sonnets, we discover

power of no ordinary kind. These, in fact, are the best portion of the book. That on "Saintliness" has the genuine sound of the true sonnet; and not being permitted to wander from the simple thought he has to express, the author finds the difficulty of the composition the real corrective to that diffuseness which is a snare to him in his other pieces. The sonnet deserves quotation:—

"Climb not of thine own choice, from  
high disdain  
Of lowly places: yet if it be true  
That God hath called thee, as He calls  
a few,  
Away from warmth and greenness, to  
attain  
Prospects, which only through such loss  
thou'lt gain,  
Then mount,—and though chill mists  
thy form bedew,  
Perplex and dim thy path, in passing  
through,—  
Though thou tread snows and meet the  
hurricane—  
Thou'lt reach at last so full and vast a  
view,  
That earthly things seem small, and  
faint in hue.  
Then, if more clouds roll past, they'll roll  
below,  
Shutting earth out, but leaving Heaven  
all blue.  
And for the very blankness of the snow,  
Will sweeter show thereon, a heaven-  
caught glow."

The sonnets on "Experience," "Love's Inundation," "Illusion of Distance," "Depth of Love," with several others, contain great merit; but we must draw attention to one, which would itself give a value to the little volume. It is on the "Bearing the Cross."

"Christ said, ere yet the thorns had  
pierced His brow,  
'If any man would my disciple be,  
Let him take up his cross and follow me.'  
Yet, Lord! when Thou didst to such  
burden bow,  
Didst Thou not sink? Are we more strong  
than Thou?  
Or are we not disciples, e'en though we  
On Via Dolorosa faint, like Thee?  
Then did not Thy fierce foes relief allow,—  
Lessening Thy load? Art Thou more  
stern than they?  
Christ's answer seems: 'They made one  
bear behind



The lighter end; and still my followers find,—  
Bearing my shame,—my burden lightly weigh.

I go before you, and the heavier share  
Of every cross ye feel, myself I bear.' ”

Though these poems are not strictly devotional in character, they appeal strongly to this sentiment, and are of an abstract kind, which soars above the wants and thoughts and passions of ordinary men too much, to become attractive

to those who look to poetry for the solacing of their task in life. It enters too much into the regions of speculative philosophy to interest very many readers. But the author will have the satisfaction of contributing to deepen in those who read his verses an earnest love of Nature, of producing a reverential attitude before its mysteries, and promoting a humble spirit in dealing with the problems which our own life, and hopes, and being must suggest to every thoughtful mind.

### Brief Notices of Books.

*Symbols of Christ.* By CHARLES STANFORD. (London: Jackson, Walford, & Hodder.)

This volume, as might be expected from any production of Mr. Stanford, is elegant, devout, and attractive in no ordinary degree. It consists of twelve discourses, entitled “*Symbols of Christ*,” on the following topics:—“*The Royal Priest of Salem*,” “*The Shiloh*,” “*The Angel of the Burning Bush*,” “*The Captain of the Lord’s Host*,” “*The Shepherd of Souls*,” “*The Teacher of the Weary*,” “*The Refiner watching the Crucible*,” “*The Healer*,” “*The Master of Life*,” “*The Wings of the Shekinah*,” “*The Advocate in the Court of Mercy*,” “*The Awakener*.” We are sure that this series of discourses, replete with suggestive wisdom and piety, will long be held sacred by those who attend Mr. Stanford’s edifying ministry, and who can associate the eloquence of the preacher with the deeper intensity and pathos of the man.

Our only fear is with the world without—the men who care for none of these things; but especially for the servile tribe of imitators, and some youthful aspirants to pulpit renown. These will be sure to say that Mr. Stanford’s eminence arises from his fine colouring and imagery—his graphic portraitures, and the art with which he accumulates illustrations from all quarters. “*And now let us order our wings, and be off to the East!*” Just the reverse of this happens to be the fact. Mr. Stanford’s success arises from the fine combination of mental and moral qualities appearing on every page; and we think that his plainest and least circuitous statements are often the noblest and the best. For ourselves, we have read with peculiar pleasure the sermon upon “*The Teacher*

of the Weary,” because it is direct to the subject—has the fewest quotations, and has the least foreign or exoteric imagery. But every discourse has distinctive excellencies of its own. Mr. Stanford has attained an eminence in his own communion which will render him the observed of all observers; and he must now look well to the example he sets. Again thanking him for this valuable addition to our sermon literature, we commend this book to the religious public of all communions.

*Elijah and the Monarchy of Israel; or, National Idolatry.* A Poem. By a LAYMAN. (London: Longman & Co.)

The preface to this volume is a piece of fine criticism, in which the author gives, in goodly prose, his reasons for describing the days of “*Elijah and the Monarchy of Israel*” in poetry; and we are glad to report that the execution of his self-imposed task proves that he was prompted by true poetical genius when he began it. He has, in fact, made an addition to the sacred poetical literature of our language which will be prized by those whose favourable judgment is true praise. Here and there, we stumble upon lines which are somewhat jagged, and an occasional abruptness offends; but the man who wrote this book, whoever he may be, has given superabundant evidence of rhythmical taste, which could easily cause the stream to flow without a jarring break. In description of scenery, circumstances, and personal character, he has done great things. We wonder at his success, seeing that he has bound himself in metrical fetters. His theme is clearly one for blank verse, excepting episodes, which naturally admit the lyrical; hence the ability, in thought and composition, which could produce



such a poem in this dress, is unquestionably worthy of recognition by a large circle of readers.

*Lost Friends Found Again; or, Heavenly Solace for Christian Mourners: Consisting of Select Paragraphs from the Works of Celebrated Authors.* Edited by EDWARD SHEPHERD SMEDLEY. (London: Hamilton, Adams, & Co.)

We are greatly obliged to Mr. Smedley for the trouble he has taken to gather such materials for affording consolation to the people of God in the day of bereavement. We scarcely know a better book to place in the hands of those who have recently been called to stand by the open grave.

*"In Heaven:" Glimpses of the Life and Happiness of the Glorified.* (London: W. Kent & Co.)

We have in this volume, on the subject indicated by the title, extracts from the

\* \* We regret that we are compelled to defer several "Brief Notices," which are in type.

discourses of ten of our most eminent ministers—the majority of whom are still living—besides some of the sweetest pieces of poetry with which we have recently met.

*Conversion: Illustrated by Examples recorded in the Bible.* By the Rev. ADOLPH SAPHIR, Greenwich. (London: Alexander Strahan.)

This is a revised edition of a series of discourses on "Conversions" recorded in the Bible. There is much in the volume that is instructive and suggestive, while the style is remarkably clear and striking.

*A Guide to the Daily Reading of the Scriptures.* Compiled by A. (London: R. Davies.)

We have been not a little surprised and pleased with the amount of information this book contains; but we cannot say much for the paper and print, considering its price.

## Obituary.

WILLIAM DAY WILLS, ESQ.

It is our painful duty to record the death of an esteemed and beloved philanthropist, W. D. Wills, Esq., of Bristol. The sad event occurred on Saturday, the 13th of May, at St. Bartholomew's Hospital, London. Upon being made known in Bristol, it excited a deep and extensive feeling of regret among all classes. Few citizens were better known or more generally respected. His high Christian character, his liberality and benevolence, his unostentatious manner and simple habits—these and kindred features had endeared him to the whole community—and his loss is to Bristol the loss of one of her best sons.

As the result of an accident, a few words of explanation may be necessary. Mr. Wills went on Thursday morning to the annual meeting of the London Missionary Society, in whose prosperity he took a warm and lively interest. Afterwards he accompanied his brother (Mr. H. O. Wills) to dinner at Mr. Spicer's, in Bridge-street, Blackfriars. His brother left earlier, having an engagement at St. John's Wood. Deceased left about seven o'clock, walked up Farringdon-street, to proceed by the Metropolitan Railway, and was crossing the dangerous part called Snow-hill, when an omnibus knocked him down, and the wheels passed over his legs. At his own desire

he was conveyed to St. Bartholomew's Hospital. The left leg was then amputated under the knee, chloroform being administered during the operation. No unfavourable symptoms appeared until Saturday morning, when cerebral reaction set in, and a gradual ebbing of vital power told the sad tale of life's end. Mrs. Wills, Mr. William Henry Wills (deceased's only son), and Mr. H. O. Wills were in attendance, and everything that skill and affection could suggest for the sufferer was done for his solace and comfort. Deceased was in his 69th year. He was a borough magistrate, a charity trustee, and a director of the Bristol and Exeter Railway, besides occupying a prominent place among the religious and charitable institutions of the city and neighbourhood. Mr. Wills belonged to the Congregationalists, acting for a long series of years as a deacon at the Tabernacle in Bristol.

The Rev. J. Glendenning, pastor of the Tabernacle at which the deceased gentleman was a constant attendant, alluded to the painful event as follows, on Lord's Day, the 14th of May:—

"I heard of the accident on Friday morning, and as soon as convenient started for London, making my way directly to the hospital, where Mr. Wills was receiving all skilful medical attendance and all the assiduity of kindness



and affection. I was not then permitted to see him, because quietness was deemed to be indispensable. The report, however, which I received was favourable; but late in the evening of Friday unfavourable symptoms made their appearance. As early as possible yesterday (Saturday) morning I was at the hospital again, and I thank God I was then permitted to see our beloved friend. He had had a very troubled, restless night, and had been in a dozing, half-conscious state. When I got to his bedside, my voice seemed to awaken him into full consciousness. He turned his countenance upon me as he was wont to do. I felt that my opportunity was a brief one, and I said, 'My dear friend, I trust you have peace in Christ.' He replied, 'Oh, yes, I have.' I said, 'He is the Saviour, yesterday, to-day, and for ever, and I hope you find him precious to you.' He said, 'Oh, yes.' I said, 'We know that that is the one thing needful at any time;' and he said, 'Yes, it is.' By and by I said, 'We must take leave of you: I trust we shall meet again in the better land.' Then I said, 'We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.' He received the text into his mind, and it was evident afterwards that he was dwelling upon it for

the few remaining minutes of his life. He repeated it more than once, and then he seemed to be occupied in private prayer, which was not heard by his friends. But they heard him, at the end of his devotions, say, 'Amen, amen, amen,' and shortly his eyes were closed in death, and he departed to the sweet rest in heaven."

Mr. Wills's death was referred to on the 14th of May, in several of the chapels belonging to the Independent body, of which he was a member. His personal and Christian worth may be read in the all but universal sorrow which his death has called forth. A more tender and loving disposition than he evinced it has seldom fallen to the lot of man to possess. His love for his fellow-creatures, and the constant desire he entertained to leave the world better than he found it, led him to take a warm interest and at times a laborious share in the operations of some of our religious and benevolent societies. The same feeling prompted him to many acts of liberality, and to distribute of the abundance he possessed with no niggard hand. To crown all, his many virtues were clothed in a robe of Christian humility not always sufficiently prized, but which caused his character to be most admired and loved where it was best and most surely known.

## Diary of the Churches.

THE usual May Meeting of the Trustees of the EVANGELICAL MAGAZINE was held at Radley's Hotel, after the Missionary Sermon, at Surrey Chapel, on Wednesday, May 10th. The Rev. S. B. Bergne, the Treasurer, presided. The Revs. R. Brindley, R. W. Dale, M.A., J. Fleming, H. J. Gamble, A. M. Henderson, T. James, E. Jones, J. Kelly, J. Kennedy, M.A., W. Legg, B.A., W. P. Lyon, B.A., J. G. Miall, I. Vale Mummery, F.R.A.S., J. Parsons, A. Raleigh, D.D., G. Smith, D.D., W. M. Statham, D. Thomas, R. Vaughan, D.D., J. Viney, &c., were present. Very kind reference was made to the esteemed Editor, and thanks were accorded to the brethren who had conducted the Magazine during his absence from England.

The Treasurer stated that, in consequence of the Sacramental Collections made last year in aid of the Magazine Fund, the Trustees were enabled to add twenty-five Widows to their list of Grantees, besides making several special donations to urgent cases. As many Widows are still anxiously waiting for their names to be adopted, an earnest hope was expressed that the Churches generally would give the whole or part of a Sacramental Collection to this important object during the summer months.

April 8.—Worcestershire Association. The annual business meeting of this Union was held at Stowbridge, under the presidency of T. R. Hill, Esq. The Rev. J. Richards was elected chairman, E. Wall, Esq., Treasurer, and the Rev. R. Tuck, Secretary.

April 11.—Irish Congregational Association. The annual meetings of this Union took place in Dublin. The Revs.

J. Bain, J. G. Manly, Dr. Urwick, A. King, Messrs. Hamilton and Shepperd, conducted the usual business.

April 14.—Bicester, Oxon. The Rev. H. Dickenson was recognised pastor of the church, when the Revs. J. Richards, D. Martin, J. Wilcox, R. Fletcher, Mr. Elstone and others, conducted the engagements.

April 16.—Pendleton. The young



members of the congregation at Charles-town Chapel, presented some handsome volumes to their pastor, the Rev. E. G. Barnes.

April 17.—Durham and Northumberland Association. The annual meetings of this Union took place at Durham, on this and the following days. The Revs. J. Parker, D.D., W. Shillito, A. Reid, A. Jack, G. Stewart, H. Kendall, A. Common, Esq., and other gentlemen, conducted the engagements of the session.

April 18.—Derbyshire Association. The fortieth annual meeting of this Union was held at Chesterfield. The Revs. J. H. Wilson, Dr. Ferguson, T. Atkin, W. Crosbie, W. W. Jubbs, with S. Morley and S. Manlove, Esqrs., conducted the usual business and devotional engagements of the session.

— South Devon Association. This Union held its meetings at Dartmouth. The Revs. E. Hipwood, N. Parkyn, W. M. Paull, C. Wilson, C. B. Lymes, F. E. Anthony, and Mr. Longwood, took part in the business.

— Clayton, West Yorks. The corner stone of a new chapel was laid by J. F. Firth, Esq. The Revs. R. Skinner, E. Henson, Messrs. Whitworth, Hotchkiss, Child, Pilkington, Kaye Ewart, and Willans, took part in the engagements.

— Suffolk Association. The annual meetings of this Union were held at Woodbridge; the Revs. G. Gould, J. Hastings, and other brethren, taking part in the proceedings.

— Old Northampton. The Rev. H. W. Mercer, of Hackney College, was ordained pastor of the church. The Revs. T. Coleman, G. Nicholson, B.A., J. F. Poulter, S. McAll, S. Drakeford, J. Hoyle, J. Mursell, and T. Toller, conducted the services.

— Hereford Association. The meeting of this Association was held at Bromyard. The Revs. F. W. Buck, J. P. Jones, J. O. Hill, J. H. Hughes, and other brethren and friends, took part.

— Pudsey, near Leeds. The foundation stone of a new chapel was laid by W. H. Conyers, Esq.; the Revs. J. G. Miall, and D. Fraser, LL.D., taking part in the ceremony. The total cost will be about £2,500.

April 19.—Trefrin, Carnarvonshire. The Rev. W. Griffith, Brecon College, was ordained pastor of the church in the above place. The Revs. J. Roberts, H. Ellis, H. Oliver, B.A., W. Griffiths,

T. Johns, J. Stephens, E. Edmonds, and others, took part in the services held on the occasion.

April 20.—Pwllheli, Carnarvonshire. The ordination of the Rev. J. H. Jones as pastor of the church here took place. The Revs. H. Oliver, B.A., W. Griffith, J. Williams, D. Roberts, W. Ambrose, R. Rowlands, E. Morris, and D. Jones, assisted in the engagements of the day.

April 23.—Merthyr Tydvil. The Market-square Chapel was re-opened, after having been closed for repairs. The Revs. I. O. Hill, G. G. Roberts, P. Howell, and J. T. W. Davies (the pastor), conducted the services on the occasion.

April 24.—Essex Association. The annual meetings of this Union were held at Brentwood. The Revs. E. T. Egg, J. C. Rook, T. B. Sainsbury, A. Goodrich, T. W. Davids, H. Madgin, J. Morrison, S. Conway, J. R. Sargent, G. Wilkinson, J. Perry, Esq., with many other brethren, conducted the business of the session.

— North Riding Association. The annual gatherings of this Union took place at Malton. The Revs. T. Morgan, J. Parsons, and other ministers and friends, conducted the usual business.

— Morley, Leeds. The Rev. J. James was welcomed to the pastorate of the church at Rehoboth Chapel. The Revs. J. Howard, F. Barnes, B.A., R. Bowman, R. Skinner, H. Sanders, Dr. Fraser, R. Bruce, M.A., J. Calvert, R. Cuthbertson, and other gentlemen, took part in the service.

April 25.—Bristol and Gloucestershire Association. The annual assembly of this Union was held in Gloucester. The Revs. J. Cork, W. Young, B.A., E. J. Hartland, T. Haynes, Dr. Brown, J. Williams, and A. A. Ramsay, conducted the business and other engagements.

— Hants Association. The half-yearly meetings of this Union were held at Newport. The Revs. G. J. Proctor, S. Knell, W. H. Bassett, J. Woodwark, H. H. Carlisle, B.A., N. Hurry, J. A. Coltart, with many others, aided in the usual business and devotional engagements.

— Wilts and East Somerset Association. The annual meeting of this Union was held at Common Close Chapel. The Revs. T. Mann, W. Dyer, C. Chapman, M.A., M. White, M.A., H. M. Gunn, T. Adkins, and S. Hill, Esq., engaged in the various exercises.

— Upper Holloway. The opening services of the new church for the congregation under the pastorate of the



Rev. E. T. Bromfield, were commenced, the Revs. A. Raleigh, D.D., Dr. Edmond, and F. Tucker, preaching. On the following Sunday, the Revs. S. McAll and J. Corbin occupied the pulpit.

April 26.—Hampshire Congregational Union. The Spring meetings of this Union were held in Node-hill Chapel, Newport, the Rev. George J. Proctor in the chair. The Revs. W. H. Bassett, H. H. Carlisle, E. Dothie, N. Glass, N. Hurry, J. Woodwork, with Messrs. W. Barling, M. Dear, W. G. Lankester, F. Moser, H. Sharland, W. Tice, and others, conducted the devotional exercises and business of the session.

April 30.—Glasgow. Trinity Congregational church was opened for Divine worship. The Revs. T. Binney, Dr. Macduff, and Dr. Cairns, preached on the occasion. The cost of the building is about £7,000.

May 1.—Salop Association. The annual meetings of this Union commenced this day, T. Barnes, Esq., M.P., in the chair. The Revs. W. E. Whereat, H. Sturt, G. B. Scott, H. Bake, W. Paton, T. Davison, and W. Marriott, engaged in the business of the session.

May 2.—Wells, Somerset. A church was formed in connection with the chapel in this place. The Revs. H. E. Jones, J. Lambert, J. Morris, J. E. Drover, E. T. Perry, and C. R. Howell, (the pastor), taking part in the engagements.

May 3.—Oulton, Norfolk. The Rev. W. Fox, late Home Missionary at Bishop Stortford, was ordained pastor of the church. The Revs R. Drane, P. Colborne, J. Alexander, W. Cuthbertson, B.A., J. Hallett, E. B. Hickman, J. W. Blore, and other brethren, took part in the service.

May 4.—Matlock Bank. The foundation stone of a new chapel was laid by J. Sidebottom, Esq. The Revs. H. Ollard, F.S.A., and G. W. Conder, assisted on the occasion. The building will cost about £2,500.

May 8.—Bradford-on-Avon. A special meeting, in connection with Morgan's-hill Chapel, was held to present a parting testimonial to the Rev. P. Morrison, the pastor. R. Harris, Esq., presided, and in the name of the friends gave to Mr. Morrison a purse containing sixty-six sovereigns.

May 9.—Dumfries. A meeting was held in connection with Irving-street chapel, to present the pastor, the Rev. Mr. Machray, with a handsome Bible and a purse of £105. J. P. Trotter, Esq., presented the testimonial.

May 9.—Hackney College. A meeting of the Committee and former and present students, was held at the Seminary. The Rev. A. Tidman, D.D., presided. A testimonial amounting to £300 was presented to the Rev. S. Ransom, as an expression of esteem for his character, and appreciation of his services for thirty-four years as Classical and Hebrew Tutor. The Rev. Messrs. McAll, Vine, Perkins, Carey, Richards, with Messrs. Mann, Stapleton, Carter, and Dobell, took part in the engagements.

May 15.—Ashford, Kent. The memorial stone of a new chapel and school was laid by J. Townley, Esq. The Revs. R. Laver, A. Turner, and H. Cresswell, took part in the ceremony.

May 16.—Hackney. The foundation stone of the new chapel at Cambridge Heath was laid by S. Morley, Esq. The Revs. J. Davies, T. Binney, T. W. Aveling, D. Katterns, N. Hall, LL.B., W. Marshall (the pastor), with other ministers and friends, took part in the engagements of the day.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

The Rev. D. W. Purdon, of Guisborough, has accepted an invitation to the pastorate from the church at Hinckley.

The Rev. D. Horn, of Manchester, that of the church at Hanley.

The Rev. J. M. Blackie, LL.B., of New College, that of the church in Spencer-street Chapel, Leamington.

The Rev. B. Beddow, of Newbury, that of the newly-formed church, Wanstead.

The Rev. R. W. Thompson, of Cheshunt College, that of the church, Ewing-place, Glasgow.

The Rev. W. Gooby, of Winsham, that of the church, Park Crescent, Clapham.

The Rev. W. H. Charlesworth, of Long Acre, that of the church, Snow Hill, Wolverhampton.

The Rev. H. Sturt, of Market Drayton, that of the church, Dewsbury.

### RESIGNATIONS.

The Rev. W. Lucy has resigned the pastorate of the church, Malvern Link.

The Rev. N. Parkyn, that of the church at Dartmouth.

The Rev. J. Cooke, in consequence of age and indisposition, that of the church, Uttoxeter, after a pastorate of forty years.

The Rev. F. Warrene, that of the church, Fakenham, through ill health.



THE

# Missionary Magazine

AND

## CHRONICLE.

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ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

SEVENTY-FIRST GENERAL MEETING.

WE have been privileged to witness the return of the season of our sacred festivities, when, as in the olden time, the pious Jews went up to worship at Jerusalem; so the Christians of our native land resort in groups to the Metropolis, to have their hearts kindled and their zeal invigorated by genial intercourse with fellow-Christians, and by listening to tidings from foreign lands of the advance of the Redeemer's kingdom. At the various services and meetings attended by the friends and constituents of the Society a lively interest has been manifested in the cause of Missions, and every indication of the approach of brighter days for Madagascar, for China, and for India, in the wide and universal diffusion of the glorious Gospel, has been hailed by the people of God with the warmest emotions of gratitude and joy. Some clouds have indeed at times gathered over the scene. The Missionary Ship—the Children's Ship—was engulfed in the waves of the South Pacific Ocean; and some of the beautiful islands that adorn that ocean—lands recently redeemed from the curse of Paganism—have been threatened with the deprivation of their newly acquired Christian privileges. But happily those clouds have gradually dispersed; despondency and discouragement have given place to renewed hope and confidence; and those things which at one time seemed to present hindrances to the progress of the Gospel have, in the plenitude of the Divine mercies, served only to extend its beneficent influence.



## MONDAY, MAY 8th.

*Mission House, Blomfield Street.*—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several Services of the Anniversary.

*Weigh House Chapel.*—Service for the Juvenile Friends of the Society. Rev. W. CROSBIE, LL.B., of Derby, commenced with reading and prayer. Rev. T. W. DAVIDS, of Colchester, preached from Phil. ii. 15. Rev. S. T. WILLIAMS, of Hadleigh, concluded.

## TUESDAY, MAY 9th.

*Guildford Street Welsh Chapel, Southwark.*—A Sermon was preached in the Welsh language, by the Rev. WILLIAM EDWARDS, of Aberdare.

## WEDNESDAY, MAY 10th.

*Surrey Chapel.*—After the usual Liturgical Service, which was read by Rev. NEWMAN HALL, LL.B., prayer was offered by Rev. A. McMILLAN. Rev. W. L. ALEXANDER, D.D., of Edinburgh, preached from Luke xvii. 20. Rev. J. HALLETT, of Norwich, offered the concluding prayer.

*Tabernacle.*—Rev. S. HEBDITCH, of Bristol, read the Scriptures and prayed. Rev. RICHARD ROBERTS, of the City Road Chapel, preached from 2 Chron. v. 18; Rev. xxi. 3. The service was concluded by Rev. P. COLBORNE, of Norwich.

## FRIDAY, MAY 12th.

## SACRAMENTAL SERVICES.

*Craven Chapel.*—Rev. JOHN KELLY, presided. Addresses, prayers, &c., by the Revs. R. D. WILSON, J. B. FIGGIS, M.A., and W. K. LEA.

*Wycliffe Chapel.*—Rev. J. S. WARDLAW, M.A., presided. Addresses, prayers, &c., by the Revs. R. BEST, J. BOWREY, R. F. BROWN, J. DUNLOP, JOHN KENNEDY, M.A., M. MACPIE, G. PRITCHARD, E. SCHNADHORST, T. J. R. TEMPLE, and W. TYLER.

*Craven Hill Chapel.*—Rev. WM. ROBERTS presided. Addresses, prayers, &c., by the Revs. JAS. KENNEDY, M.A., G. D. MACGREGOR, J. S. RUSSELL, M.A., Dr. FRY, J. W. GOUCHER, and A. McMILLAN.

*Falcon Square Chapel.*—Rev. Dr. A. M. BROWN presided. Addresses, prayers, &c., by the Revs. J. BARTLETT, J. MACGOWAN, J. BOYLE, and J. S. HALL.

*Union Chapel, Islington.*—Rev. THOMAS JAMES presided. Addresses, prayers, &c., by the Revs. J. ROWLAND, G. HALL, R. P. ERLEBACH, and C. CLEMANCE, B.A.

*Kingsland Chapel.*—Rev. C. DUKES, M.A., presided. Addresses, prayers, &c., by the Revs. R. J. SARGENT, G. GILL, and Dr. LEASK.

*Hanover Chapel, Peckham.*—Rev. W. CUTHBERTSON presided. Addresses, prayers, &c., by the Revs. W. H. HILL, J. BARKER, LL.B., and J. DE K. WILLIAMS.

*Trevor Chapel, Brompton.*—Rev. JAMES PARSONS presided. Addresses, prayers, &c., by the Revs. R. BRUCE, W. E. COUSINS, J. BIGWOOD, W. H. JELLIE, C. WINTER, T. ALEXANDER, E. HASSAN, R. MACBETH, and W. M. STATHAM.

*Lewisham High Road Chapel.*—Rev. G. MARTIN presided. Addresses, prayers, &c., by the Revs. U. R. THOMAS, J. RUSSELL, and T. MANN.

*Park Chapel, Camden Town.*—Rev. A. THOMSON presided. Addresses, prayers, &c., by the Revs. E. WHITE, A. CLARK, J. NUNN, H. GEE, and W. FAIRBROTHER.

*Horton Academy Chapel.*—Rev. G. L. HERMAN presided. Addresses, prayers, &c., by the Revs. A. MCAUSLANE, W. GRIGSBY, J. DEIGHTON, G. GOGERLY and J. SAMSON.



PROCEEDINGS at the 71st Anniversary Meeting of the London Missionary Society, held in Exeter Hall, on Thursday, May 11, 1865, the Hon. Arthur Kinnaird, M.P., in the Chair. On the platform were a large number of the Society's friends and supporters, including the following gentlemen; viz., E. Baines, Esq., M.P., T. Barnes, Esq., M.P., G. Hadfield, Esq., M.P.; Dr. Livingstone; the Revs. Dr. Alexander, A. Thomson, R. Balgarnie, E. Mellor, J. Alexander, Dr. Brown, James Parsons, J. G. Miall, R. Bruce, S. B. Bergne, Newman Hall, John Kennedy, James Hill, A. McMillan, J. S. Pearsall, Dr. Ferguson, S. McAll, Dr. Vaughan, &c., &c.; Messrs. Samuel Morley, Henry Spicer, James Spicer, W. R. Spicer, W. D. Wills, Isaac Perry, A. Mirrielees, H. Wright, H. W. Dobell, H. Rutt, Eusebius Smith, W. M. Newton, J. K. Welch, C. E. Mudie, &c., &c.

THE REV. W. FAIRBROTHER gave out the hymn, commencing "Assembled at Thy great command," which was sung by the assembly. THE REV. SAMUEL McALL offered prayer.

DR. TIDMAN then proceeded, at the instance of the Chairman, to read the Annual Report of the Society.

It devolves on the Directors of the London Missionary Society, in presenting to its Members and Friends the Seventy-first Annual Report of its operations and progress, to record a succession of events which impressively illustrate the providence of God both in the trials and encouragements of His servants who labour for the world's salvation. Rarely has the history of the Society, within a single year, been marked by a succession of occurrences more unexpected and apparently disastrous, yet followed by merciful alleviations or joyous issues.

The past year has been painfully distinguished by the unusual, perhaps the unprecedented, number of deaths among its faithful Missionaries. Fifteen—eight devoted men, and seven Christian women—died during 1864, and for the greater part they were called to rest from their labours when, to our hopes and expectations, those labours were but just commenced.

THE REV. AARON BUZACOTT, one of the first and most successful evangelists in Rarotonga, had borne the heat and burden of a long day; but, with this exception, and that of MR. and MRS. P. LE BRUN, of Mauritius, our departed brethren and friends were all juniors, both in age and labours. MR. and MRS. BIRD had not spent more than four years in Samoa; while the short career of MR. MILLS and MRS. WHITMEE, of the same Mission, must be numbered by months instead of years. In China MRS. THOMAS found her grave six months after her arrival; MRS. MACGOWAN, after four years' residence, died on her voyage homeward; and DR. WELLS was also buried in the deep before he could reach the termination of his voyage. MR. STAGG and MRS. PEARSE fell, the former within eighteen months, and the latter within six months of their entrance on Madagascar. MR. ELLIOTT, in South Africa, and MR. DENNIS, in Travancore, both young men, were suddenly removed by dangerous diseases, each leaving a widow and family.

These are heavy losses to the Society, bitter disappointments to the Directors, and deep afflictions to bereaved friends; yet may we rejoice amidst these varied tribulations. He to whom their early life was consecrated kept them faithful unto death: they fell in the field with their faces to the foe; and now each conqueror wears the crown of life which he received at the hand of his Lord. While recognising in these manifold and affecting instances of mortality the inscrutable judgments of the Lord, and marking His ways, which are past finding out, it behoves us, in the spirit of filial submission and adoring trust, to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

Within the last seven years the Society has been enabled to send forth many additional labourers to distant fields of promise; but to-day we hear the voice from many graves, "All flesh is grass, and all the goodness thereof is as the flower of the field." And, while stimulated to greater diligence to send forth more labourers, men who shall be baptized for



the dead, we are reminded of our absolute dependence on our ever-living Saviour "Jesus Christ, the same yesterday, and to-day, and for ever."

By these numerous instances of mortality in our countrymen we are taught also with great distinctness the importance of a *Native Ministry*; and, instead of depending on an increased number of foreigners equal to the wants of the world, the best thoughts and exertions, sanctified by fervent prayer, should be put forth by the friends of Missions to strengthen and increase the various classes of Native agents.

In addition to eight Missionaries deceased, six others, through age, sickness, or other causes, have retired from active service. Yet, notwithstanding this serious diminution in the number of our agents, the Directors have been enabled during the past year to add to the Missionary band more than an equal number; and before the close of the present year they expect the gratification of appointing twelve new labourers, when the total number of the Society's agents will amount to *One hundred and seventy-nine*. Of these, there will be stationed in POLYNESIA *Twenty-six*; in the WEST INDIES *Twenty-two*; in SOUTH AFRICA *Thirty-nine*; in CHINA *Twenty*; in INDIA *Sixty*; and in MADAGASCAR *Twelve*;—making a total of *One hundred and seventy-nine*, including *Ten* ordained Native ministers. In addition, the Society employs upwards of *Seven hundred* Native labourers, including Evangelists, Catechists, and Schoolmasters.

The number of accepted candidates for Mission service has been *Forty-six*. Of these, ten have spent the last year of their academical course with peculiar advantage at the Society's Institution, Highgate, under the judicious instruction and paternal oversight of the REV. J. S. WARDLAW, M.A., the resident tutor.

The REV. EBENEZER PROUT, after six years of service as Travelling Agent of the Society, and subsequently thirteen as Home Secretary, has recently felt under the necessity of relinquishing his office. The Directors, both of town and country, judged that the interests of the Society require that its several officers should render their assistance by advocating its claims in the pulpit, and by attending the annual meetings of its Auxiliary Societies in different parts of the country. To these public duties Mr. Prout, from the state of his health, considered himself unequal, and therefore resigned his office in March last. On receiving this communication, the Directors resolved—

"That the resignation of the Rev. Ebenezer Prout be accepted. Also that, in accepting his resignation, the Board very cordially renews the sentiments contained in the Resolution of the Special Committee, and adopted by the Meeting of Town and Country Directors on the 8th of March, expressing their high respect for his character, their kind regard for his person, and their approval of his official services, so far as the state of his health has allowed him to discharge them."

The short period which has elapsed since the retirement of Mr. Prout has been insufficient to allow the Directors to select any gentleman as his successor for nomination at this Meeting; but they will not fail at the earliest practicable moment to carry into execution this important service.

At the successive Meetings of Town and Country Directors, held 26th January and 8th March, the subject of employing two Secretaries in the Home Department was seriously considered, and, as the result of extended deliberation, they unanimously resolved to commend the measure to their constituents. For ten years past it has been found essential for the interests of the Society that such an arrangement should be virtually acted on. Since the year 1855 the REV. WM. FAIRBROTHER has, with untiring diligence and with singular efficiency, prosecuted such a course of service. To his unwearied and acceptable labours—chiefly among the Auxiliaries and Associations throughout the country—the Society has been largely indebted both for the maintenance and increase of its funds; and the Directors judge that it will yet further advance the interests of the Society that Mr. Fairbrother should, as an expression of their confidence and regard, be invested with the office of joint



Home Secretary, specially in application to the department of service which he has already discharged with so much honour to himself and advantage to the Institution.

On the gentlemen hereafter to be associated in the Home Secretariat will devolve the business of the Mission House, the correspondence of the Society, and the superintendence and visitation of Auxiliaries both in London and the surrounding districts. This twofold arrangement will involve but little increase in the amount of salaries, while, we feel assured, it will tend greatly to advance the income of the Society, and ensure increased activity and satisfaction among its constituents and friends.

The state of the Society's funds for the year is presented in the following abstract :—

## INCOME, 1864-5.

## FOR ORDINARY PURPOSES.

Subscriptions, Donations, and Collections . . . . .	£45,822	1	10
Legacies . . . . .	9,738	10	10
Fund for Widows and Orphans, and Superannuated Missionaries . .	3,511	10	11
Australia and Foreign Auxiliaries . . . . .	1,182	19	4
Dividends . . . . .	814	9	9
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	61,069	12	8

## FOR SPECIAL OBJECTS.

For the Extension of Missions in India . . . . .	814	15	9
Ditto ditto China . . . . .	1,127	16	10
For the Madagascar Mission . . . . .	445	19	5
For Madagascar Memorial Churches . . . . .	857	4	7
For the New Missionary Ship . . . . .	£9,487	10	2
Ditto, Insurance on the former Ship and Interest thereon	3,068	17	5
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	12,556	7	7
Contributions at Missionary Stations . . . . .	14,176	13	3
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	£91,048	10	1

## EXPENDITURE.

Payments by the Treasurer . . . . .	£73,443	14	11
Investment on account of the New Ship . . . . .	11,836	0	0
Raised and appropriated at the Missionary Stations . . . . .	13,876	13	3
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	£99,156	8	2

Towards meeting the deficiency in the Income of the Society, as compared with Expenditure, the following sums have been drawn :—

From the Fund for Extending Missions in India . . . . .	£1,500	0	0
Ditto ditto in China . . . . .	1,000	0	0
Ditto ditto in Madagascar . . . . .	5,340	3	0
From the Fund for Building Memorial Churches in ditto . . . . .	873	10	10
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	£8,713	13	10

The present Abstract of the Society's Annual Report will be restricted to a few prominent events in the several Mission fields, the details being reserved for the larger publication.



## POLYNESIA.

In the several groups of islands eastward, in which Christianity was introduced twenty, thirty, and forty years since, our Missionaries have faithfully prosecuted their various departments of service, and the Lord of the harvest has richly rewarded their labours.

In TAHITI, where Popery under French patronage has for many years put forth its utmost power to seduce the Native Christians from their steadfastness, the Protestant Churches have increased both in numbers and strength. The REV. GEORGE MORRIS, our Missionary in that island, writes—

“By the present mail I forward my annual sheet for 1864. I rejoice in finding it will bear such a favourable comparison with that I sent last year.

“The great event of the year is the arrival of the new edition of the Tahitian Bible with marginal references. The hearty reception which it has met with, and the eagerness with which it has been purchased, form a most gratifying fact, and afford a favourable omen for the future.

“Out of 982 dollars received for sales of the new edition, upwards of 900 have been for sales direct from the dépôt in Papeete. Words cannot express how my heart is rejoiced at this precious seed being scattered broadcast amongst the natives. The tale of the trials and sorrows of the Tahitians is familiar to you; but, as long as the Word of God is circulated amongst them, so long will they continue steadfast in the faith embraced by their fathers, and so long will they be impregnable to the manifold assaults of wily and designing men.

“Upwards of 351,000 sheets have been printed at the press; and the gratuitous circulation has exceeded 10,000, comprising Bibles, Testaments, Tracts, and School-books, in Tahitian, French, and English.

“Besides being extensively scattered in Tahiti and other islands, many of these have been given to the various ships—English, American, and French—which have called at our port. This, we trust, will be as bread cast upon the waters, to be seen after many days. The value and importance of this branch of our agency, in a place like Tahiti, can hardly be over-estimated.

“The Tahitian subscription to the Society is encouraging; and I think you will entertain the same opinion when I tell you that upwards of £90 comes from our little congregation at the Bethel Chapel.

“Our Schools are increasing in numbers and improving in quality. Their standing is higher than at the close of last year; but we have still very much room for improvement. We regard the Day and Sabbath Schools as one of the most important parts of our sphere of labour, and therefore desire to cultivate it with care, praying that God's blessing may rest upon our labours.

“I am glad to be able to state that my relationship with the Government continues to be of a friendly character.

“Taking a general survey, whilst I have difficulties, I have also encouragements, and must, on the whole, report that the present state of the Mission is favourable, and more satisfactory than it was twelve months since.”

In the SOCIETY and AUSTRAL Islands, in the HERVEY Group, and in SAMOA, in which the native Christians are numbered by tens of thousands, the progress of our Missions notwithstanding many formidable hindrances, is undeniable; civilization and social happiness are widely diffused; the rising generation is instructed both in useful science and Christian knowledge; the press is vigorously employed; the Scriptures are widely circulated and dearly prized. The several institutions for training a Native Ministry include more than 120 students, who, at the completion of their course, will become teachers of their countrymen, or go forth to dark and distant islands as Evangelists to the Heathen.

SAVAGE ISLAND, one of the latest scenes of the transforming efficacy of the Gospel, when accompanied by the gracious power of the Holy Spirit, continues abundantly to reward the indefatigable labours of our Missionary, the REV. W. G. LAWES.

“In his latest report he thus writes:—



"We have still every reason for encouragement, and much cause for gratitude to God, who has blessed this corner of the field with His presence and grace. The slavers who caused us so much sorrow last year have not since troubled us. We hope a stop is now put to this diabolical traffic. But the poor widows and orphans! they still mourn for their lost ones. A ship off the island is the signal for a fresh outburst of grief. Many of the widows are in the Church, and you will be glad to know that they have all remained steadfast.

"The accompanying statistics will show you the state of our Church. The small number of Church members upon whom we have been obliged to exercise discipline is to us a cause of much gratitude to God.

"We have still a large number of candidates. From the 1st April, 1863, to the same date in 1864, I conversed individually with 764 candidates. They have increased greatly in knowledge, and the difficulty of selecting those fit for Church fellowship has increased in like proportion.

"In the work of translation I have been enabled to make some progress. The MSS. of the previous year were revised by the Rev. G. Pratt, and returned to me in December last. When the Epistles now ready for the press are revised and printed we shall have the greater portion of the New Testament in print. 'Hitherto hath the Lord helped us.'

"We have been greatly cheered by our Missionary meetings this year. I feel sure the result will be equally pleasing to you.

"You will see from the amount of contributions that they were principally made in cocoa-nut fibre. The preparation of the fibre, as well as the arrowroot, involves a great amount of labour; but the people had 'a willing mind,' and with hearty good-will did what they could to help on the work of God.

"We had two meetings at different parts of the island in the open air. As it regards numbers, we had an Exeter Hall audience. Notwithstanding the oratorical displays of eloquence on that platform, I think that many of that assembly would as soon be at the Missionary May Meeting of Savage Island. I cannot give you particulars of our meeting—no reporter was present. If our Christian friends in England wish to enhance the interest of our May Meetings, they can do so most effectually by sending another Missionary to take part in them. At present I have to be 'chief speaker,' as well as chairman and secretary.

"I need not lengthen my letter. The above facts cannot fail to excite feelings of gratitude in the hearts of all who love our Lord Jesus Christ. We need the sympathies and prayers of the Churches in Britain, for our work is *very* great. Above all, we want the help of a second Missionary."

## STATISTICS.

Population	.	.	.	.	.	.	.	.	5010
Names on Church-book	.	.	849	.	.	.	.	.	
Died during the year	.	16	.	.	.	.	.	.	
Expelled or suspended	.	14	.	.	.	.	.	.	
		—	30	.	.	.	.	.	
In Church fellowship	.	.	.	.	.	.	.	.	819
Candidates	.	.	.	.	.	.	.	.	520
Attendance at Children's Schools	.	.	.	.	.	.	.	.	2043
Attendance at Adults' Schools	.	.	.	.	.	.	.	.	1886
Good readers	.	.	.	.	.	.	.	.	1800
Estimated value of Contributions to London Missionary Society	.	.	.	.	.	.	.	£237 8 5	

The cruel and lawless proceedings of the Peruvian slavers, which were reported last year, and to which Mr. LAWES refers, were happily and shortly terminated, and in a great degree by the prompt and energetic proceedings of the French authorities at Tahiti, who seized the vessels, liberated the captives, and sentenced the commanders, after conviction, to a prolonged term of penal servitude.

But, during the present year, we have had to complain loudly of the unprovoked hostility of a French officer in Eastern Polynesia, MONS. GUILLAIN, the Governor of New Caledonia, exercised upon our Missionary brethren and their Christian converts in the islands of the Loyalty Group. The acts of despotism and cruelty perpetrated by his authority are now of world-wide notoriety and of universal reprobation. The English Missionaries and their assistants had settled upon those islands many years before the French authority was known



in New Caledonia, and to their labours the civilization, tranquillity, and religion of the people were attributable.

These teachers and benefactors were silenced, upon pain of expulsion from the islands; their Polynesian colleagues were loaded with fetters, and carried on board a French man-of-war; all public acts of worship, unless conducted by Catholic Missionaries, were prohibited, and up to the month of January these unrighteous restrictions were in full force.

On receiving the intelligence of this grievous aggression, the Directors of the Society lost no time in bringing the case under the attention of Earl Russell, her Majesty's Secretary of State for Foreign Affairs, and they were happy to learn that his Lordship had already, through our Ambassador at Paris, represented to the Government of France this outrage on civil and religious freedom by the Governor of New Caledonia; and, in reply, an official assurance was given that the proceedings of Mons. Guillaïn had already been disapproved and disowned. Independently, however, of this prompt interference by our Government, and before the result was known, a number of noblemen and gentlemen, of high official position, together with representatives of our principal Missionary Institutions, united in a Memorial to his Majesty the Emperor of the French, entreating the exercise of his authority by revoking the oppressive measures of his representative in the Loyalty Islands, and by restoring religious liberty to the English Missionaries and the Protestant Native Christians.

To this Memorial the Emperor, through his Ambassador, returned the following gracious and satisfactory answer:—

“Aux Tuileries, le 24 Janvier, 1865.

“Messieurs,

“J'ai reçu les réclamations que vous m'avez adressées relativement aux dispositions récemment prises dans les Iles de Loyalty par le Gouverneur de la Nouvelle Calédonie. Je fais écrire au Commandant Guillaïn pour blâmer toute mesure qui mettrait une entrave au libre exercice de votre ministère dans ces contrées lointaines. Je suis assuré, que loin de susciter des difficultés aux représentans de l'autorité Française, la Mission Protestante, comme la Mission Catholique, l'aideront à répandre chez les indigènes de l'Archipel les bienfaits du Christianisme et de la civilisation.

“Recevez, Messieurs, l'assurance de mes sentimens distingués,

“NAPOLEON.”\*

We may then cherish the gratifying assurance that Mons. Guillaïn has ere this received this well-merited rebuke of his Imperial master, and that our Missionaries and the Protestant Christians of those islands are now enjoying the restored blessings of peace and freedom.

The Memorialists, through Lord Shaftesbury, did not fail suitably to acknowledge the enlightened and generous conduct of his Majesty Napoleon III. on behalf of our countrymen and their fellow-Protestants; and it becomes us this day, while we share the same feelings, to recognise His hand and will “by whom kings reign and princes decree justice;”

\* TRANSLATION.

“Tuileries, 24th January, 1865.

“Gentlemen,

“I have received the Memorial which you addressed to me relative to the measures recently taken in the Loyalty Islands by the Governor of New Caledonia. I am writing to Commandant Guillaïn to censure any measure which would impose a restraint upon the free exercise of your ministry in those distant lands. I feel assured that, far from raising any difficulties in the way of the representatives of French authority, the Protestant Mission, as well as the Catholic, will seek to diffuse among the natives of the Archipelago the benefits of Christianity and civilization.

“Receive, Gentlemen, the assurance of my distinguished consideration,

“NAPOLEON.”



and to present to Him our humble and hearty praises for this gracious interposition on behalf of His persecuted servants and their oppressed native brethren.

On the 17th of May last, within five days of the celebration of the Society's Anniversary, the Missionary Ship "JOHN WILLIAMS" was wrecked on Danger Island, lat. S. 10° 54'', long. W. 166°, in Western Polynesia. For twenty years that good ship, under the care and skill of her successive commanders, had safely navigated those dangerous seas, carrying the messengers of mercy to many a dark island; and, wherever borne by the winds and waves of the Pacific, she was welcomed by myriads as the harbinger of peace. Among the friends of the Society the "John Williams" was a household word; and, as often as she made her visits home, the children of our houses and our Churches, who claimed her as their own, put forth renewed enthusiasm and energy to repair the effects of hard service and make her young again; and, amidst their hearty cheers, mingled with the prayers of thousands, she five times left the port of London to extend the kingdom of Christ and diffuse the blessings of salvation among the isles of the Pacific.

And, in proportion to the love entertained for this old and familiar friend, was the grief intense and universal when we received the tidings of her loss. Yet our grief was assuaged, and, instead of complaint, gratitude ascended to God that of the passengers and the crew not one had perished, and that the natives of the island to whom the "John Williams" on a former voyage had carried Christian Teachers now received the shipwrecked voyagers to their homes and their hearts. How wise, how merciful had been God's arrangements on behalf of His destitute and suffering servants! But for the previous visit of the "John Williams," and the labours of the Samoan Evangelists, whom God thus sent to make known to the benighted islanders the way of life, the helpless castaways would have found themselves surrounded by cruel, bloodthirsty savages, instead of Christian brethren and generous friends.

And, as the shipwrecked refugees thought of the warm hearts and active hands of the children of England, the hope sprung up and cheered them that, in God's great mercy, they should at no distant day again see that island, borne thither by a new Missionary ship; and, to ensure this object, the first offering towards another "John Williams" was made by the children of *Danger Island*, who intrusted it to Mrs. Williams, the wife of our good captain, to place in the hands of the Society's Secretary on reaching London.

On the arrival of the rescued company at *Samoa*, the children of that Group also were impelled by the same spirit. "We have arranged," writes Dr. Turner, "to commence subscriptions among the Samoan children for the new ship. It will spur on the English children amazingly if they hear that the children in the islands are subscribing on the faith that the children in England will arise and meet the emergency."

At *Sydney*, and in the other Australian colonies, the friends of Missions universally, and the juvenile classes in particular, have put forth generous efforts to ensure a successor to the "John Williams." But throughout Britain the children of our families, and, most of all, the children of our Sunday Schools, have been animated by a generous enthusiasm that has exceeded all former precedent. The aggregate amount of juvenile contributions exceeds *Nine thousand pounds*.

This youthful ardour in the cause of Missions could scarcely be expended on an enterprise more useful or important. The value and necessity of a Missionary ship, for extending the blessings of the Gospel throughout the isles of the Pacific, have been demonstrated by the history of more than twenty years; and the Directors of the Society, while deeply sensible of the wisdom and kindness of those ministers, with the superintendents and teachers of schools, by whom this juvenile effort has been encouraged and directed, are thankful to God that thousands of children have been associated in a service which, under His blessing, may in years to come affect their own hearts with gratitude for the Gospel and with zeal and compassion for the Heathen.



On the Directors devolved the gratifying service of procuring a suitable vessel, of the best construction, materials, and workmanship, as successor to the "John Williams." With this view they gladly availed themselves of the judgment and advice of gentlemen of large experience and practical wisdom in ship-building; and, after extended inquiries and prolonged consideration, they entered into contract with Messrs. Hall, of Aberdeen, for a new vessel of 350 tons, provided with ample accommodation for Missionary passengers and the conveyance of the necessary supplies and stores.

The time required for her construction extends to the close of October next; and, within three or four months from that time, the Directors hope and expect that the new ship, thoroughly equipped and prepared for the voyage, and having on board a goodly reinforcement of Missionary labourers, will sail from the Thames for the isles of the Pacific.

And, as her anchor rises and her sails are spread, thanksgivings will ascend to God from the hearts of thousands for this new messenger of peace to the heathen, accompanied by earnest prayers for her safety, and for the success of her great and hallowed enterprise.

### THE WEST INDIES.

The Missions of the Society in BRITISH GUIANA and JAMAICA, to which its operations have been restricted, have suffered throughout the year great disadvantages both from drought and commercial depression; the latter being aggravated in a great degree by the civil war in America. The system of colonial policy also, and the heavy pressure of taxation, which bears with unequal force upon the coloured population, of which the Mission Churches are chiefly composed, hinders, although it cannot stop, their progress towards entire self-support. Notwithstanding the impediments they suffer, the aggregate of the free-will offerings of our West Indian Churches, compared with the amount of assistance required from the funds of the Society, is honourable to their zeal and liberality, and highly encouraging in its aspect on their future independence.

The particulars are as follow:—

					Locally raised and expended.	Paid by the Society.
Demerara	.	.	.	.	£1804 15 2	£1865 1 2
Berbice	.	.	.	.	2025 13 4	1720 5 10
Jamaica	.	.	.	.	2189 18 9	1186 15 7
					<u>£6020 7 3</u>	<u>£4772 2 7</u>

Our West Indian Churches generally have, by the Divine blessing on the labours of our brethren, advanced in numbers and in Christian character. Their faith and piety ought not indeed to be estimated by comparison with that of British Christians. We are happily exempted from fearful social evils to which our colonial fellow-Christians are exposed, while we enjoy untold advantages to which they are strangers. But, when we consider the deadly influence of paganism, and the social curse of slavery, of which they have been victims, and when we remember that their redemption from these gigantic evils has been the work of a single generation, instead of indulging feelings of disappointment, and uttering hard censure on their ignorance, instability, and other nameless imperfections, we ought rather, with wonder and thankfulness, to glorify God, by whose grace they have been delivered from the power of darkness and translated into the kingdom of His dear Son.

From letters written within this last month we are rejoiced to learn that the parched soil of JAMAICA has been blest with fruitful showers. The REV. ALFRED JOYCE, under date April 6th, conveys the good news as follows:—



"You will be pleased to hear that 'He who prepareth rain for the earth' has been granting us during the past week refreshing showers upon these parched mountains, making the hearts of all rejoice. We have had no rain for six or seven months; and you can easily imagine the state of the provision-grounds in this hot country. Some of our people are beginning to feel the times to be very hard, and but very few have provisions to sell, though I think they have enough in their grounds for family use. I have made many inquiries about the state of the people, to ascertain if any families are actually in want of food; but I have not heard of one case. The people are short of money, but a few only short of food; and if we now have seasonable rains, there will not be much cause for complaining amongst us. There is a scarcity of money, and of course this must make a great difference in the contributions of the people to the cause of God; yet we do not want money for charitable distribution, and to send clothes to *give* to the people will increase laziness, and be an evil rather than a good."

### SOUTH AFRICA.

The Christian labours of the Society in South Africa quickly followed those in Polynesia; and in no other Mission field is the contrast more striking and happy than in the social and religious condition both of the colonists and the aborigines, when DR. VANDERKEMP and his associates entered upon their work, and in that which it presents this day. Then the character and habits of the Europeans exhibited a mournful combination of ignorance and vice, selfishness and cruelty—the natural and inseparable results of slavery to the oppressor; while the Hottentots, and other native tribes, groaning beneath the galling yoke, were ruled with brutal violence, and left to live and die in ignorance and vice.

To our Moravian brethren was the honour assigned by the Divine Head of the Church of first making known to the benighted aborigines the grace and glory of His kingdom; but their work of mercy had been but recently commenced when Missionaries from Britain followed to extend the sacred enterprise. But these messengers of mercy, instead of being welcomed by the colonists, were regarded either with suspicion or contempt, and every hindrance was devised to prevent their access to the slaves of the white man. For many years our Missionaries suffered more opposition and wrong from their countrymen than from the Heathen; and, under God, it was owing chiefly to the heroic firmness and prayerful perseverance of these despised and hated servants of the Lord Jesus that the slave-masters of South Africa lost the power to oppress, and the sons of the soil were raised to the dignity and happiness of freed men.

From the year of Jubilee, 1838, the Word of the Lord has had free course and been glorified. By the downfall of slavery the colonists themselves have lost little and gained much; and, although they have not yet outlived their prejudice against the coloured natives, they exhibit many honourable examples both of Christian integrity and benevolence, and often afford generous aid to the Missionary in his self-denying labours to instruct and elevate their former bondmen.

The Mission Churches, chiefly within the boundaries of the Cape Colony, originating in the labours of the Society, amount to TWENTY-FOUR. They are composed, with the exception of a few individuals, of HOTTENTOTS, KAFFIRS, and other native tribes. Of these Churches *half* the number are self-sustained, while the other half contribute on an average two-thirds of their expenditure. The supplemental and occasional grants required from the funds of the Society have therefore, for several years, been in the same proportion diminished; and, although the hope may be entertained that, with the blessing of God, these feeble communities will at no distant day attain the power of self-sustentation and honourable independence, the Directors in the meantime regard it as a sacred obligation, which they cheerfully meet, to render to their brethren such measure of pecuniary assistance as the limited resources of the people and the untoward vicissitudes of the country may render necessary.

Each of these Colonial Churches is the centre of a widely extended Christian influence,



including many Out-stations, at which Schools are sustained by Native agents, under the superintendence of the Missionary, by whom they are visited at frequent and stated seasons.

The general aspect of the principal Stations, both socially and morally, is truly cheering; and, as an illustration, the Directors give the following representation of HANKEY, from a letter of the REV. JOHN MCLEOD, who arrived there in February last:—

“Our impressions at the sight of Hankey far exceeded our expectations, though, from the report we had had of it, these ran very high. We beheld a gem of a valley, surrounded by hills on every side, and watered by a never-failing river. Behind the hills, on one side, rises a majestic mountain, with its grand and lofty peaks, and all around there is scenery the most varied and beautifully wild. If its beauties were known, travellers who enjoy such scenes would certainly often be found here. A great part of the valley is in a high state of cultivation, which adds greatly to the natural beauty of the place. So much for my first impression as regards *external* appearances.

“Next day, being the Sabbath, we had an opportunity of meeting many of the people (500 at least were present at the morning service) in the house of prayer. And, if admiration filled our minds as we viewed the beauties of nature around, as well as the fruits of long years of hard labour and of patience in the valley below, gladness filled our hearts at what grace had accomplished in that worshipping assembly.

“I was surprised and delighted at the decent and very cleanly appearance of the people, both men and women; and then their decorum, attention, and general demeanour would contrast favourably with any English congregation. They sang most sweetly, which was all they had to do actively in the service, which was conducted in Dutch. The Church members present at the Communion last Sabbath were about 150, and all appeared attentive and devout. Altogether, these services have greatly cheered me, and I may well say, ‘What hath God wrought!’

“Such are my first impressions of the spiritual work done here.”

The Missions among the BECHUANAS, GRIQUAS, FINGOES, and other native tribes north of the Orange River are not less numerous, as it regards the congregations and Church members, than those of the colony; but, from their great distance from the scenes of civilization and trade, their resources are more limited, and they require a larger amount of assistance from the funds of the Society. LEKATLONG, formerly occupied by the lamented HOLLOWAY HELMORE, is now under the care of the REV. WM. ASHTON, who has also the direction of the Mission press.

The REV. ISAAC HUGHES, whose term of Missionary service exceeds forty years, continues to superintend the Griqua Mission at BACKHOUSE, and early in the present year he was joined by the REV. JAMES GOOD, sent out by the Directors as his fellow-labourer.

Our veteran friend the REV. ROBERT MOFFAT has completed his seventieth year; of these nearly fifty have been spent in the service of his Divine Master in South Africa; but he still prosecutes his varied labours at the KURUMAN with unabated diligence and efficiency. In a letter written at the close of last year Mr. Moffat gives a brief report of the Mission as follows:—

“It is with unfeigned gratitude to the God of all grace that there is no reason to complain of retrogression or stagnation in the condition of the Church here, or in any of our branch Churches. On the contrary, the increasing attendance on the means of grace is most satisfactory. A manifest blessing has accompanied the reading of the Scripture, as well as the proclamation of the love and mercy of God through the crucified Redeemer, in the additions made to the number of believers. At our nearest Out-station, among the Batlaros, eleven have been received into Church fellowship, and seven at this Station, besides several readmitted at both places whose conduct during the preceding year led to their suspension. Our joys in this country on the reception of members, especially the young, are often of a chastened character, fearing that they may err, especially on the important matter of marriage. However, we have great reason to rejoice and be thankful for what has been accomplished, and for the general orderly deportment of those who have embraced the Gospel. They have sad examples before them in the scandalous conduct of Europeans or



white men, which exert a baneful influence on the native mind. Traders and hunters traverse the country in quest of ivory, ostrich feathers, &c., and many have proved themselves to be despicable and reckless characters, devoid of all shame. We are often made to blush with the filthy and dishonest deeds of our countrymen.

"Application for copies of the Scriptures in Sechuana are made by the Hanoverian Missionaries in the Republic, and even as far as Pietermaritzberg (Natal), and the extended means of education now at work will ere long result in still larger demands for the precious volume.

"The Schools, which continue to occupy the whole of the time and attention of my daughter, give all the satisfaction one can possibly expect, especially as many of the children are influenced by parents who are in no wise alive to the importance of education. There are frequent applications made for spelling-books by youths who live at cattle outposts, at a distance from towns, and who, with a mere smattering of instruction, persevere by their own efforts till they become good readers.

"The season, on the whole, up to the present time, has been favourable for native gardens. Lately much rain has fallen, and of course grass is abundant; but cattle continue to be scarce, from the lung sickness, which now and then carries off numbers.

"The subscriptions to our Auxiliary for the year are—

" Kuruman Station . . . . .	£34	0	0
Batlaros . . . . .	22	7	0
Mangyiri . . . . .	2	13	0
European . . . . .	7	10	0
	<hr/>		
	£66	10	0
	<hr/>		

"These sums do not include the Long Mountain and other Out-stations, from which nothing has yet been received. I hope, however, on my return to be able to report favourably.

"In last year's Report it was stated that I had nearly finished the revision of the New Testament. I have, during the intervals of time spared from other duties, re-examined every sentence, I might say every word, with much care and no little anxiety, and again transferred all the corrections to another copy, for the greater convenience of the compositor. The only compositor we have is an individual I placed in the printing-office after my return from England, and he has continued ever since. He is very slow, but steady and punctual—indeed, too much so, requiring copy to be made as plain as a pike-staff. Although this sometimes gives more work in correcting than is desirable, his goodness and perseverance make amends."

One of our Missionary students, whose academical course will close with the present session, has been appointed to the Buchuana Mission; and, in the anticipation of his arrival, Mr. Moffat says, "We shall welcome him with our hands and hearts."

The REV. ROGER PRICE and the REV. JOHN MACKENZIE have an extended and promising field of labour among the tribe of the *Bamangwato*.

This Mission is situated in the direct course from Kuruman to the country of the Matebele; and, besides affording access to a numerous native population, it will prove of great value in facilitating intercourse, now rare and uncertain, between the South and the North.

No recent intelligence has been received from our Missionaries, now in the sixth year of their labours, among the subjects of MOSELEKATSE; but MESSRS. SYKES, THOMAS, and JOHN MOFFAT, though impeded by many difficulties, continue their work of faith and labour of love with unshaken constancy and unwearied patience. They have acquired the knowledge of the Setable—the language of the country—and made known to the people in their own tongue the truth and grace of the Gospel. They have also translated portions of the New Testament into the vernacular; and, though their labours are at present restricted, yet they anticipate with full assurance the day when they shall have liberty to teach and preach the Gospel, and when the people will have liberty to learn and embrace its gracious truths.

The chief MOSELEKATSE still lives, and still rules his numerous subjects with a rod of



iron; but his advanced age and accumulating infirmities foretell the early termination of his cruel and devastating authority. To our Missionaries he is not only bland and courteous, but often kind; yet at heart he abhors their religion, and secretly employs his powerful influence to prevent their success in the conversion of his people. But, should the providence of God preserve the life of his son, and make him successor to his aged father, our Missionaries expect to find in him a milder, wiser, and better ruler.

Although our devoted brethren have yet to wait for the *first-fruits* of their labours, they utter no complaint, breathe no dissatisfaction, but toil on through the heat and burden of the day. They would deem it the calamity of their lives, the bitterest disappointment of their most cherished hopes, should any event occur to drive them from the country; and that their friends and supporters at home should grow weary and impatient, and recall them from the desert, never occurs to their minds as a possibility. And as they go forth bearing precious seed, although they water it with tears, they shall surely come again with joy, bringing their sheaves with them.

### CHINA.

The Chinese Missions of the Society presented at the close of last year an aspect more interesting and imposing than at any former period of their history. The termination of the war between the Imperialists and the Tai-ping insurgents, by the capture of Nanking, brought about the return to their homes of thousands of impoverished wanderers, relieved the distracted people from anxiety and alarm, and encouraged them to resume their ordinary habits of industry and peace. These happy results from the cessation of the war could not fail to work favourably on the interests of Missions both in the South and in the North; and our brethren gladly bear their testimony to this effect.

In connection with our central Stations, including HONG KONG, CANTON, AMOY, SHANGHAI, HANKOW, TIEN-TSIN, and PEKING, while our Missionaries review the results of past labour with thankfulness, from zeal and perseverance they anticipate brighter and wider triumphs in the service of their Lord. In each of the several Stations (even in those into which the Gospel was introduced not more than three or four years since), Christian Churches have been already formed; and in these seven Churches there is an aggregate of more than *eight hundred and fifty* intelligent and practical Chinese Christians.

Our Missionaries are greatly assisted by a numerous band of Native agents, who preach the Gospel to their countrymen not only with earnestness, but with intelligence; and although, by the Confucian philosopher and moralist, the doctrine of Christ and Him crucified is held in derision, the common people hear it gladly, and many flee to the Cross as their refuge.

From the several Reports for the last year the Directors select brief extracts.

Of the Mission in HONG KONG DR. LEGGE reports—

“The number of our Church members is 90—63 men, and 27 women; and I believe that, speaking of the members as a whole, it will bear comparison, for consistency of conduct and piety, with most Churches in England. When we assembled in Union Chapel on the 24th of January—the New Year’s Day of the Chinese—the place was too small to hold us all.”

The persecution of the Native Christians, and the martyrdom of the venerable CHIA at POKLO, which threatened the dispersion of the Church, have, by God’s merciful providence, been succeeded by peace and prospects of prosperity.

“In the end of 1863,” writes Dr. Legge, “we resolved, in consultation with several of the brethren from Poklo, to relinquish for a time the idea of building a chapel in that city,



and to erect two small places in the villages of Kot-leng and Nam-sheä-t'ong, distant from each other perhaps fifteen miles. This was done. The chapels were built at an expense of 250 dollars each, and ready for use in the spring of the year; and the Christians have assembled in them every Sabbath. Our Church in Hong Kong pays a small stipend to three of the brethren, who preside at their meetings, and itinerate from village to village during the week."

The Report of Canton is more encouraging than any received from that Station for several years past. The REV. JOHN CHALMERS writes respecting the Church and congregation as follows:—

"We have forty-three accredited members in the Church, and three more are to be baptized to-morrow. Twenty have been admitted within the last twelve months. This is a measure of success far exceeding that of any former year. In fact, our number, if we include the three that are waiting for baptism, has been doubled since April, 1864.

"With regard to the character of the members, I think there is also a decided improvement. With some the keeping of the Sabbath becomes a question of no small difficulty. Men in the employment of heathen, who, when work is in hand, insist on having it done, have in one or two cases submitted as a matter of necessity. There is one man in a dyer's shop in this neighbourhood who is in his seat in chapel every evening throughout the week, but who is sometimes detained on Sunday forenoon to do his master's work. If he gives up his employment, he must go home to his native village, and be deprived of all the social and public privileges of a Christian. It seems better in such a case that he should remain.

"The *Kum-le-fau* Chapel has been for the most part open every evening for preaching, and also on Sunday forenoon. *Leung At'o* is a valuable man to our Mission: he divides the work with me. The attendance at this chapel varies from 100 to 200 every week-day evening, and on Sundays it is generally crowded.

"*Tai-t'sat-po* Chapel I have occasionally visited, and *Leung Tang Shin* resides there. It is open every forenoon, except on Saturdays; and the attendance is full, and generally of a better class of people than at *Kum-le-fau*."

#### AMOY.

MESSRS. STRONACH continue to be graciously encouraged by success both in the city and the surrounding country.

"With regard to the Churches at Amoy," they write, "we have to report that we have this half-year received seventeen converts—nine men, and eight women—and have re-admitted, on proof of repentance, a young man who had been excluded from the Church.

"The office-bearers and preachers devote themselves zealously and harmoniously to their duties; but we much long for an abundant outpouring of Divine influence, both to stimulate the converts, and to awaken the spiritually dead to a life of faith in unseen realities.

"There are now on the roll of the Churches in Amoy 321 members, and at the country Stations there are 67 members; making an aggregate of 388."

#### SHANGHAE.

"The past year," observes the REV. WM. MUIRHEAD, "has witnessed considerable progress in connection with the Mission, both in extension and success. The ordinary work has been carried on unceasingly; and new Stations have been opened, and the Gospel has been preached, in the outlying towns and villages.

"The Native brethren have been employed in their different fields of labour, sowing the seeds of Divine truth, and in various places we have been encouraged by the results. It is their part to go hither and thither, commending the message of reconciliation to all, and in some instances to undertake the fostering care of Native Churches.

"We thus aim to extend the Gospel as widely as possible by a system of itinerancy, and to establish definite positions, where the newly made converts may more fully learn the truth. Some of these Native brethren have been ordained to the ministry, and others are appointed as Evangelists. It is only in this manner that the Gospel can be expected to have currency, and make progress in the country on a scale adequate to the demand.



"My own work during the past year has been to superintend the Native brethren, visit them at their several stations, consult with them as to the conduct of the Native Christians, meet with them for Bible instruction, and direct the onward progress of the Gospel. Besides, I have had the special charge of the principal chapel in the city, where preaching has been daily kept up, and always, particularly on Sunday, a good congregation has been gathered together. As in former years, admirable opportunities have been furnished for the 'work of the ministry' in our city congregations, and thousands have from time to time listened to the Word of Life.

"I subjoin a statement of the Mission Stations and Churches, with various remarks on the whole.

"Native Churches . . . . .	6
Ditto Stations . . . . .	10
Ditto Assistants . . . . .	7
Ditto Students . . . . .	2
Ditto Converts . . . . .	230

"As to the character of the converts, in regard to some I have much joy, from their intelligence and interest in Divine things. They manifest considerable zeal and activity in urging the acceptance of the Gospel on their countrymen, and are advancing in knowledge and in piety. With respect to others we have met with discouragement and trial, though of no very grievous kind, and which would be greatly abated by a more constant, vigorous, and loving oversight of the Churches by all concerned.

"Some of the newly received converts are good classical scholars, though they have been somewhat reduced in circumstances, from the pressure of the rebellion. These in time may do service for Christ when the field is open for further occupation."

#### HANKOW.

The Mission in this immense city was commenced in 1861, and, since the lamented death of the REV. ROBERT WILSON, the REV. GRIFFITH JOHN has been the only European Missionary sustained by the Society. He thus reviews the year 1864:—

"Christ's kingdom is extending in this part of China; and though the events connected with its extension are not so exciting as some might wish, yet there is evident progress. That the pure, self-sacrificing religion of the Cross should make any progress among a people so gross and selfish as the Chinese are is a proof of the Divinity of its origin and of the supernatural agency by which it is applied.

"Throughout the year our daily services have been well attended, and the chapel has been filled with respectful and attentive audiences.

"The Church in HANKOW is growing stronger both in character and numbers. The piety of most of the members is apparently deepening, and their religious experience ripening. Many are growing in grace and in the knowledge of Christ. Last Sunday one of the members made the following remark concerning himself:—'I think, teacher, that a great change has taken place in me. In former times nothing delighted me so much as to hear the Ten Commandments expounded, and I cared comparatively little for aught else. But now I delight to hear the words of Christ recorded by the Evangelists explained, and the doctrine of the Cross preached. I have learned long since that the law brings life to no one; and now Jesus and the Cross are the supreme objects of my affections.'

"During the year eleven have been added to our number. Most of them are shop-keepers and tradesmen. One is a *Ku-Jen*, or, as it is generally translated, Master of Arts. He is a man of more than sixty, has attended four examinations in Peking, and is highly esteemed as an accomplished scholar. His moral character has always stood high, according to the native standard of morality. He has been convinced of the truth of Christianity for two or three years past; but he could not command sufficient courage to make an open profession of it till the middle of last year. So far he has given me every satisfaction, and I am earnestly hoping that his example will have a salutary influence upon many of the *literati* of the place.

"Some of the converts have left Hankow for their distant homes. One is gone to the province of *Ho-Nan*, another to the province of *Shantung*, and others are gone to other parts of the country. May they have strength to cleave to the Lord Jesus in spite of all obstacles, and may they be enabled to shine as bright and burning lights in the midst of the universal darkness by which they are surrounded.



"The present number of Church members is thirty-six.

"I attach great importance to schools, and wish I had time to work them more efficiently. To make them thoroughly effective much time and attention must be devoted to them. On the whole, I consider last year's experiment a success. All of the sixty or seventy boys became acquainted with the truths of Christianity. Many of them made great progress, having committed the whole of our Catechism and portions of the New Testament to memory, and being able to repeat them without missing a character; and some of them seemed to feel an interest in what they were learning. What they learned in the schools they carried with them to their homes, and made it known to their parents, their brothers and sisters. Their playfellows, also, who did not attend the school, learned something from them. Once and again have I been amused and pleased to hear other boys catechizing each other in the language of our Catechism.

"All expenses connected with the building and the carrying on of the schools have been defrayed by members of the foreign community.

"Let me, at the commencement of the year 1865, beg, in behalf of the HANKOW Mission, an interest in your prayers, and in those of the Churches. Pray for this infant Church; pray for this vast heathen population pray for me and the Native Evangelists. 'Brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you.'"

#### TIEN-TSIN.

Our Missionaries, the REV. JONATHAN LEES and REV. JAMES WILLIAMSON, report the state of the Mission in that city as follows.

"Our work, which was commenced in 1861, has gone steadily forward, and with many indications of the Divine favour and blessing. True, we are not permitted as yet to tell of numbers brought to repentance and true faith; and it may be that our own faith needs large increase before God shall grant such blessings as these. But there is undoubtedly a great work in progress, which we or others shall one day realize. In *due* season the reaping-time must come.

"On the last Sunday of October a young man was baptized respecting whom we cherish many hopes. His name is *Shau*. By trade he is a maker of fancy lanterns, working with his father. He is very poor, and has enjoyed few opportunities of gaining knowledge, either human or Divine; but he is naturally diligent and warm-hearted, and has, besides, good mental powers, which the Gospel (as is so often the case) has quickened into action. It is now perhaps eighteen months since he first appeared as a candidate. His evident sincerity and satisfactory acquaintance with the truth would have led to his reception long ago, had not he felt great difficulty as to keeping the Sabbath—a point which is always testing for new converts. At length, however, his decision was made, and the Church joyfully welcomed him. A large congregation witnessed the baptism. His answers were very clear; and especially pleasing was his avowal of weakness, and simple reliance upon the Spirit's help. When, at last, his long-cherished wish had been gratified, and, with prayer to Father, Son, and Holy Spirit, he found himself avowedly a follower of Jesus, the poor lad burst into a flood of tears, which he hardly attempted to repress during the prayer which followed. Let us ask your prayers on his behalf. He has had to pass through much persecution at home. All sorts of schemes have been tried to shake his consistency, but thus far, I believe, without success. I rarely meet him without hearing some new tale of home trial. He finds it hard to be at once an obedient son and a faithful Christian. His Bible has been more than once taken from him and destroyed. On Sabbath his clothes are often hid to prevent his coming to the chapel. He has been frequently beaten for his unwillingness to break the Sabbath, although during the previous week he had by over-work amply earned his rest. We have thought of taking him on as a student, and may yet do so; but this has met with determined opposition from his family; and, much as he wishes to give himself wholly to God's work, we must wait till God shall open his way."

In PEKING, the capital of the empire, the REV. JOSEPH EDKINS and DR. DUDGEON labour with diligence and success.

"The preaching of the Gospel," says the former, "has now been carried on in the hospital for two years and a half, and I embrace the opportunity afforded by the close of



the year to describe the position to which, by the Divine goodness, we have now attained.

"The first three converts, baptized in January 1863, were all patients in the hospital. Two are now employed as Bible Colporteurs. The third resides in a neighbouring town; and we have it in contemplation to accede to his proposal to establish a subordinate Mission there, in the charge of a Native Catechist, who would be greatly cheered by the zeal and sympathy of this young man.

"The next convert, received a year since, has been very useful in persuading others to become Christians. He is an elderly *Manchu*, of the yellow banner, that is, of the Emperor's own tribe. Two of his sons, a brother, and two nephews have followed him in making a Christian profession, and several of his acquaintances he has also induced to hear the Gospel preached, which has led to their renunciation of idolatry and the adoption of Christianity. They are all *Manchus*, and in the receipt of salaries from the Chinese Government.

"A Mohammedan, baptized in 1863, and who was for several months a patient under Dr. Lockhart, has been for a year employed as a schoolmaster and chapel-keeper. He has twenty pupils, four of whom are orphans or the children of beggars; and these are supplied with food and clothing from the school purse. The number of such children could be increased, if we had funds for this good purpose.

"At the chapel where this school is conducted there is a good congregation on Sabbath days, and a Native Catechist is also in daily attendance. It is distant half a mile from the hospital, and has in connection with it a female class, at which a large number of native women have had the Gospel plainly explained by a zealous and persevering female friend. Three or four Chinese women, attendants at this class, are likely, in due time, to become professed Christians.

"The Boys' School has worked well, by leading to the attendance of their parents at the chapel to hear the tidings of salvation. Three such men have been baptized during the year, who were all providentially brought in this way to faith in Christ.

"The preaching of the truth has now been continued for more than a year in the western part of the Tartar city, and has resulted in the baptism of thirteen persons. Lately one of these offered his services gratuitously as a schoolmaster in connection with the chapel, if I would provide him a room. Accepting the offer, I furnished a room, and he has commenced with good prospects.

"The importance of school instruction in Peking is great, whether we look at it as conveying a good impression to the public mind of the loving spirit of Christianity, or as operating beneficially in inducing friends of pupils to become attendants at worship.

"The first female convert in Peking was an aged *Manchu* woman, who happily possessed the power of reading. Her son brought home some Christian books to her—our volume of hymns, a catechism, and the 'Peep of Day.' She read them with great interest, and, after Chinese fashion, began to commit the hymns to memory. She also urged her son to attend the chapel constantly, for the doctrine was good. He did so, and became, after some weeks, an applicant for baptism. When questioned as to the steps by which he had been led to seek acquaintance with Christianity, he said that he did so by the direction of his mother. He was urged to bring her to chapel. She came, but had to be carried by her son, being old and very feeble. After a second interview with her at the chapel, at her earnest request I administered baptism to her. She witnessed a good confession as a simple and sincere believer in the merits of Him who died for men. She was very soon afterwards taken to the Church in heaven. I saw her once subsequently to her baptism, and learned that she had been busy in instructing the female members of her family, one of whom, a blind girl of twelve, gave some ready answers to questions which I proposed. On Wednesday last the son came with sorrowful tidings. His mother had died after an unexpected illness of five days. She had dictated a message to me on the first day, to the effect that she hoped to be at chapel on the second Sabbath afterwards. She occupied herself with repeating three of the hymns and the Catechism, and, while thus engaged, peacefully departed. This afternoon (28th Dec.) I went to her house and held a religious service in the presence of the family, in their white mourning, and about twelve of the Church members. I felt satisfaction and delight while giving out the hymn—

'Hear what the voice from heaven proclaims,  
For all the pious dead.'

To-morrow morning some of the converts will accompany the remains to the grave, when the Native Evangelist will conduct a funeral service.



"We hope that many *Manchu* and Chinese women will follow this interesting example of vigorous faith in an aged female of sixty-five.

"It remains only to speak of the Native agency. Of thirty who have been baptized at the hospital and the two chapels, twelve are employed as preachers, students, schoolmasters, and sellers of the Scriptures.

"Thus we have much reason to be thankful for the measure of success granted in this Mission; while we pray that, by the renewing grace of God, these recent converts may all be made shining examples of the power of the truth."

The state and prospects of our Chinese Mission, as indicated by the preceding brief recitals, ought to awaken gratitude and satisfaction. It is indeed manifest that our Missionaries labour among millions debased by falsehood, fraud, and sensuality; but they bear with them an instrument from God which can raise even these from their deepest degradation; and to many they can appeal and say, "Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

The amount of *early* success which God has granted to the labours of our faithful brethren affords a blessed contrast to the long-delayed and limited success of their devoted predecessors. How many years did MORRISON and MILNE toil, in hope and against hope, without a solitary Chinaman in whom they found a Christian brother! The baptism of *Leang-a-fu* was to them as life from the dead; while it is our privilege to rejoice with our Missionaries over hundreds—hundreds who but as yesterday were dead in trespasses and sins, but are now "quickened together with Christ, and made to sit together in heavenly places in Him."

But as our Chinese Missions supply abundant reward, so they involve corresponding obligations for enlarged exertion. The fathers and founders of our Society felt for the millions of China, and sent to them messengers of mercy, when every section of the Protestant Church, cold and apathetic, left that world of lost souls without pity and without help. Let us, by God's help, prove ourselves equal to the duty, and worthy of the honour, which they have bequeathed to us. As we look to China we must say, with an emphasis stronger and more distinctive than to any other field of Missionary toil, "The harvest truly is great, but the labourers are few." And, as the harvest prospects are equally glorious and certain, let us pray more earnestly to the Lord of the harvest that He would send forth more labourers—men qualified for the service by His Holy Spirit, uniting strong faith with child-like dependence, and maintaining the purity and ardour of their zeal at the altar of redeeming love.

## INDIA.

The intimate and responsible relations of Britain with this vast empire invest it with special and imperative claims upon our Missionary sympathy and zeal. Whatever advantage India has already received from the intelligence, the mercantile enterprise, and the salutary legislation of our government, idolatry is still the fruitful source and the sustaining power of that vice and misery by which her millions are enslaved.

Several years have now passed since British power triumphed in the suppression of the Indian mutiny; and the triumph of our arms has been followed by many just and beneficent measures for the improvement and happiness of the people; but, if any sanguine hope was entertained by our countrymen that either the justice or beneficence of our rule would predispose the people to adopt the religion of their rulers, such hope has ended in disappointment. Education, *unaccompanied by religion*, has latterly been liberally sustained and widely extended by the Government; but, whatever social advantages may result from these efforts, the enlightened few who have been taught to despise idolatry still conform to



its debasing claims, while they hold in contempt and hatred the character and worship of our Divine Redeemer.

The following picture of Hindooism *as it is* is given by the REV. E. A. WAREHAM, recently appointed to BELGAUM as colleague with the REV. W. BEYNON:—

“A festival was held in the village named *Kurehe*, about three miles from Belgaum. As it is the first at which I have been present, and thinking it would be interesting to you, I will endeavour to describe what I saw.

“Mr. Beynon and four of the assistants went. The day was very hot—about 86° in the shade. Notwithstanding the excessive heat, crowds of natives gaily dressed were eagerly pressing towards the village. This is one of the largest village festivals in this part of the country, at which some hundreds of people pass through the fire. But of this anon.

“We made our way through crowds of people to the temples, and there a scene of the wildest confusion presented itself. There must have been some six or seven thousand people present.

“There are two temples belonging to the Jain sect: in both Shiva is worshipped; in one under the form of the Lingam, and in the other in the form of a bull. These temples were crowded with people, who were scattering cocoa-nuts, plantains, water-melons, and coarse sugar among the crowds of half-naked worshippers—I should rather have said revellers, so little like worship was anything I saw.

“Wherever we went we soon got a good congregation, and the sublime truths of the Gospel of Christ were preached. I never longed so much to speak the Canarese as then, seeing thousands of my fellow-men in rebellion against the true God, and paying Divine honours to a stone.

“A number of the people, of whom half were women, having bathed, proceeded to the house of the Jangam priest. After worshipping him, they laid themselves flat on the ground, and began to roll themselves towards the temple, a distance of about a quarter of a mile. I counted seventy-three rolling themselves along on the bare ground, nearly naked, the burning sun pouring down upon them; and several were led away quite exhausted before they reached the temple. I saw one little boy, about six years of age, rolling over the sharp stones: the poor little fellow appeared quite worn out; at last his mother took him up. All these people had made vows to Shiva. These were followed by the Jangam himself. The people spread their garments for him to walk upon, and numbers of men with rams' tails were gently waving them about to keep him cool. Then followed the gods (borne in palkies), which had been brought from the neighbouring villages, on a visit of ceremony to the god of this village. These were accompanied by numbers of men bearing banners and blowing the most discordant instruments. The whole procession ranged before a large fire of burning charcoal, making a square of about sixteen feet, and about four inches deep.

“A priest, having first performed the usual act of worship, sprinkled all round the fire with sacred water. This being done, mats were placed at each corner, upon which offerings were heaped; then another priest came with a burning lamp and a large bell, which he rang at each corner, at the same time waving the lamp over it, going round and round the fire, as though not liking to venture through it: at last he boldly dashed through, followed by the whole procession, including the gods. I should think at the very least about 700 people passed through the fire, principally men; but I saw women and children pass through also. One man was knocked down, and he appeared very much burnt. Then came a crowd of women and children who had the hot ashes poured upon their heads.

“Could Christians at home see Hindooism in all its withering, soul-destroying power, they would be more earnest in sending the Gospel of life to this dark, dark land. There would then be a noble self-sacrifice that the Heathen might receive the knowledge of a Saviour.”

Such are still the cruel and degrading superstitions of our Indian fellow-subjects; and the only corrective for these monster evils must be sought in the Divine and gracious power of Christianity—Christianity diffused by that moral agency which it both sanctions and supplies, and commended in the spirit of gentleness and love which it never fails to evoke.

To secure the regeneration of India by the peaceful diffusion of the Gospel is the sole object of all Missionary operations; and, although to the thoughtless and the sceptical the enterprise seems hopeless, we thank God that His Word has been preached “in demonstra-



ton of the Spirit and with power," so that thousands and tens of thousands in different kingdoms, and among different tribes, throughout that empire, have "turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

The *value* of Missionary success in India is not to be estimated chiefly, much less exclusively, by the *number* of Native Christians, but rather by their *character and influence*. On this subject the following testimony of the REV. F. BAYLIS, an experienced Missionary in TRAVANCORE, and the pastor of a Native Church of nearly three hundred members, cannot but afford devout satisfaction.—

"I cannot but think," he writes, "that, taking one thing with another, the Church here would bear comparison with most Churches of the same numbers at home. The same spirituality of mind and earnestness in the Lord's work, often seen in more advanced Christians in England, can scarcely be expected; but, surrounded as they are by great temptations and many evil influences, exhaling day by day a tainted atmosphere, we rejoice in that whereto they have already attained, and commend them to Him who 'is able to keep them from falling, and to present them faultless before the presence of His glory with exceeding joy.'"

The severe test to which the Hindoo convert must submit who renounces the superstitions of his fathers for the faith of Christ is in every case a strong proof of his sincerity; and, in a majority of instances, the *fiery* trial through which he passes demands *strong faith* in the Gospel and love to the Redeemer—love warmer and stronger than he bears to father and mother, wife and children, houses and lands; and, unless he is willing to become an outcast, friendless, and poor, and to be hated of all men, for Christ's sake, he cannot be His disciple.

It cannot be denied, and need not be concealed, that our Indian fellow-Christians are often subject to infirmities, and sometimes chargeable with strange weaknesses and imperfections; but these are attributable to the influence of their former paganism rather than to the want of Christian sincerity; while, on the other hand, the most encouraging feature of our Churches is found in the progressive intelligence and consistency of the members.

The journals of our Missionaries supply many striking examples of personal and domestic piety in the converts; and, in contrast with the selfishness and insensibility which characterize Heathenism, the Native Christians often manifest to their suffering relatives and neighbours a generous and self-denying sympathy in the relief and comfort they afford. Hence, in connection with the Indian Churches generally, there are societies, as amongst ourselves, for affording seasonable help to the sick, the aged, and the poor.

In former years the Hindoo convert often exhibited the natural weakness of his character by dependence, almost abject, on European teachers and friends; but now, under the influence of Christian principle, he manifests a sense of obligation and of self-respect which induces him to do what he can for his own support and for the advantage of others, and which, above all, constrains him to put forth with cheerfulness his strength in the service of his Saviour and the advancement of His kingdom. If school-houses are required, he will assist in their erection; if new chapels must be built, by his personal efforts or his Christian offerings he will take his share of the work; towards the education of his children he will be willing to contribute the required school fee; and for the support of his native pastor he will give freely as he has freely received. As illustrations, the ordinary contributions of the Native Church at CALCUTTA for the last year amounted to nearly £120; and the income of the Educational Institution exceeded £270, the latter being nearly threefold the amount received three years since.

These evidences of Christian liberality may be thought exceptional, and restricted to the North, and especially to the metropolis of India; but, in the native state of TRAVANCORE,



far from the centre of European wealth and commerce, where nine-tenths of the population earn their daily bread by the sweat of their brow, the Christians of *James Town*, one of our Mission Stations, contributed in a single year, for the erection of a spacious new chapel, more than £200; and, during the year 1864, the seven stations in the province raised for religious purposes the unprecedented amount of £783 12s.

Had these fruits of Christianity in Travancore been foretold but seven years since, the best informed and the most sanguine friend of Indian Missions would have been incredulous; and, now they are yielded in such generous measure, they ought to awaken our sincere admiration, and inspire us with grateful praise to God.

These illustrations of practical Christian faith, selected both from Northern and Southern India, might also be adduced, though in various degrees, from other Mission Stations. They are not invested with undue prominence, as though the Directors regarded pecuniary contributions as the best evidence of piety, or the most precious offering in the sight of God; but they are adduced as clear and gratifying evidence that, in these Hindoo converts, the selfishness of Paganism has given place to the generous spirit of Christianity, and that, in the progressive influence of this Divine principle of their renewed nature, the Gospel will secure for itself, even in India, the power of self-support and self-extension.

The Directors cannot conclude these brief statements in relation to the Society's Indian Missions without expressing the high gratification and sanguine hope with which they regard the increase and improvement of Native agency. The measures prosecuted for several years for giving to Christian converts of approved character and promising talents a course of suitable training for different departments of labour, as teachers, catechists, and evangelists, have brought great advantages to the cause of Missions. The Native agents, by their superior education and Christian character, secure from the people generally greater attention and respect; and their familiarity with the languages, feelings, and habits of their countrymen renders them invaluable as fellow-labourers with the English Missionary. During recent years several of these devoted evangelists have received ordination as pastors or co-pastors with our Missionaries over the Native Churches; and in this capacity they are now stationed in Calcutta, Benares, Chicacole, Cuddapah, Bangalore, Madras, Belgaum, and Travancore. And, while we should fervently pray that the Lord of the harvest would send forth from our Churches at home more labourers into the harvest, we long for the time—and the time we anticipate—when every British husbandman shall have many native evangelists and pastors enjoying his counsels, toiling at his side, and sharing his reward.

#### MADAGASCAR.

With feelings of humble gratitude to God the Directors are able to present a report, brief, but highly encouraging, in relation to the country and the Government, and no less of the state and prospects of the Mission.

The latest information received is from the REV. ROBERT TOY, who has laboured in the capital and the surrounding country since the autumn of 1862, and who is therefore a competent witness of the several important events that have transpired, including the short reign of RADAMA II., and the elevation of his widow to the throne of Madagascar. Mr. Toy writes—

“ Since the removal of the late Prime Minister considerable improvement has taken place in the general state of the country. No new attempts to create a revolution have been made, and no fresh rumours respecting the resuscitation of the late King have arisen. It is now generally believed that the previous ones were set afloat by the authorities themselves, for the purpose of discovering who their real friends were; at all events, they seem to have been well informed from the first in reference to the principal parties implicated. With



respect to the parties concerned in the last attempt to overthrow the Government, they have acted, on the whole, with very considerable forbearance. With the exception of eighteen persons put to death, and a few others put in chains, a free pardon has been granted to all, and those in concealment have been invited to return in good faith to their homes—an offer of which, I believe, all have availed themselves."

Tranquillity prevails generally throughout the country, and, although both the sovereign and the Government are avowedly heathen, they practically uphold the laws, and sanction religious freedom among all classes. MR. PAKENHAM, the British Consul, has returned to the capital; and in the new treaty of peace and unity between our Government and that of Madagascar, which he has recently negotiated, provision is made for civil and religious liberty both to our countrymen and to the Native Christians, which of course our Missionaries regard with thankfulness and satisfaction.

During the past year the Mission has been both extended and consolidated. The number of Missionaries, including our venerable friend the REV. WILLIAM ELLIS, who have laboured in the city of ANTANANARIVO has been eight, besides three lay agents, severally devoted to the erection of the Memorial Churches, a hospital for the sick, and the direction of the press. The medical and surgical skill of DR. DAVIDSON has been extensively applied, and has proved of incalculable value to multitudes of the people labouring under different forms of disease.

*Seven congregations* have been established in the capital, the aggregate number of attendants being more than 5000, and the number of Church members exceeding 1400. The number of hearers now stated applies to the morning service; but in the afternoon there is to some extent a change of persons, making at least 6000 attendants during the Sabbath; and to these must be added not less probably than 1000 more, detained from various causes from public worship, making about 7000 professed Christians residing in the city.

"With respect to my own work," writes Mr. Toy, "everything seems going on as satisfactory as I could wish. During the year we have put up a good substantial clay chapel, much larger, and in every respect better, than the old one, which, besides being too small, was built so hastily as to be scarcely safe to worship in during a heavy storm. I never miss a month without baptizing several. Last Sunday eighteen were baptized, and seven more have already given their names for the following month. The number of members now on the Church book is 220, and upwards of thirty are waiting to be admitted.

"In addition to the Church at Ambohipotsy, I have now under my care *nine country Churches*. These I continue to visit as often as possible."

From the REV. WILLIAM ELLIS the subjoined gratifying intelligence has been received relative to the spread of Christianity in the country districts around the capital:—

"The Gospel is still spreading among the villages. The week before last I preached at the opening of a new chapel at Ilafy, an ancient, picturesque, and celebrated royal village, once the capital of the surrounding country, where not fewer than 500 persons were present. The chapel, which, including the minister's room and vestry under the same roof, is nearly 80 feet long and proportionably wide, was built by the people themselves, and is one of the neatest and best-finished places of worship I have yet seen in Madagascar."

Not only in the villages around the metropolis, and in the more distant parts of the province of IMERINA, but in districts distant several days' journey, companies of Christians are found who, in the dark days of persecution, were driven into exile to escape slavery or death. At the date of MR. ELLIS's last letter he was about to start for FIANARANTSOA, having received an urgent request from a body of Christians there who had never seen an English teacher.

Two agents of the Church Missionary Society, the REV. MESSRS. CAMPBELL and



MAUNDRELL, lately commenced Missionary labours in the province of VOHEMARE, the most northern part of Madagascar.

The description which they give of the general character and habits of the people corresponds too accurately with that given of the heathen population throughout the country. They are ignorant, untruthful, selfish, and licentious in the extreme. But, on the other hand, the newly arrived strangers were welcomed as *Englishmen*, and among the *Hovas* they met with a few individuals, including the governor and his wife, who appeared to be true Christians. The former spoke of the days when he was accustomed at the capital to hold religious meetings with FREEMAN and other Missionaries, and showed the Bible which, during the persecuting reign of Queen Ranavalona, had been buried in the sand for its preservation.

The Missionaries describe their introduction to the governor of this remote province as follows :—

“The Hovas hold a position, with respect to the Missionary, and to the other tribes of Madagascar, similar to that which the Jewish converts did in the time of the apostle Paul. Many of them, having received the Christian faith at Antananarivo, may be found professing that faith in the remotest parts of their country. For instance, the governor of Vohemare, we have heard, is a Christian, and has built a small house of prayer and praise for himself, his wife, and a few others, at Amboanio. He met us at the door, and we were introduced to him by Mr. Guinette. He appeared very glad to see us ; so also did his wife, who was sitting at his side from first to last. He said that he had heard from Tamatave and from the capital of our coming, and had awaited our arrival month after month. He and his wife, with two or three more, are the only baptized Christians here. Oh, what a mercy to have them ! In alluding to the work of the Missionaries in Madagascar, the governor said that as the sun dispels the darkness, and sheds light and comfort upon the earth, so the light of Christianity was beginning to shine amidst the darkness of his own country. He alluded also to the times of persecution, showed us a Bible which he had buried beneath the sand in those times, and repeated the passage of Scripture that gave him and his fellow-Christians comfort when forsaken by all his friends ; viz., Matthew xii. 49, 50, ‘ Behold my mother and my brethren ! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.’

“Lord’s Day, Nov. 13th.—Mr. Campbell and I had scarcely finished breakfast this morning on board the vessel, when the governor’s private secretary (a Christian) came on board with a message from him to this effect : ‘ The governor says the Lord’s day has now come, and he wishes you two white men to come and join with him in singing and prayer.’ We at once accompanied the messenger to the governor’s house. He was reading the Bible when we arrived, with his wife seated at his side. After a little general conversation, he alluded to the meetings for prayer, &c., which he used to enjoy in Mr. Freeman’s time, and expressed a wish that all of us should now join in like manner in singing the praises of the Lord. Many hymns were sung, some to English, and some to Malagasy tunes. Then I read the 1st chapter of the Acts of the Apostles, Mr. Campbell the Litany, and Charles le Bon concluded with an extempore prayer.”

We recognise in this long-hidden treasure the diligence and fidelity of the first Missionaries to Madagascar. Foreseeing the rising storm, and knowing that their time for toil was short, they laboured day and night that they might give to the people in their own tongue the Word of the living God ; and, thus armed against the power of the tyrant with the sword of the Spirit and the shield of faith, they were prepared both for attack and defence, and proved more than conquerors, through Him that loved them. The relentless persecutor, who vowed to exterminate the Bible throughout Madagascar, and who could not be happy while a single Christian breathed in her dominions, now sleeps in unhonoured dust, and her name is remembered only to be hated ; but “ the Word of the Lord endureth for ever.”

At the invitation of the Directors, the REV. WILLIAM ELLIS hastened to Madagascar on the accession of RADAMA II. to the throne on the death of his mother. He left England



in November 1861, reached the city of ANTANANARIVO in the following June, and was joyfully received by the young monarch. The short career of the King, which commenced so auspiciously, rapidly degenerated into the lowest forms of vice, and within two years terminated in his deposition and murder.

In Radama II. Mr. Ellis expected to find a nursing father to the Church, but his expectations ended in the keenest disappointment, and with fearful omens for the future interests of Christianity. But Mr. Ellis remained at his post firm and faithful, and rendered valuable service both to the new Government and to the Native Christians. He has now outlived his fears, and, trusting to Him whose grace and power have hitherto been the safeguard of His Church in Madagascar, Mr. Ellis anticipates with confidence her freedom and enlargement.

While the Directors cannot adequately estimate the value of the services of Mr. Ellis in Madagascar, they do not feel at liberty by urgent requests to prolong his absence from his home and friends, which has already exceeded by a year the time originally contemplated. Trusting, therefore, to that unremitting care and attention granted to our venerable friend throughout the vicissitudes of his prolonged and honoured life, the Directors anticipate with sincere pleasure his arrival in England during the ensuing autumn. As the representative of the Society in Madagascar, Mr. Ellis will return with their confidence strengthened and their gratitude increased; and their earnest prayers will ascend to the God of all grace that, throughout the eventide of life, His faithful servant may largely share the richest enjoyments and the brightest hopes which the love of the Saviour and the grace of the Holy Spirit can impart.

In this abbreviated recital of the Society's operations manifold instances of self-denying labour have been omitted, on which the Missionary's God has smiled; and many results of such labour have been passed over in which the angels of heaven have rejoiced, and in which the glorified Redeemer has beheld the travail of His soul and has been satisfied.

But while the Directors bear their just and willing testimony to the diligence and fidelity of their devoted brethren in every section of the Mission field, they do but give utterance to the deep convictions and earnest desires of these labourers, in the language of the great Missionary, "Brethren, pray for us!"

While with adoring gratitude we review the past, we may, by the omnipotence of prayer, accelerate the coming of still better times. On many a heathen land, lately as hard and sterile as the still surrounding desert, the husbandman has broken up the fallow ground, prepared the soil, and with liberal hand has broadcast the earth with the seed of God's kingdom. And now he waiteth for the precious fruit of the earth, and hath long patience, until he receive the early and the latter rain. Nor shall he wait in vain. But let us sustain his patience and strengthen his faith by earnest intercession with Him who, having given the promise of a blessing, has yet said, "For this will I be inquired of by the house of Israel, to do it for them." Let us agonize in prayer, nor let Him go until He bless us: and times of refreshing from the presence of the Lord will surely come. The Spirit shall be poured forth from on high, and the reward of the labourer shall no longer be restricted to scattered ears or to the handful of "*first-fruits*," but in every land, with glad and thankful heart, he will bear the golden sheaves to the garner, and celebrate with rapture the harvest-home of a ransomed, regenerated, happy world.

At the conclusion of the Report Dr. LIVINGSTONE, who was at the back of the platform, was conducted to a place next to the hon. Chairman, and was received with great enthusiasm.

The CHAIRMAN:—My Christian Friends,—I am sure you will have forgiven me for departing in some measure from the usual course of proceeding, in having that interesting



and valuable Report read before any observations from the chair; but when we remember that we are met as a Missionary Society, I for one feel, and I think you will join with me in that feeling, that we are assembled for Missionary purposes, and to thank and praise God for all He has done, and to do honour to those who bear the burden and heat of the day; and therefore I feel that the key-note to a meeting of this sort is far better given by a Report such as that which has been read by Dr. Tidman, who has this day told you that for five-and-twenty years, through God's goodness, he has read the Reports to us; and I feel that it is far more profitable for you to listen to these details and facts, coming as they do from those who really know the work, than to listen to me, who, though heartily rejoicing to take a humble part in a meeting of this nature, am certainly not qualified to give the key-note on such an occasion. I have listened to that Report with the deepest interest, and, as your Treasurer, I feel that we have cause of thankfulness that this, the first time I have had the honour and pleasure of presiding, should be the occasion on which the Secretary is able to tell us that a larger amount of funds has been collected than in any previous year. There was one observation which I caught in the Report, namely, that in Demerara some of our Missionaries had suffered somewhat from the effect of that war which has, to our great regret, been devastating the United States; and I think I should be wanting in my duty if, in any meeting of Englishmen, and particularly in a meeting such as this, I did not express that sympathy which we feel with that great people, who are bound to us not only by the ties of blood, and language, and religion, but by that sympathy which I hope will continue growingly to unite us; and I am sure that I am only expressing your feelings when I say that we have felt with them the deepest sympathy in recent events, and that we do thank God and rejoice at the termination of that war—a war which will end, I am sure, in the happiness of that great country. As we listened to the Report, how eloquently fell on our ears the names of such venerated Missionaries as Philip, and Moffat, and Ellis; and now we hear, in connection with that most interesting Mission to Peking, the name of Lockhart. Do not those names speak to us far more eloquently than anything which can fall from any one who has not the means of practically knowing the labours of the Mission field? What a blessing it is to think that Moffat is spared to us, and that we have around us younger men—men who are ready to undertake the work, and who are ready to go forward, and take the places of those venerated patriarchs. There was one point which I was glad to hear touched upon in the Report, and which is the only thing with which I shall now detain you. I am glad to hear that it is the conviction, not only in our own Society here, but, I believe, in all similar Societies, that we must look more and more to the raising up of native agencies for the work. Has not the time come when we may review the work of our Missions? and can we for a moment hesitate to believe, looking at the teeming populations of India and China, that it is not possible—reasoning according to human means, and according to what experience has taught us—that we shall be able to send out men sufficient to instruct those great peoples? Are we not more and more taught that we may go forward in faith, and encourage our Missionaries, and, perhaps, sooner than has hitherto been done, encourage even new converts to go out among these masses, while they have all the fervour and love of their Saviour in their hearts? I believe that, with God's blessing, if that be kept in mind, year after year, when we celebrate our anniversaries, we shall have to bless God more and more. It may be humbling to us to know that we and our beloved Missionaries may have to sow, and leave others to reap; but I believe that, until we have a larger and more effective native agency, we shall not see those great results which we are promised. Blessed be God for His precious Word; for we do not labour on a "peradventure." We may have to wait, and look on; but we do know, and we have His gracious and blessed promise, that Christ will one day reign King of kings, and Lord of lords!



The REV. J. GUINNESS ROGERS said,—Mr. Chairman, I rise to move—

"That the Report, of which an Abstract has been given, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this Meeting gratefully acknowledges the special mercy of God in the encouraging aspect presented in the varied and extended operations of the Society in Polynesia, the West Indies, South Africa, China, India, and Madagascar. It nevertheless most deeply deplores the deadly influence of Paganism, which prevails over hundreds of millions of our fellow-men, natives of those several countries; and, while pledging itself to increased labours for the salvation of these perishing multitudes, it depends exclusively for success on the faithful promises of God our Saviour, and the special grace of the Holy Spirit. The Meeting also, while cherishing devout submission to the will of God, in the removal by death of an unusual number of devoted Missionaries, is thankful that He has raised up other labourers to occupy the posts of their departed brethren."

Sir, it is extremely encouraging, certainly, to the Directors of this Society, to think that, at the close of seventy-one years of labour, they have to report to-day a larger income, raised by the friends of this Society, during the past year than during any corresponding period of its history; and, sir, let me say that it is not to be forgotten, in relation to that, that this income has been raised in a year when those who know Lancashire will be prepared to say the pressure of distress has been felt there more severely than at any former time of the cotton famine. Seventy-one years of labour constitute a very short time in a nation's history, a very insignificant period in the development of God's purposes, but still quite a sufficient period for testing the principles and the faith of those by whom this Society is carried on. During those seventy-one years more than one generation of Directors, Missionaries, and contributors have passed away; and in the fact that others rise up we have a proof that this Society has not been originated merely by the enthusiasm of a few, but that it rests upon great spiritual principles, which, taking hold of the hearts of men, are sure to propagate themselves, and so cause the work which they inspire to go on from generation to generation. Thus, instead of the fathers, the children are rising up to carry forward the standard of the Cross, and to persevere in this glorious conflict until the whole world confess that Jesus is Lord of all. If there had been spared, during the whole of those seventy-one years, a devoted friend of this Society, who remembered its commencement, and he were to come here to-day, it would, at least, be a satisfactory thing for him to find that, while we are here to-day confessing that the difficulties of our work are no less than they were when that work was commenced, and that the claims upon the resources of the Churches, instead of being diminished, are rather augmented, nevertheless we are here, after seventy-one years' trial, with unshrinking loyalty to our principles, with unabated faith in the Gospel which we have to preach, with zeal, I trust, as earnest, and fervent, and self-denying as ever, and with a confidence in the ultimate success of our work which has been gathering strength from the experience of every one of the seventy-one years which has passed. It might seem even that gentlemen standing outside of our ranks, perhaps having very little sympathy either with our work or with the principles upon which that work rests—philosophical thinkers, as they profess to be—might, at all events, recognise in our history, in our progress, in our present position, in our hold upon the Churches of this country, a great fact, which they, at least, should seek to understand; and they might be prepared to say, "Well, these men are greatly mistaken; we do not believe at all in their expectations or in their principles: but, at all events, we must recognise that their aim is noble; we must confess that their thought is a grand one; we must admit that their faith must be very firm; we cannot deny that they have done some service to humanity; and if we can't go with them, we may, at least, honour them for the principles which they cherish, the self-denial which they manifest, and the amount of good which they do." But that is not the kind of spirit in which we are met. On the contrary, these gentlemen seem to say, and say very extensively too, "There you are, a mere set of Utopian dreamers, a few, perhaps, trading upon the credulity of the rest, but the majority mere visionaries, who deserve nothing but contempt for diverting the energies which might be employed in some more practical operations, and giving your money, and your labour, and your talent for that which can yield no bread." Is not that the spirit we see all around us? It appears to me that Christian Missions are to be the field on which the great battle of Christianity itself is to be fought in these modern times. It certainly is so abroad. We are there testing the comparative power of the simple truth of God on the one side, and of ecclesiasticism, traditionalism, and ritualism upon the other. In many of our Mission Stations these questions are cropping up, and every year furnishes fresh proofs that they are destined to present themselves on a more extended scale; and possibly it may be that in the future there will be even greater difficulties than in the past. All honour to the Emperor of the French for the enlightened liberality with which he has chosen to recognise the right of



Protestant Missionaries to do their work in the islands of the Southern Pacific ; but while we do him honour we cannot be insensible to the fact that the proceedings to which attention has been directed in the Report are but a revelation of the intense determination of Jesuitism to prosecute its labours all over the world, and, wherever it can, to devastate the fair fields of our Protestant Missions. Then it would appear from the Report that there is another problem which has to be tried in another part of the world. In India the question which has to be tested is this : how far the education of the mere intellect without the recognition of the heart at all, how far the inculcation of knowledge which does not recognise God and His truth, will be sufficient to elevate the people sunk in ignorance and debased by idolatry and vice. We have that question coming up before us ; and we, as the advocates of Christian Missions, will have a great work to do in maintaining our own principles, and in taking care that, keeping aloof from entanglements and complications of every character, we keep close to our one object, the sending of the Gospel of Jesus Christ unto the Heathen. But, sir, it is in our controversies at home, I think, that we have to recognise this fact even more than abroad. We have seen it for a long time. There are certain writers in the public press, for example, who do not, perhaps, feel themselves quite justified in having their fling at Christianity itself, but who feel always especially happy if they can direct a sarcasm against Exeter Hall and Christian Missions. A few years ago, when we were in the agonies of the India mutiny, we knew a gentleman who thought that India was simply to be an appanage which was to belong to Englishmen, and from which they were to gather as much profit, and honour, and power as they could ; who had been accustomed, probably, to that notion, which has been too prevalent in India, of treating its native population as mere "niggers," to be despised and oppressed ; who told us, when we were reading of all the horrors of that mutiny, that it was "the saints"—it was the Christian Missionaries—who had done it all. And now, sir, we have another class of assailants. There is a learned philosophical society whose foundation principle, I take it, is that "the proper study of mankind is man," and whose members, accepting the notion that man is, after all, but a highly educated and nobly developed monkey, seem to be engaged in the very scientific, though wearisome search, in quest of the missing link which is to connect these two different races and creatures together. These gentlemen have chosen lately to make special assaults upon Christian Missions. I am not very much astonished at it. It really can be no matter of surprise that political economists, noble lords, and others, who are fed and nourished on blue-books, have no capacity to appreciate the intense enthusiasm and earnest faith which lie at the foundation of our Missionary enterprise. Neither is it wonderful that gentlemen who are so fond of maintaining that the negro belongs to an inferior race of beings have no love for Missionaries, who have demonstrated the great fact that the negro has an intellect to think, has a heart to feel, has a soul to be saved, and that the Gospel of Christ can lift him up to all the dignity and glory of the noblest manhood. As little am I surprised that travellers who, having gone up and down through foreign courts with a very considerable notion of their own importance, return to receive grand ovations, and who would seem to have outlived all faith in everything except their own greatness and power, do not particularly like the simple-minded, self-sacrificing Missionary. Least of all need any of us marvel that traders of the class to which our venerated friend Mr. Moffat alludes say bitter things against our brethren. But surely it is not demanded of us that we answer categorically all the scandals these men may circulate. If our Christian Missions have not a character that will bear such assertions and attacks as those, without our condescending to examine and refute every separate accusation which is put forth, then, I say, the sooner they cease to be the better ; for if we have not something on which to rest in the experience of the years that are passed, then we have laboured to very little purpose indeed. But, sir, there is one particular point on which these gentlemen insist, and which lies at the very foundation of the whole controversy, which we are frequently too ready to concede to them ; and that is, that while they are perfectly impartial and honourable and disinterested men, who are simply testifying that which their own eyes have seen and their own ears have heard, Christian Missionaries, living in the country, knowing the people, spending their lives for their instruction and their conversion, are interested parties, to whom no credence, therefore, is to be given. Now let us look at this for a moment or two. Are Missionaries interested parties ? I should be glad if these gentlemen would condescend to particulars, and would tell us in what the interest consists. If they could point to some Christian Missionaries who had returned home with immense fortunes which they had amassed as the reward of Missionary toil ; if they could tell us that our brethren were living upon the fat of the land, in the enjoyment of all possible luxury and ease, with magnificent incomes wrung out of the earnings of the people of this country ; if they could tell us that there are great temptations, of this sort held out to our brethren, and, therefore,



that they were indeed concerned to maintain a society which lavished such munificent rewards on them,—then I should certainly say that they were “interested parties.” But how different are the facts of the case! Interested, sir! What interest has the venerable Robert Moffat had—a man who, with that wonderful power of intellect, that marvellous tact, that untiring industry, that skill in touching the deepest emotions and sympathies of the human heart, which he possesses, might have taken a position second to none in this country, but has worn out his fifty years in association with uncivilized men, lifting them up to the dignity of their humanity and their Christianity? I say, look at that venerable man, whose hairs have grown white in the service of his God, and tell me where the interest is, tell me why his testimony is to be rejected, while the words of some passing traveller are to be accepted as true. I have taken one specimen, because our Missionary roll does not boast a more illustrious name; but it would have been possible, if time permitted at all, to multiply such examples. Interest, sir! what interest? Interest in the privations, and afflictions, and sufferings, and toils that attend the Missionary’s life; interest in that exposure to disease which has wrought so frightfully, as you have heard from the Report, in the case of some of the youngest members of our Missionary army; interest in the exposure to martyrdom, like our honoured and beloved brother Williams, and others like him. Interest, sir! Was there interest in such a case as Holloway Helmore settling down and doing a grand and noble work among untutored savages, and then at the call of duty leaving the people whom he had civilized and blessed, to press onward to regions yet more remote, in order that he might carry on there the same labour of love, and, finally, laying down his life and the life of his family in the service of his Master? Interest, indeed, sir! Yes, there is one interest: they have only one. Their conduct is inexplicable on any principle but this: that they have faith in the Gospel, faith in the Lord whom they serve, faith in the power of that Gospel to regenerate man, and that they look forward with confidence to redeemed souls, as their hope, and their joy, and their property. Now, sir, I must say, however, that I do think these gentlemen are extremely wise in their generation. I quite admire the tact that they show in selecting Christian Missions for their ridicule. They appeal at once to some of the worst and to some of the highest feelings of our nature. They appeal to that kind of jealous suspicion which, perhaps, occasionally springs up in our minds in relation to that which we do not see—the readiness with which a certain class of people are always disposed to hail the discovery of some new “mare’s nest,” no matter where it is; and if it be at a sufficient distance removed, all the better. But, on the other hand, they address themselves also to some of our best feelings too. They are specially distinguished, themselves, for their zeal in all philanthropic efforts for the evangelization and conversion of our home population; they are the heads of all movements of that character; and therefore they reproach us because, while working for the Heathen, we are doing nothing for our own brethren at home. Apparently, they understand—at least, I think we understand, and I should think they do too—that, if they can abate the Missionary spirit and the Missionary zeal of our Churches, they have done very much to weaken the power of our Christianity itself. If we look back to the past history of the Church, we shall find that the times when the Missionary spirit has flagged, when, in truth, there has been no Missionary spirit at all, have always been times when false doctrine has prevailed, when there has been corruption, weakness, powerlessness for the accomplishment of any great work; and, therefore, if these gentlemen could really persuade us to renounce our Christian Missions, or could materially diminish our attachment to them, they would have done not a little towards awakening the power of our Christian faith and chilling the zeal of our Christian communities. Our Missionary Societies, be assured, are essential to the maintenance of piety at home, of deep-toned, earnest faith, and of persevering prayer, just as much as they are necessary for the carrying on of the work of the Gospel abroad. We do not pretend to be here to-day boasting of perfect success, but we are not going to confess that there is a failure. We must not forget that we have not to look only to the work that has been actually accomplished. We are too fond at times of measuring our success by the actual visible and tangible results on which we are able to fix. We say we have so many Churches in one part of the world, we have gathered in so many converts, we have received such an amount of income, and on all that we congratulate ourselves. Quite right that we should, sir! The Christian Churches that have been founded by our Missionary brethren have stood every test that could be applied to Christian principles. They have been tried by seductive appeals to their Christian loyalty from Popish emissaries, and they have resisted them. They have been tried by appeals to their liberality from us, and they have nobly responded, and generously they have given the proof that the power of the Gospel was working in their hearts. Their constancy has been proved in the severest



way, in Madagascar especially, by persecution and martyrdom, and they have been found equal to that. Therefore we have great reason to rejoice in the fruit that has actually been gathered. But are we not too prone to rest on mere statistics, forgetting that "the kingdom of God cometh not with observation"? Do we not sometimes forget that the greatest results are those which are accomplished in silence and secret; that most revolutions, and spiritual revolutions above all, come about for the most part gradually; and that there may be, working underneath, principles and influences of which we have little conception, but which will, by-and-by, reveal their power to our astonishment and our gratitude? I have sometimes wandered along the shores of one of our western watering-places, where the ocean is rapidly encroaching upon the land, and from year to year have found great pieces of cliff, alongside of which I had walked twelve months before, entirely detached from the land and swallowed up by the advancing tide. If you were to ask any careless passer-by how that had been done, he would, perhaps, tell you that one night in the previous winter there had been a terrible storm, that the strong wind and the spring-tide had come together, that the waters had rolled in with special violence, and that in that night this great piece of cliff had been detached, and that which before belonged to the land had been given over henceforth to the dominion of the sea. To a certain extent that was true, but not altogether true. If any one had watched, he might have seen that, tide by tide, the waters were rolling up, making a hole here, wearing away a piece of the cliff there, undermining the foundation—secretly, steadily, constantly doing their work—and that this last operation was but the climax and culmination of the whole, and that thus suddenly, as it seemed, at last one great stroke had perfected that which had been doing by little and little during the years that had preceded. Now, sir, is not that the way in which great moral revolutions go on? Are not thoughts deposited in individual hearts as seeds, to take lodgment there? Do not convictions work just where we least anticipate them? and then suddenly the fruit springs up from the seed which has been scattered, and we see with gratitude to God the work which we have been permitted to accomplish. And surely, of all others, we who live in this age ought to lay that lesson to heart, and have faith in the gradual but certain triumph of right principles. This Report has made two allusions, and two very important allusions too, to the abolition of slavery throughout our British dominions. Sixty years ago we not only held slaves, but we had to tolerate all the horrors of the slave-trade. I heard that sixty years ago a gentleman went to preach in the town of Liverpool, and there for the first time saw a slave-ship. He was so impressed with its horrors that, when he stood up to preach the next day, the first petition that he offered in his prayer was, "Lord, have mercy upon the men who are trading in the blood and flesh of their fellow-men;" and before that gentleman's prayer was over almost every man in the place of worship had left. Such was the state of feeling then. We know how the present state of opinion on the subject was brought about. We know how Wilberforce, and Clarkson, and Macaulay toiled. We know how long the day seemed in breaking—how slow the process was. We know how our own Missionary, Smith, was martyred because of his devotion to this cause. We know how long the Churches of Britain had to exercise faith. But then at last the end came; and, despite all the power by which it was sustained, slavery perished. And so it has been across the Atlantic too. Four years ago that great tree of slavery reared its head, and struck its roots deep into the earth, and those who believed in it boasted that it could never be destroyed. Under its spreading branches men of all classes and professions and ranks, not excepting ministers of Christianity themselves, found their shelter. Politicians commended it; philosophers speculated about it; divines attempted to justify it; and the whole public opinion of America said, "It shall stand for ever:" but in that very hour the saying went forth, the commission was given, the axe was laid to the root of the tree: it has fallen, and great is the fall of it. Is not that just one of these pregnant facts in the history of the world which encourage us to faith? for, though our great principles also may have their times of difficulty and of trial, and the great systems of idolatry against which we are contending may seem to be so omnipotent that they can never be overthrown, the deep truth which we have, and the promises of God which are given to us, convey to us the certain assurance that the end will come, and that the word of our Lord will be fulfilled, and that Jesus will reign from shore to shore, and from the river to the ends of the earth. Now, sir, one or two words, before I sit down, of a more directly practical character, in relation to one part of this Resolution, which pledges the Churches, as represented here, to greater efforts on behalf of this Society. Is that to be a mere formal Resolution, for which you are to hold up your hands, with which you are to be quite content, but which you are to go away from this place and straightway forget altogether? We have spoken—and, I think, we have spoken quite rightly—with gratitude and pleasure of the increase in the funds of our Society this year;



but, I think, if we take the funds of our Society to-day, and if we compare them with what we were twenty years ago, instead of having reason for congratulation, we shall have reason to humble ourselves before God, because our zeal and liberality have not kept pace with the increase of our resources as Christian Churches. As to the increase of the wealth of this country during those twenty years there can be no question. Look at the fact which the Chancellor of the Exchequer stated the other evening in respect to the income-tax, which is, perhaps, a tolerably good test of the prosperity and progress of the country—that whereas a penny in the pound on incomes a few years ago raised only a million, or hardly a million, of money, is now raises a million and a quarter, or from that to one million three hundred thousand pounds. That is of itself sufficient to prove the great increase in the wealth of our country; and I am sure, sir, that the Churches have shared in that increase. You do not think that Christian men, who have been carrying on their business on principles of Christian integrity, have not shared in the general prosperity of the country? You cannot go into the homes of our people without seeing that that is so. Now, sir, what are we doing to show our gratitude to God for what He has done for us? I grant you, and it is something to which we can point with pleasure, that we have been doing very much for the evangelization of our home population. We have been building chapels, and calling into existence various agencies for the purpose of carrying on the work at home. But the same spirit which teaches us to do the one should constrain us not to leave the other undone; and if we are to be true to the principles which we profess, we must care not only for those lying at our own doors, but we must seek the salvation also of those who at the uttermost parts of the earth are in the gross darkness of Heathenism. The Report has presented to us a very vivid picture of what Paganism in India is, even in the present position of that great country. The need for Mission work is just as great as it was, and our difficulties are not the less; but our resources are greater than they were. May God give us grace, and industry, and zeal, to do more than we have ever done before. The banner of the Cross is handed down to us from the past to this day, in order that we may prove our loyalty to the cause of the Redeemer, and prove ourselves “good soldiers of Jesus Christ.” I remember that, at the burial of Cavaillac, one of the most interesting objects carried on that day was a little bit of silk—for it was no more than that—an old standard, full of holes, riddled at almost every point. It was hardly worth picking up from the street, if it had lain there, and yet it was the object round which interest and affection concentrated, which was because it was the time-worn banner which had waved over many a battle-field, which was associated with many a desperate struggle, and which was wreathed with the laurels of many a victory. We have a banner of that sort—the old banner of the Cross, unsullied, unstained, undimmed—which has come down to us from apostles, and martyrs, and missionaries, and confessors of the past. Who can tell of all the victories which have been won under it? Who can recount all the glory with which the Lord has crowned it? It is given to us that we may be true to it, that we may unfurl it in all its purity and simplicity, that we may preach the old Gospel, that we may trust in the same great Spirit who alone has made the soldiers of the Cross mighty. So shall we do our work; and so shall we hasten, by such power as God gives us, that blessed day for which “the whole creation is waiting and travelling together in bondage until now”—

“When the glad slave shall at his feet lay down  
His broken chain, the tyrant lord his crown,  
The priest his book, the conqueror his wreath,  
And, from the lips of truth, one mighty breath  
Shall, like a whirlwind, scatter to the breeze  
The hideous pile of human mockeries,  
Then shall the reign of Heaven commence on earth,  
And, waking fresh, as from a second birth,  
Man, in the sunshine of that world's new spring,  
Shall walk transparent, like some holy thing,  
And gladdened earth, throughout its wide expanse,  
Bask in the shining of God's countenance.”

The REV. RICHARD ROBERTS :—I have unfeigned pleasure, sir, in being associated with you and the Christian friends in the celebration of this Missionary festivity. I congratulate the Society on having so very comprehensive and so very cheering and encouraging a Report to present to the public this year. I do not know how it may be with you, sir, but I find, as a rule, in the denomination to which I belong, that our Missionary literature is not so much sought for as I should like. I frequently find our Missionary reports and our Missionary periodicals placed in some dark and sometimes dusty corner of the habitation, indicating that they are scarcely ever looked at or scanned. Our people are apt to look at



this Missionary literature as containing nothing more than some dry statistics. But, sympathizing with Jesus Christ in His high and holy purpose, I love to read these documents, because they contain records of the triumphs of Christ, and they furnish me with abundant proofs that we are not labouring in vain, that we are not praying in vain, and not giving our money in vain to the sustenance of these societies. Our operations are based, I believe, on these two great principles: that the world is in need of something, and that the Gospel is the only thing that is adapted to meet that want. We know that these fundamentals have been assailed. Reference has been made already to these assaults; and the great question at issue is this: is Christianity true? or is it not? Is it Divine? or is it simply a human institution? If, as those gentlemen of that strangely named society—the Anthropological Society—say, Heathenism is better for the African than Christianity, the great question is, is Mahometanism true? or is it false? If it be true, then, certainly, not only the Kaffirs, but ourselves, ought to embrace it. If it be false, we ought to reject it, and they ought to reject it. And then there is this other issue: if Mahometanism be true, then Christianity is false. But I find that Christianity is adapted to my wants, and I understand that one human heart is but a type of other hearts. When God illumined my own mind I discovered my own sins. The Spirit of God convinced me not exactly of any particular outward sin, nor of actual sin, but of sinfulness. That seems to be the kind of conviction which the Holy Spirit produces; a conviction of inward sin, of total sinfulness. When I was so convinced I discovered in my own heart the essence of all evil. I found in my nature evil forces capable of perpetrating the vilest crimes of which man is capable. Now with this essence of sin, this germ of evil, in my nature, I repaired to Christianity, and found it was adapted to my wants. It satisfied all my cravings, and met all my yearnings; so that there was not a desire that I could cherish as the child of immortality but what I found provided for in the Gospel; and ever since that moment I have never had the slightest doubt on my mind that this religion is adapted to all men—to the Kaffir, the Chinaman, and the Feejeean—to all men, inasmuch as I take my own heart to be but a type of all other hearts. Besides, Christianity is revealed to us in the Bible as a religion adapted to all men. God is no respecter of persons. Have we, then, been deceived for all these years? Have we had this wonderful new light shed on Missionary labours by this celebrated Captain Burton, who tells us that your Missionary labours and ours also have been practically an entire failure? What! have we been listening this morning to a tissue of mere falsehoods from the lips of Dr. Tidman? Have our Missionary reports for the last fifty or a hundred years contained nothing but untruths? Have we British people been gulled and deceived by the statements of those Missionaries who have toiled for years and sacrificed their lives for this, and who, when they have written to us, or returned home to tell us that grace has triumphed, and that souls have been saved, hearts lifted up from degradation and ruin into the heights of acceptance and peace? Are all these things at this day to be put down as an entire falsehood? and have we been deceived? No, sir; we cling to the old Gospel still, and believe it to be the power of God unto salvation to every one that believeth. I hold it, sir, that those gentlemen who have pronounced these opinions as to the failure of Missionary enterprise are not competent judges. A man that will tell you, as Captain Burton has done openly, that Mahometanism is better for the Kaffir than Christianity, that the African was a better man before he knew Christianity and the Bible than he is now, having had it and having professed to embrace it—I say such a man, who will openly advocate polygamy as a right and necessary thing in Africa, is not competent to judge on spiritual matters. The whole issue of the controversy is here—“The natural man understandeth not the things of the Spirit of God;” and he is lacking in that grand spiritual faculty, spiritual discernment, and in that sense he is blind and incompetent to pronounce an opinion. Well, sir, this is by no means a new attack upon our Missions. A similar attack was made by some traveller, taking a superficial view of things, calling himself Colonel FitzClarence, who took a tour through India, and who, when he came home, wrote a book, about the year 1816, and told us that Missions were an entire failure in India; that not a single Brahmin, not a single man of high caste, had been converted through the instrumentality of Missions. He said there were a few outcasts who identified themselves with the Missionary and his cause—for what reason? It was easily accounted for: simply that they might have their stomachs filled with rice. That was his own explanation. The thoughtful John Foster took the subject up in that day, and wrote a review of that book and utterly confuted it. The records of your Missionary Report to-day give the lie to these insinuations. Why, sir, are we to be told that those 150 communicants of whom Dr. Tidman read this morning, in Africa, are deceivers and hypocrites, and know nothing of the renewing power of the grace of Christ? We are prepared to present thousands and tens of thousands of men on our Mission Stations



throughout the world to bear testimony to the great truth that Christianity has been the power of God unto their salvation. I think our converts would a little bit confute Captain Burton and his companions, and the Anthropological Society too, if we had them here. I was on the coast the other day, and a rough, stalwart coast-guard was introduced to me as a recent convert. In conversation he told me that he had been assailed by one of his old infidel companions, an intelligent and thoughtful man; and this infidel endeavoured to shake his faith in religion. He had not read much, for he had led a debased life, and he was not able to argue the question; so, instead of attempting to argue, he said, "My dear friend, I cannot answer your infidel objections; I am not a learned man; but I want to ask you just one question: have you got Christ? Because," he said, "if you have not, I have, and I have the advantage over you." I think, if we could bring some of our converted Kaffirs and Hottentots over to meet this Captain Burton, they would put to him the same question: "Have you got Christ? for, if not, we have the advantage over you." We have the evidence of our own consciousness: we know, because we feel. What we testify to others we know to be true—not simply because it is based on argument, but because it is based on our own experience. We have met with success. Your Report, I think, said something that was rather a little in the discouraging line about India; that is, that we have not realized there the success which we could have desired. Perhaps not. There are great difficulties in the way of the conversion of India. The sacrifices that have to be made there when a conversion takes place are very great. You must remember, that when a high caste embraces Christianity, he forfeits all earthly good; he is severed from all his earthly relationships; he has to give up all his worldly prospects, and is thenceforth treated as an outcast, a mere outcast, and has frequently to seek refuge with the Missionary, because his own family will not recognise him. Of course a youth or a man before he embraces Christianity, under these circumstances, will have to count the cost; but I find that, as a rule, these Hindoo converts are more stable and steadfast than those drawn over to Christianity more easily; and one of our own Missionaries told us the other day that, after having laboured for eleven years in India, he never knew one to fall away, or to lapse into Heathenism. Well, sir, our work in India has been a work of preparation mostly. We can rejoice in converts; we can rejoice in the happy and peaceful death of many in that land who have died trusting in the Saviour that you have preached unto them; but our work has been a work of preparation. I have seen the men working in the slate-quarries in Wales. A man has been suspended by a rope attached to some pole or tree at the top of the hill, and, with his foot on a ledge of rock, he has remained there boring a hole, spending hours, and sometimes an entire day, in boring a hole of sufficient depth, and just a few inches in circumference; and then, after spending so much time in this, I have seen him fill the hole with black dust. If I had not known what it was, and what power there was lodged in it, I should have said, "What a fool the man is to waste all this time in boring a hole and then filling it up again!" But I know that that black dust is powder, and wields a terrible force when touched by fire. The man has only to attach the fusee to the powder, then strike a match, and, applying it to the fusee, set it blazing. In the meantime he climbs the rope, and seeks refuge in the distance. He has no sooner reached his hiding-place than the fire comes in contact with the powder, and then there is a mighty blast, which rends the solid rock asunder. That is just what the Missionaries have been doing in India. They have been boring a hole in the rock of Heathendom; they have been filling that hole, thank God, with the powder of Divine truth—for, by the help of the Bible Society, truth, Divine, saving truth, is scattered abroad all over India—and you will find the train of powder tolerably complete. It is there in fragments of the Scriptures and religious books; you will find it scattered all over that vast land; and there is only one thing more we want: we want the fire from heaven to come and touch the powder, and then there will be a mighty blast in the rock of Heathendom, and polished stones shall be gathered to adorn the temple of our Lord. When our Missionaries first went abroad to India there was a great deal of sneering and pooh-poohing, just as there is in this day with the Anthropological Society; but, after all, there is no argument in a gibe, and there is no logic in a sneer. Well, these good people, the British authorities in India, said to the Missionaries, "You have come on a Utopian enterprise. It is useless to make an attack on this gigantic system of superstition in India: it is too deeply rooted in the hearts of the people. We should advise you to take the first vessel you can, and sail back, and give it up." "Oh," said the young Missionaries, "we do not expect to do it in our own strength, but we expect God to do it." "Oh," they said, "we never thought of that." No, of course, they never thought of that, but our Missionaries took good care to think about it before they left home. They went with the conviction, "The Lord of hosts is with us; the God of Jacob is our refuge;" and they took their stand in the front of the mountain of idolatry, and though they were



discouraged by British authorities, and had to encounter the fierce opposition of the natives, yet they stood firm, and with cheek unblanched and unquivering lip they stood there, and they heard a voice from heaven saying to them, "If ye have faith small as the grain of mustard seed, ye shall say to this mountain, Be thou removed, and be thou cast into the sea, it shall be done." Then there came boiling sarcasm from opponents. A man who had attached to his name the title of "Reverend"—the Rev. Sydney Smith—poured sarcasm upon the devoted men in India; but they heeded it not, for they heard the voice again, and they toiled on, knowing that it was a voice from heaven; and they dug hard in order to get a lodgment for the lever of Divine truth at the very base of that mighty mass of superstition, and, thank God, they have found a lodgment there for that lever; and we ask sneerers and scoffers, and the Anthropological Society, and everybody else who chooses to oppose us, whether, though the mountain has not yet been abolished, there has not been a stirring of the entire mass, a shaking of the whole system. Yes, sir; and we believe that God, faithful to His promise, will place His own almighty hand upon the lever, and fulfil His promise by lifting up that mighty mass from its base, and tossing it into the sea of oblivion for ever and for ever. There is now a growing distrust in the gods of India, a growing distrust in the systems of Hindooism, Buddhism, and Brahminism. You will find their gods are not so honoured or trusted, nor have they so many worshippers as they formerly had. That is confirmed by our own Missionary reports, year by year. The fact is, there is a record in the Shaster, the sacred book of the Hindoos, which they believe as well as we do the Bible, that when the tenth incarnation of Vishnu comes their religion will have done its work, and must give way to another. Now, the ninth has come, and they tell you they are expecting the tenth yearly; nay, constantly; and then, when the tenth incarnation comes, the work will be done. The Missionaries will often ply the priests with this question: "What do you think is the religion that will be substituted for yours?" They are wary, and unwilling to give a reply, but on more than one occasion the answer has been extorted, "Well, if we must tell you, we think it will be the religion of Britain—it will be your Christianity." Now, sir, here is a conviction lodged in the Indian mind, not by your Missionaries, not by your Bibles, not by the books you have circulated there, but a conviction lodged by their own sacred books, that their religion is only temporary, and that it is destined speedily to come to an end. This, to my mind, betrays a very weak place in the Heathenism of India. We go with the conviction that we have a religion that is eternal and lasting as the destinies of the human soul. Just to illustrate this point, the growing distrust of the Hindoos in their systems, I may mention that one of the Missionaries was returning home from preaching at a distant place, and, passing through a certain village, a man came running out to him, and said, "Have you heard about Runga Saorma?" that is, the chief god of the village. "What about him?" asked the Missionary. "Oh, some thieves came to his temple, and stole him from his pedestal, and cast him to the bottom of a well," was the reply. "What do you mean to do?" said the Missionary. "Oh," replied the Hindoo, "before you Missionaries came here we should have had a great stir. We should have been obliged to raise a large sum of money to pay men to go down the well to rescue him from his watery grave; and then we should have had to raise another large sum of money to pay the priests for reanointing and re-deifying the poor god, and placing him on his pedestal, and making him worthy to receive again the homage of the people." "Well, are you not going to do it?" "No," was the reply; "we have come to the conclusion that, if he cannot save himself, he certainly cannot save us." And to this very day the poor god has been in his watery grave, and has never been reanointed. I have no question as to the issue of our great enterprise: I never had. I believe in the Divinity of the Gospel. That Gospel which is the creation of God has been preserved by Him, or it would have been destroyed ages since. He who kindled the flame of truth has fanned and fed it, or it would have been extinguished long ago. All errors have endeavoured to overthrow it. Mahometanism rejects it, and claims for the Koran the pre-eminence; and Heathenism confronts it with its sacred books and shasters; and Infidelity pronounces it to be trash, and unworthy of the credence of an intelligent mind; and Popery will burn it, as it has done in the streets of Western Ireland: but the old Gospel lifts up its head above the water-floods, and sheds light and blessings on all around. It is well on these occasions to stir up our faith and hope by glancing at these facts. The Gospel is to be universally triumphant. Christianity and the Bible are on their onward march; they are leaving behind them civilization and science, and literature and art. The stream of the waters of truth is running through fresh territories and irrigating fresh soils. The sun of truth is beginning to disperse the moral gloom in which many of the nations of the earth have been for ages enshrouded. The unsullied light of God's truth is beginning to penetrate to the pagoda of the Hindoo, the



hiding-place of the New Zealander, the wilds of the bushman, the mosques of Turkey, and the temples of China. We may now see the Arab burning his Koran, the Kaffir his war-weapons, the wild American Indian his tomahawk and scalping-knife, the Indian his shastres, and the Chinaman his gods. Flowers of paradise bloom where only thorns and briars once grew. Temples for the Lord Most High rear their heads to heaven where only idolatrous temples once stood. Songs of praise salute the ear of the great Jehovah where only hideous cries and profane songs were once heard. There are fewer inhuman mothers in India than formerly who will cast their children into the Ganges to be devoured by the monsters of the deep. There are fewer of India's sons disposed to light up the fire which shall consume their widowed mothers. The temples of India are sinking into ruinous decay, and there is not a hand to rear the waste places, and not an eye to shed a tear over the ruin. No new temples are reared in India, nor do the people care to repair the old ones. The lights in the temple of Superstition are being extinguished one by one, and the lamp of Truth, ever brilliant, is being substituted. The Crescent wanes, but the Cross is becoming more and more resplendent. And these are the signs we have that the kingdom of Christ shall come with power and grace to every heart of man; for the meek *shall* literally inherit the earth. I take that literally to mean just what it says—that the day will come when this earth shall be peopled and filled only by the disciples of the meek and lowly Jesus. God has given to us, the followers of Jesus, the earth as our property. "The meek shall inherit the earth;" and I believe it. Suns may cease to shine, and planets may cease to roll; the everlasting hills may be upturned; the most stable things in nature may be moved; but this kingdom shall never—no, *never* be moved. Every empire incompatible with the empire of Christ must be dissolved. Every kingdom that stands opposed to the Redeemer's kingdom must give way. Paganism must decrease, but Christianity must increase: the Pope must die, but Jesus Christ shall live. The Koran shall be trampled in the dust, but the Gospel shall be lifted up on high. Vishnu, Juggernaut, and Mary the Virgin must have fewer worshippers; but the Crucified, the Virgin's Son and the Virgin's Saviour, must have more. Paganism must be restricted; her sceptre must sway over a narrower territory, and her despotic power must be crushed, and that sceptre be broken bit by bit, until the Prince of Peace Himself comes and wrenches from her palsied and withered hand the last remaining fragment, and He Himself assumes the throne of universal empire. It may be that these things will not occur in our day; our lips may be silent in the grave, and our eyes quenched in death, before these glorious issues are realized; but the diadem of nations shall adorn His brow, and at His feet shall bow a ransomed world. I look upon ourselves in Christian England as voyaging in our ark of safety like Noah and his family over a deluged world. The world is deluged with superstition, and ignorance, and wretchedness; and we are in our ark of Christianity, voyaging upon this deluged world. And I am thankful to say our ark has windows, and we are permitted to look out now and then to see the state of the tide and tell whether it is ebbing or flowing. Those windows are our Missionary reports: they let light in upon us. Yes; and we look through the window of one year's report, and we see the tops of the mountains dotting the mighty surface of the sea of superstition, indicating that the waters are receding. And we look through the window of another year's report, and see broad acres spreading beautifully before the eye, clad with verdure. And we look through the window of another year's report, and we see vast forests waving in the breeze. And we look through the window of yet another, and we see the valleys smiling with corn and clad with fruitfulness, indicating that the waters are receding day by day and year by year, and by-and-by we shall be permitted to look through the window of our Millennial report, and then we shall see a deluged world emerging from the desolating flood all beautifully as paradise, fragrant with every Christian virtue, and vocal with the praises of the Most High. The Sun of Truth shall climb higher and higher until he has assumed his noontide splendour, and deluged the world with a glory which shall never wax dim.

DR. LIVINGSTONE said,—After the very eloquent addresses you have listened to, I should be utterly ashamed to let my voice be heard, only I happen to be a witness in the case that seems to have affected the gentlemen who have spoken very much more than it did me. I never thought the assertions made at the Anthropological Society worth answering. But I have been behind the scenes. I know something of the Missionaries, and I know a good deal about the converts. Some do not think me now a Missionary at all. I do not care what they think me if they only will grant that I am an honest witness. I have seen the converts and the Missionaries in both South Africa and in West Africa, and I have a totally different opinion of both Missionaries and converts from what has been put forth in



the world. I believe that those who talk of either the converts or Missionaries as unworthy know nothing about them. I had the pleasure of making the acquaintance of a gentleman in South Africa, and that gentleman has had an idea, ever since seeing the working of the Mission under Mr. Moffat, that Mr. Moffat and another Missionary there are the only Missionaries in the whole world. He went into a certain town one day, and was surprised to find that he met no one; but, on getting to the centre of the town, he found a black man preaching to all the inhabitants. That black man, he admits now, must be a good fellow. That black man you may see figured in a certain picture that has become very common, as standing by a Missionary when he was getting bitten by a lion. He showed himself a man of courage then: he has shown himself ever since a brave and good Christian man. Now my friend does not know how to show me sufficient kindness ever since, simply because he saw what I was doing; and I think that any man who has gone, as I have done, and seen the Missionaries at work, and conversed with the people, the converts would entertain quite as high an idea of them as my friend has done. In my opinion, looking at the Missionaries on the West Coast, and likewise in South Africa, and seeing how often they are cut off by disease and how they bravely hold on, it only wants an air of antiquity thrown over them to decide that they are quite equal to the saints and martyrs of old. Ever since I was a boy I have heard a great deal about the advance of Mahometanism, and in my pretty extensive travels I have always been looking out for the advance of that wave of Mahometanism which I was led to believe would soon spread over the whole continent of Africa. Now I never happened to meet a Mahometan till two years ago, when I met two Arabs on Lake Nyassa. These men were very busy slave-traders, and they were building an Arab vessel to transport slaves across the lake towards the east, and were as busy as they could possibly be in transporting slaves constantly by means of two boats. One of these men I found to be very intelligent, and we could hold conversation together. I was anxious to find out whether he had been made a convert to Mahometanism. The Arabs, I should say, had been at that place for about fourteen years. This poor fellow knew nothing at all about Mahometanism: he simply knew that it was wrong to eat an animal if its throat was not cut. The people knew as much of our religion as that in about three weeks after our arrival, they would not go to their gardens on Sunday; they thought it would be unlucky; that if they hoed their gardens on Sunday, they would reap an unlucky crop. But that is not the teaching of Missionaries. All the Mahometan proselytism that has come under my own observation, and all that I have been able to ascertain about their converts, is simply this: that occasionally in West and North Africa they make forays, and catch a number of people, and sometimes conquer large portions of territory. Now in doing this they gratify their own selfishness: they get slaves, they get land and other plunder. But I find lately, in making some inquiries, that the native Christians, the men whom our Missionaries have converted in West and South Africa and in the West Indies, contribute upwards of £15,000 annually for the support and spread of their faith. Now I think that the religion which teaches people to deny themselves and to make sacrifices must be Divine; and, from all that I can ascertain, the only religion that makes proselytes is the religion of our Lord Jesus Christ. A very interesting fact came to my knowledge on the West Coast. I was in Sierra Leone in 1858, and four years previously the converts belonging to one section of the Mission Churches of the Church Missionary Society had taken upon themselves the entire cost of the schools there. That had relieved the Society at home of an annual cost of £800. Now I do not think so much of the converts actually made; I think much more of the leavening process going on throughout the country; and I had an opportunity of observing this leavening process particularly with regard to the Mission referred to at the commencement of the Report by Dr. Tidman. Mr. Moffat had been at the station two months before I reached the point up to Zambesi, about three hundred miles distant, and one evening a man came and told me he had been there, and that the English had come and told their god not to kill any more people, and that he had agreed so to do. Now that would be the most prominent feature to the natives in Mr. Moffat's opening of that Mission. This shows, I think, that the leaven spreads very much farther than the Missionaries imagine. The slaves, when the public whip is in force—for they have a regular institution of that kind—often call out while undergoing the lash, "Oh, for the English! When will the English come?" which of course makes their masters very much more angry than they were before. But this again shows that the good name which the English have acquired through the Missionaries, and through the efforts of our Government, extends a long way inland. The leavening process goes on, and men are prepared for much greater advances in Christianity than we shall ever see in our day. The converts that I have seen have been an honour to Christianity. There are some—as we have a good sprinkling



amongst ourselves—who are no better than they should be; but the majority, when compared—it is not fair to compare them with ourselves at home—but when compared with the Heathen from whom they have been drawn, then I think every honest intelligent witness would admit that the Missions of the Christian Churches in this country have been a great success. The success will be much greater in time to come, because the work of preparation is going on now. It is going on in every country where we have Missionaries, and in the course of time, perhaps in the time of our children, there will be the great avalanche of Christianity spreading over the whole world. I may say I am going out next month again to my labours; and I would add that I should be extremely glad and thankful if you will follow me with your prayers.

The Resolution was carried unanimously.

The CHAIRMAN announced that he had engagements at the House of Commons which compelled him, though with great reluctance, to vacate the chair.

The chair was then taken by MR. BAINES.

THE REV. SAMUEL MINTON, M.A., said,—The Resolution which I am about to propose was to have been moved by my friend the Rev. Mr. Price, Chaplain of the Lock. When he found himself unexpectedly prevented from coming, and your Committee asked me to supply his place, I felt it to be an urgent call of duty which it was impossible to resist. If there be anything in that which sounds like unwillingness on my part to appear here to-day, you must please to attribute it to a growing reluctance, on purely personal considerations, to take part in public meetings, and to give me credit for esteeming it an honour to be allowed again to express my full and cordial sympathy with the grand and simple object of this Society; namely, to preach the Gospel, the whole Gospel, and nothing but the Gospel, to the Heathen world. Would that every Missionary Society in Christendom had such an exclusively Scriptural object in view. The Resolution itself is somewhat out of the beaten track, and reads as follows:—

“That this Meeting, while ascribing all honour and glory to the Supreme Ruler of princes and nations, is truly grateful to the British Government for its prompt interposition on behalf of the Society's agents labouring in the Loyalty Islands, subjected, with the native Protestant Christians, to the oppressive measures of the Governor of New Caledonia. But the Meeting feels especially indebted to the enlightened and generous measures adopted by his Majesty the Emperor of the French in revoking the intolerant proceedings of his representative, and in giving the assurance of protection and liberty to all Christian Missionaries—Protestant or Catholic—labouring for the instruction and civilization of heathen tribes.”

Leaving the particular details of the Resolution to persons better competent to deal with them than myself—I am not aware who is to follow me, but I hope some Christian politician will take up the details—but, leaving these, it strikes one at the first glance that Missionary work is put before us here rather in its national aspect; for I presume, without in the smallest degree impeaching the earnest anxiety of the British Government or the Emperor of the French for the success of Missionary work in our point of view, it is perhaps rather with regard to the blessings which Christianity manifestly brings to all nations brought under the influence of the Gospel, that we may attribute, and perhaps hope to see, that they will be willing still further to extend at least their protection to Christian Missionary efforts. In its national aspects, therefore, we say that Christianity brings with it the greatest blessings that have been brought to any nation under the sun. And where, sir, have we a better right to make such an assertion, where can we make it with less possibility of being contradicted, than in this our highly favoured land? We are sometimes tauntingly asked for Missionary facts. Missionary facts! why, what is England but a great Missionary fact? The greatest Missionary fact in the whole world is this our own country. To what are we indebted for all the blessings which we enjoy, for our civil and religious liberty, for all our social and domestic blessings, for everything we hold dear? To what are we indebted for it, but to the great Missionary principle? What matters it that Missionary work began in this country centuries ago? We are still the result and fruit of Missionary labour, just as much as if we had only been converted to Christianity the year before last. And therefore, sir, of all preposterous absurdities, nothing can exceed a man's standing up, or, if you like, sitting down and writing, here, in this land of England, and asking with an incredulous tone, “Where are your Missionary facts?” Surely, sir, if there



be any set of people under the sun that are more imperatively than others bound to prosecute Missionary labours from a common sense of gratitude, it is just this people of England. No nation under the sun has derived such blessings from Missionary enterprise as we have; and are we now to turn round upon the Missionary principle and say, having got from it all that we can get, "There it may stop"—to turn round and trample upon our greatest benefactor? The force of ingratitude could not, I believe, further go than in an Englishman's sneering at Missionary labour. But, sir, there is another feature of the Missionary work in its national aspect in which, perhaps, I feel more deeply interested still. We are told that, when all the fruits of Christian Missions shall hereafter be assembled round the throne, they will be found to have come out of *every* nation and kindred, and people and tongue; and, whatever views we may respectively entertain as to the ultimate result of Missionary work upon nations, by whatever means we may expect righteousness ultimately to cover the earth as the waters cover the sea, we are all agreed that the first immediate object of Missionary work, as declared in God's Word, is to gather out a people from among every kindred, and nation, and tongue; that God has visited the Gentiles to take out of them a people for His name. The first remark we make upon that universally admitted fact is that, so regarded, Christian Missions not only are, but always have been, at every period and in every place, what they have just been said to be in Africa—a great success; that is to say, they have always done the work that God had for them to do. I deny entirely Missionary failure in any way whatever. I admit that it has not done all that man expected it to do—that man hoped for—that man would have rejoiced to see it do; that it has not done all that the Missionaries themselves hoped for, or those who sent them forth: but I maintain it has never failed to do fully and completely God's own work, in His own place, and at His own time. For eighteen hundred years it has been doing that which was God's purpose in it. It has been gathering out of Jews and Gentiles, but particularly out of the Gentiles, a people for His name. The second remark we make is this: that in such proved capacity for gathering out a people to God from every kindred, and nation, and tongue, from every class of persons in every kindred, and nation, and tongue, we have one of the strongest proofs that can be afforded of the truth of the Gospel. You will remember that on this very ground, in one of his Epistles, St. Paul rested his confidence in it. He says, "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of shame" (that is, we have renounced those underhand tricks of which people are ashamed, and which when exposed bring them shame), "not walking in craftiness, nor handling the Word of God deceitfully" (not driven to any such expedients by want of confidence in the power of the Gospel to do its own work); "but," the apostle says, "by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (or rather to the whole conscience of men, which is not quite the same thing). Now, if by the manifestation of the truth he commended *himself* to the common conscience of man, it could only be by the truth commending *itself* to the common conscience of man. And we declare that to be the fact, a fact which is abundantly proved by the history of the last eighteen hundred years. We find that, amongst Jew and Gentile, men and women, young and old, rich and poor, in every clime, in every age, in every subdivision of every society, amongst the learned and unlearned, amongst the sick and the whole, in crowded cities and in desolate wildernesses, amongst persons of every shade of character—the virtuous, the amiable, the moral, as well as amongst those who have been steeped in every kind of vice and crime—amongst persons, too, of every grade of intellectual capacity, from some of the profoundest minds that have ever appeared in the world down, we may say without exaggeration, to the drivelling idiot—the Gospel has come in millions of instances and commended itself to the common conscience of man. For, observe, in countless millions of these cases, not two of which are precisely alike, it has not been a mere assent of the understanding to a certain abstract truth; but it has been the embracing by the man's whole being of a truth which has changed his whole life; it has been the embracing of something for which men have been willing from that day forward to live and to die, which they have valued more than all the world besides, and which they would give up for nothing that could be offered. Now, sir, it has been said with great truth—I do not put the idea forward at all as an original one, but I cannot forbear just touching upon it in passing—that in this great fact we have, perhaps, after all, the strongest proof of the real unity of the human race. Men of science examine the outer man, examine his bones, his skin, his hair, his nerves, his veins, the whole complex material of his body; they examine his language, they examine everything about him; and, sir, we venture to say, still, that on that evidence alone the verdict is unquestionably yet in favour of the unity of the human race; that is to say, that the evidence in favour of it far outweighs the evidence against it. But when the men of science, to whom we concede all honour in their sphere, have brought



forward their evidence from the outer man, then comes in the Gospel; and, penetrating right into the depths of the man's spiritual being—into his soul and spirit—it finds him there, in the depths of his spiritual being, in every clime and in every time, under all circumstances, one and the same man, a common sinner, needing a common Saviour, a true descendant in his ruin from the first man, Adam, and capable of being made, by the living principle of faith, a true member of the mystical body of the second man, who is the Lord from heaven. But, sir, our chief interest in the fact is the proof it affords that the Gospel is what it professes. For it professes to be adapted to the common necessities of man. We are commanded to preach it to every creature, and every creature who hears it has the alternative of being saved by believing it, or of being thrust into deeper condemnation by rejecting it. If it could be found that there was any one class of mankind—any *one* class, observe—any nation, any tribe; if it had been found that any set of men, under certain specified conditions as a body, could not be reached by the Gospel, that it was incapable of meeting their wants,—then the Gospel could not be what it professes to be, a remedy provided by God Himself for man's spiritual necessities. But we need go no further than the reports of the Societies which have been read in this room and other places in this metropolis during the last two weeks for abundant proof that it does commend itself to the common conscience of man. But then, sir, in connection with this there is another proof of a very different kind. We are met by a man who says, "But the Gospel does not commend itself to my conscience: on the contrary, my whole being revolts from it and resents it. My conscience tells me that what you profess the very central truth of that Gospel—that Christ died, the just for the unjust; that He who knew no sin was made sin for us—why, that very truth, as you call it, seems to me to be the very height of immorality, and, so far from commending itself to my conscience, my conscience tells me that a Gospel that proclaims that cannot be from God." Well, my friend, I do not deny that it so appears to you; I fully admit it. I have not the slightest doubt that it appears honestly to your mind as you say it does. I do not charge you with hypocrisy; I have no doubt of the fact; and I further add that, if there were not such cases as yours, then we should want one necessary proof of the truth of God's Word; for God's Word declares that there will be such cases. The very Gospel that professes to commend itself to the common conscience of man, itself declares, with the same breath, that from some men it is "hid;" and it adds, by the mouth of the same apostle, in the very same sentence, the explanation of that fact. "If our Gospel be hid, it is hid to them that are perishing" (not actually lost, but perishing): "in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." There is the true account of the matter. The god of this world has blinded your mind—not merely hardened your heart, not merely stupified the conscience, not merely perverted the will—but he has blinded your understanding, your intellect, your very mind, so that all the glory of Christ, who is the image of God, shining forth in the Gospel, just seems to you utter darkness. And therefore I would just say, before I sit down, that we are not in the least discouraged from sending this Gospel to the ends of the earth because of any number of such cases as those at home. Blinded minds may tell us it is all a delusion; but we are only just the more encouraged to proclaim the Gospel of God far and near, because we speak that which we know, and testify that which we have felt the power of in ourselves. And, sir, as long as the Church at home is found speaking with such a trumpet-voice as it does to the ends of the earth, sending hundreds and thousands of Missionaries abroad to proclaim the truth throughout the world, so long we may be sure that at heart the Church at home still believes. For never would any Church care to propagate a religion of doubt and uncertainty; never would men feel any enthusiasm in sending forth to others what they were not quite sure of themselves. So long as our Missionary Societies stand and do the work even that they are doing now, so long we shall rejoice to know that the heart of the Church is sound at home, and still believes what has been so often called on this platform to-day, the old Gospel of the grace of God. We trust that that faith will be strengthened more and more, and that, as the Church increases in faith, so it will increase in Missionary zeal, and that in ever-increasing degree we may act up to the spirit of Heber's noble missionary hymn, which one never tires of hearing or quoting:—

"Salvation, oh, Salvation!  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name."

The CHAIRMAN:—Mr. Minton wishes to have the Resolution seconded by a Christian politician, as well as learned divine. The Rev. Dr. Alexander will second it.



THE REV. DR. ALEXANDER :—I was in hopes, sir, from the language you have just used in introducing me, that some other gentleman, answering the description given, was to take my place in seconding this Resolution. I suppose there is hardly one upon this platform who less deserves the title of Christian politician than I do; for my studies lead me so much in another direction that I am obliged to learn my politics always at second-hand, and I am inclined in this department to follow certain leaders whose speeches I read in the newspapers, delivered in the House of Commons, amongst whom, sir, you occupy a very honourable place. I do not intend, in seconding the Resolution, to intrude more than a few minutes upon the attention of the Meeting. The subject of the Resolution is not one which needs to be very largely expounded, nor is the purport of the Resolution one which needs to be very vigilantly advocated before this Meeting. It seems to me to say all that requires to be said upon the subject to which it relates. We all felt it to be a grievous matter when the invasion was made upon our peaceful and useful Missionaries in the islands referred to. We felt it was a grievous wrong done to us. There was no excuse for it; there was no allegation that our Missionaries had departed from their proper sphere of work, seeking to use influence against those who had come amongst them. There was no allegation of any insubordination, or any attempt at insubordination, arising from the teaching of our Missionaries: they were simply pursuing the even tenour of their way, seeking to win men to Christianity, and build them up in holiness and faith. The only possible reason that could be assigned for the act of aggression referred to was that the party who was guilty had acted under the influence and at the instigation of persons who looked with an evil eye upon the evangelistic efforts of our Missionaries in these islands, and who, not having themselves sought to win men to Christianity, were anxious, after their own fashion, to enter upon other men's labours, and, if possible, to pervert the influence that had been previously used for their own ends. Happily this design has been frustrated, and this motion proposes to acknowledge the great hand of God in this matter as the great Ruler by whom kings reign. It is proper that we should recognise the good offices of our Government in this matter, and proper also that we should give all honour to the Emperor of the French for the manner in which he received the remonstrances addressed to him, and for the steps he has taken in order to repress the aggression that has been made. We must not forget that it was a somewhat difficult thing for him to do this. We must not forget that it is a very difficult thing to teach emperors to let Christianity alone. We must not forget that there may be very many influences at work which, as a politician, might have weightily affected his mind against his taking this step; and therefore we must give him all honour that he has so promptly and decidedly rebuked the aggression of his inferior officer, and restored toleration to the inhabitants of these islands. He has thus given to us what we asked, and all that we asked. We wished for nothing more than simply liberty to preach the glorious Gospel of the grace of God to those benighted people. We asked for nothing but simple liberty and protection; and this he has given us, and for this it becomes us to give him thanks. I shall not detain the Meeting by enlarging upon the general object of the Missionary Society. I thought, before coming here, of having a few words with the gentlemen of the Anthropological Society; but they have been so thoroughly disposed of that I think it would be only an intrusion on the Meeting for me to dwell upon them any longer. I would only say that perhaps we may not very anxiously concern ourselves for the defence of the African against the charges which have been brought against him by the members of that Society, for it has been intimated to us that Bishop Colenso is about to favour us with his views upon the subject. Doubtless, when the Bishop begins to write upon the African people he will not forget that it was to an African that he was himself indebted for the first suggestion of those great thoughts which his university education and long experience as a minister of the Gospel had failed to suggest; and he will doubtless not be so ungrateful as to forget to exalt very highly the intellectual capacities of a people one of whom was the honoured instrument of leading him into a field of light into which he had not before entered. These gentlemen have chosen to bring a charge against our Missions, and have not hesitated to say that, instead of making people better, we have made them worse. I think that thoughtful men, reading men, even those who are not acquainted with the history of Missions, will look somewhat askance at a statement like that. They will naturally say, "Well, if this has been the effect of Christian Missions in Africa, in the middle of the nineteenth century, it is a most extraordinary phenomenon; a phenomenon not merely in the history of Christianity, but in the history of man, well worthy indeed of being considered by the Anthropological Society; because, for the first time after many centuries, and after the experiment has been tried amongst all peoples, has it been found out that Christianity has made men worse instead of better." But before we receive the testimony of these men as opposed to the testimony of the Missionaries themselves, we



should require to know a little about them.\* Now I am not prepared to bring any charge against these men, for really I know nothing about them. All that I know, gathered from the report of the Meeting, is that they seem to me very unscientific men, men who indulge in extremely rash assertions, and who seem to pursue science by anything but the Baconian process of inductive investigation. But one of them has not hesitated to meet the evidence with which we would meet his assertion and that of his friends, by saying that the testimony of such men as Livingstone and Moffat, and that class, is to be taken with great deductions. Well, Mr. Chairman, here we are with a contrast of evidence. We have the Missionaries upon the one side, and we have these gentlemen of whom we have heard for the first time upon the other. Which are we to believe? I simply say, Livingstone we know, and Moffat we know; but these men, who are they? I want to know what opportunities they have had of examining into this subject. I want to know whether their experience is confined to a few towns upon the coast, where, unhappily, there may be natives who have come in contact with so-called Christians, and have been really deteriorated by the contact; or whether they have surveyed the whole country at large, and are drawing their inductions from a wide generality of facts. I want to know whether they understood the languages of the people, whether they had any conversation with them. In short, being a humble student of the Baconian philosophy and method, I want to "purge" the instances, as Bacon says, before I draw any inferences from them. In the meantime, as we know these Missionaries, and have tested their veracity again and again, and know them to be right, honourable, and truthful men, and are aware that they have had the fullest opportunities of looking into the whole matter, we crave permission to believe them, and to disbelieve the gentlemen who have addressed the Anthropological Society. Allow me to go a little further; and I think in justice we must go a little further. In ordinary society, when we find a man indulging in very rash assertions, in statements which we know to be really untruthful, we very naturally come to doubt the man when he speaks upon a subject on which he professes to know better than we do. I think that is a fair test. Now one of these gentlemen has given us an opportunity of testing him in that way. He has condescended upon a fact, as he says. He tells us that the Missionaries can never be opposed to polygamy, because every one of them, somehow or other, gets four or five wives. The ladies die off; they send home the intelligence that they want a wife, and the Secretaries of our Society collect photographs and send them out. Now we know that that is not true. I wonder it was not taken up at the Anthropological meeting as presenting a very curious anthropological fact; namely, that in that country it is only the women that die: the missionaries survive, but their wives go; so that every man comes, in the long-run, to have some four or five of them. That is surely a very curious anthropological fact. But we know that what this gentleman has asserted to be the usual practice of the societies is not the practice of any society, and would not be tolerated in any society composed of gentlemen and Christians; and in the name of all the societies, I meet the statement with a flat denial—as an absolute untruth. I deny it in the name of our Secretaries, who have something far more important to do than to keep marriage registrations. And, sir, in the presence of many ladies, I resent the assertion as an insult to them: their self-respect and their high spirit would never tolerate anything like such a barter of them. Now, when we find a gentleman standing up and giving out as a fact what we have the best means of knowing to be a simple falsehood, I say we are justified in doubting entirely the whole of the testimony that he has chosen to give us regarding these foreign parts, of which he says he knows more than we do. I suppose we may leave the Anthropological Society now. Perhaps it would have been quite as well not to have meddled with them at all, but to have left them to themselves and the opinion of the public. I dare say we might have acted without much injury to our society, upon the principle upon which the navy acted, according to the story told of him. A great giant of a navy, who happened to be married to a rather shrewish wife, upon one occasion received a slap in the face from her, which he took with the utmost patience and indifference; and upon one of his companions saying, "Well, I would not stand that," the great giant said, "Well, what would you have me to do? It pleases she, and it don't hurt me." Well, Mr. Chairman, I think we may say, if it pleases these gentlemen of the Anthropological Society, let them have such talk among themselves—it does not hurt us; we do not feel the stroke; and we can go on our course utterly unimpeded and unretarded by their attempt to assail us. In conclusion (for I desire to keep my word with the Meeting), I would simply offer to the friends here a word of encouragement and exhortation. I think everything, in the providence of God, encourages us to go forward with renewed zeal and increased energy in this great and glorious work. Go forward, then, ye friends of the Missionary cause! Forward, ye soldiers of the Cross! Ye follow a banner which



has never stooped to ignominious defeat—a banner which, not like that referred to by my eloquent friend Mr. Rogers, is torn and tattered, and reduced to fragments, but a banner which has floated upon the breeze for all these centuries untorn and unhurt, upon which is still inscribed the insignia of the Cross—upon which you can still read, in characters of light, this inscription, “And I, if I be lifted up, will draw all men unto me.” Follow that banner! follow the footsteps of Him of whom the banner testifies! and ere long He will send forth the blessing which He holds in his hand to give. The great work will be done, and the voice will be heard, loud as the thunders of heaven, and sweet as the music of angels, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.”

The Resolution was carried unanimously.

The CHAIRMAN :—I am told that the next Resolution has reference to the new Missionary Ship; and I have therefore to ask you to be kind enough to remain to hear those who have to move and second it. I have no doubt you will do so when I tell you that it will be moved by the Rev. Dr. Edmond, and seconded by the Rev. J. Macgowan, a Missionary from China.

The REV. DR. EDMOND :—The other evening, Mr. Chairman, I heard an eminent minister of this great City with playful pathos deplore the very great dryness of the resolution entrusted to his hands. So extremely dry he depicted it to be, that it was not possible, by any amount of skill, to extract a single atom of sentiment from it; therefore, he took leave to hand it over to the seconder, and walked right away from it. My difficulty, as I am sure this audience already understand from the announcement which has been made, is of a totally opposite sort. I have got a text, like many to be found in the blessed Book from which ministers of the Gospel select their themes, which is such that so soon as it shall be read, every hearer will say, “If there be a particle of soul in the preacher, he will kindle at that text; if there be a single grain of sympathy with poetry in all his soul, he will bloom into poetry in connection with that text.” For, as you have said, Mr. Chairman, this Resolution bears reference to the efforts of the children of this country and of the South Sea Islands in purchasing a successor to the perished “John Williams” Missionary Ship. I am almost afraid to read it, it is so beautiful! When you hear it, you will bear me out when I say it is as lovely as one of those South Sea Islands themselves; but I am afraid, like the isle on the shores on which the “John Williams” was wrecked, it will prove the island Danger to me if I venture to expound it. My only chance of escape, of “plucking from this nettle Danger the flower Safety,” is to say that there are two other Resolutions besides this on the paper, and that it is nearly two o’clock. It will be out of the question, therefore, to attempt a full elucidation of this most lovely Resolution; and I shall ask you to believe that if I had but had the time I should have handled it most gloriously. Just before I read it let me give a little bit of proof to support this claim, upon what might seem rather your credulity than your faith, if you will pardon a slight cursory reminiscence that is very pleasant to myself. I am sure Dr. Tidman could know nothing about it; and yet, frightened as I am to encounter this Resolution, I should have been sorry, for a certain personal remembrance of my own, not to have had something to do with it, on the supposition that I was to have the honour of being on this platform at all. Because this is not the first Mission Ship I have had some connection with. The Church of which I am a minister, like other Churches, believed, and still believes, that you will not make West Africa worse by importing Christianity into it. So she went to Calabar, and founded there a Christian Mission; ay, and took possession of the territory in the name of the Lord, as Abraham took possession of the promised land, by burying her fallen missionaries in the soil. We purchased there our Macpelah, pledge for the whole continent, which shall yet stretch out its hands to God: and it was thought that we should be much the better for a ship in connection with our Mission, especially to take the Missionary, when he was sick with the influences of the climate, out to the isle lying to the west of the bay, where he might gain recruited strength to return to his work. So the Editor of our “Juvenile Magazine” put the idea before the children. We were very modest in our expectations; we were not a very numerous body, and we thought that if they gave us a thousand pounds they would do well, and we should be able to accomplish the object with this help in some other way. We asked for a thousand, they gave us thousands more—three thousand pounds! So we bought the Mission Ship. And now for the personal



reminiscence, which I apologize for mentioning. The idea of the children purchasing the Mission Ship struck upon a chord which was then in my breast; I do not know what has become of it now: I have little time to search for it; but I used to string together, not the lofty, but, to myself, the pleasant rhymes. On my way, therefore, as a Missionary deputy, to visit the Churches of one of the presbyteries of the denomination there, I strung together a few lines and made a song about the Mission Ship, which I repeated with some acceptance at one of the meetings, and which was afterwards sung by many juvenile choirs at home, and far away in the West Indies, where they loved it for the sake of the Missionaries who were going out to the country from which their swarthy fathers had been taken as slaves before. Now, if you please, believe that I could have blossomed into a song, if you like, if I had only had the time. And now for the resolution. (Cries of "Song.") You are very kind in requesting the song. If you please, I will take it, as they say in the north, *ad avisandum*. I will remember your kind request, and, perhaps, if the mood comes, I may weave a song about the subject, but I cannot just now. The Resolution is a song itself. It says:—

"That, although this Meeting sincerely laments the wreck of the Missionary Ship 'John Williams,' it thankfully acknowledges the protection and superintending care of Divine Providence throughout her long course of perilous service, exceeding twenty years, and in the merciful deliverance of her passengers and crew. But, with unusual admiration and delight, the Meeting acknowledges the prompt and generous efforts of the juvenile classes generally, and of the children of our Sabbath Schools in particular, to raise funds for the purchase of a new Missionary Ship, efforts which, by God's blessing, have proved abundantly successful."

Yes, abundantly successful, as the Report read by Dr. Tidman, which contained so eloquent and touching a speech upon this Resolution, did very clearly show, when it told us that nigh ten thousand pounds had been put into the treasury by the gifts of the little children. Now, I shall simply attempt the utterance of two or three "notes," as Matthew Henry might say, upon this Resolution. And the first thing I have to say is this: we almost invariably and inevitably, I suppose, glide into personification when we speak about a ship. I see, accordingly, in my Resolution, first of all, a finished biography; and I have not a better wish for myself, or for any man, than that I may live the life the ship "John Williams" lived. She did what she could. You might say of that gallant vessel: she, indeed, like the Lord she served, occupied her whole life in going to and fro doing good, and fell at last, if you will allow the expression, a martyr in the cause. Look at that finished life, and say, "Even so let mine be filled up, be it for twenty years, or ten, or more, or less—be it so filled up, going about doing good." The second "note" I have to utter in connection with this is to the following effect. Never say about any event that it is disastrous; never say about any occurrence in connection with the cause of Christianity, "that is against me." I believe there is not an occurrence transpires that is not, in the hand of the blessed God, working together for the advancement of His own cause; and I say, the Society now can no more afford to do without the martyred ship than she could in a higher walk do without the memory of the martyred Missionary whose name she bore. Why, what has happened? Has the loss of this ship been against the Mission? Take it in its lowest region of profit and loss, what is the state of the account? You have lost a ship? I do not know what the value of it was in pounds, shillings, and pence, but I will tell you what you have in the room of it: twelve thousand pounds sterling. That is a very good exchange, I take it, for the "John Williams," in regard to value. But that is the very least of your gain. What else have you gained? There is no end of enumeration here. I will tell you first of all what your own instinctive appreciation of a certain part of the Report on this head must have told you: that you have gained a wonderful instance of the working, kind and gracious, of the Divine Providence. God keeps His hand over the vessel till, so to say, it could be safely wrecked—till it could go to pieces on the reef, and the crew and the passengers not only be saved, but harboured in the Christian bosoms of the very men who, in their previous savage state, would have been their murderers. The "John Williams" must first carry the Gospel to the island, that, when she perishes on its shores, her crew and passengers may be safe and welcome. What else have you gained? The moment the ship is lost, what is the outburst of feeling regarding it in the South? The children of that island—Danger—and sure it must be a lovely island to have such children in it say, "We must have another ship," and they give good earnest by making the first contribution for the purchase of it. Then the news passes to another island, and Dr. Turner writes to us that, determined to rouse the spirit of their brothers and sisters—the boys and girls in England—the children there, too, contribute for the purchase of a new Missionary Ship. And home the news comes; then it goes out through the



length and breadth of the land, and, like an army of volunteers for the defence of their assailed country, the children, with one heart and soul, come to the rescue, and your treasury is weighted this day with nigh ten thousand pounds. That is what you have gained by losing the ship "John Williams." Then, further than that, look at the grand spectacle presented by this gift of the children. We numbered the children that contributed to the United Presbyterian Ship, and we found that there were 120,000 separate contributors, therefore 120,000 shareholders in the ship: having, as Jack said, who gave his penny to the Missionary Society and went to the Meeting to hear what they had done with it, "a stake in the concern." And that is a gain scarcely to be counted. There is not a child of all that host but must feel this day somewhat more drawn to this magnificent cause that shall never die till it has completed its work, because he did something in purchasing this Mission Ship. I should like to see them gathered all together—I should like wondrously well if I could take them all down to stony Aberdeen, which is to have the honour of sending this ship to sea—I should like to have the whole firm, the whole company gathered together at the launch. And if our beloved Queen should chance as that time to be in her loved Balmoral, we should make suit for Her Majesty's presence on the occasion; and I am sure that she who, with her motherly heart and tender sympathies, is said to have wept in the presence of 80,000 children singing the national anthem, would not feel unmoved in the presence of such a gathered company watching the launch of their own good Mission Ship. I am right sure at least of this, that not the British Queen herself, in all her navy with its "Warriors," and "Black Princes," and wonders of the deep, and not all the merchants she rules in their magnificent fleet, could show a vessel on which the eye of Christian philanthropy could rest with half so much delight, none so gallant and goodly to see, as the Mission bark going away out to the South Seas to do the work that the perished "John Williams" had done. What may be the fate of the second Mission Ship I do not know: whether it is to be a second "John Williams—whether, like this first, with a sort of poetical propriety about the fate, it scatters its timbers and spars over the waves where it has carried to and fro the Missionary and the Bible, and that which was making the South Sea Isles to blossom in the presence of heaven; or whether it shall come back in a good old age and have its keel set up in some grand Missionary museum to be looked at and admired by the children of all successive generations. Whether or no, without prophetic skill, I venture this to say: the glory of the latter ship shall be greater than the glory of the former. God will not let his cause go back in the South Sea Islands; and it may be that this ship one day shall come back to us with her banner uplifted, and thereon this inscription: "The isles have waited for His law," to tell us that there is ne'er a green spot in all that lovely Polynesia but is filled with the knowledge of the Lord, as the waters cover the sea.

The REV. JOHN MACGOWAN, (Missionary from China):—Mr. Chairman, Christian Friends, I rise to second the Resolution which has been so eloquently proposed to you by Dr. Edmond, and, if Dr. Edmond found, as he has declared, so much poetry in the Resolution, I feel that to me China has infinitely more, and I shall therefore, without any further reference to the Resolution, direct your attention to that country, and shall present before your notice some of those glorious facts which come home to the Christian mind, which encourage the Missionary in his work, and which tend to stimulate Christians to go on year by year, contributing towards sending the Gospel to that great country. China merits the sympathy of all Christians, from the fact that it contains four hundred millions of souls. If the angels in heaven rejoice over one sinner that is added to the Church of Christ, surely Christians in England should not view with apathy or with indifference that great country, where so many millions of immortal souls are passing on year by year without any knowledge of the Gospel. There is an additional reason, however, why that country should claim our sympathy. There are to be found there, and more especially in the southern parts, a vast number of thinking men, and in ancient times China has produced men who have distinguished themselves by their writings, and who have discussed some of the most difficult problems in reference to human nature. No doubt the conclusions at which they have arrived are but too often very far from the truth; but still I think they are no less worthy of our respect. It is a very remarkable circumstance that, in common with the philosophers of the West, there have been men there who have endeavoured to find an elixir of immortality by which men might be secured from death, and be able to pass an eternal existence without undergoing that dissolution, from which nature in every region of the world invariably shrinks. Notwithstanding all this, it is true that in China there is heathenism in its lowest forms, that the darkness which broods over the land is more than Egyptian, and as black as heathenism can make it; still I have often been surprised to



find superstition of the grossest kind standing alongside of shrewdness and intelligence; and whilst great immorality and great vice are prevalent all over the Empire, there has always been throughout the land an intense appreciation of chastity and virtue. There are two facts which appear to me to elevate China higher than any other heathen country that has ever existed. The first fact is, that there has never been any deification of vice; no Venus of the Greeks has ever reigned over China, and none of the impurity which stains the annals and the books of India has ever existed in the Chinese mythology. The next fact is, that, for more than two thousand years, there has been no human sacrifice. Whilst all over the world, and even in our own country, human sacrifices were being immolated to offended deities, in China, many hundreds of years before, they had learned to abstain from the practice of that from which every Christian shrinks. Now about our successes there. We have gathered into the Church of Christ upwards of three thousand members. Now I wish to say that this statement cannot give you an adequate idea of what has been accomplished in China. There is an amount of unreported work, such as we cannot grasp and embody in a Report, which is fully equal in importance to anything that can be presented to you in a definite form. Why, I have known of villages upon which we have come accidentally, and the knowledge of the Lord has gone before us. We have found inhabitants of villages observing the Sabbath (for in China they have no Sunday), whilst the Missionary was unconscious that Christianity had penetrated so far. But I can point distinctly to these three thousand members; and when I think of the position in which these people are placed, of the idolatry around them, of all the influences which are brought to bear upon them, I am amazed, looking at it from a merely human point of view, that there is a single one to come out and profess the Gospel of Christ. I can understand it, however, when I think of the nature and the wants of the soul, and how adapted the Gospel is in every respect to fill the vacuum that exists in every heart. And now I will give you one or two facts in reference to our Christians; and, as I speak, there is one good man that rises up immediately before my mind—a man whose face, whenever and wherever you meet him, is always covered with a smile. Why, I am almost afraid to tell you, lest you should think I was exaggerating, how many that single individual has brought into the Church. Looking at his past history you find that he was a gambler, a terror to the neighbourhood in which he lived. Now he is “clothed and in his right mind,” and his great joy is to go about the country telling his neighbours and friends of the great salvation. The change which is to be effected in the character of those who join us is not a merely nominal one. No sooner do they throw down the weapons of their rebellion than they buckle on the Christian armour, and aid us in the conflict, not content by any means to stand aside as idle spectators of the struggle. One of the most pleasing features about our Christians in China is the fact that the very moment they become Christians they cannot keep the knowledge they have acquired to themselves. They must go about wherever they have an opportunity and tell it to others; and thus, through the exertions of our members, great accessions are often made to our Church. It is a source of rejoicing to me that many of the most splendid triumphs of the Gospel in China have not been effected through the instrumentality of European Missionaries, but by the natives of the country themselves. Now let me give you the case of a family belonging to our Church in Amoy. The family to which I am about to refer is a very influential one, because of its example of consistency and devotion. The first member who was brought to Christ was the mother. She was passing by our chapel one Sunday, and, hearing the converts singing, she was very much attracted, and came in and listened. After the service was over she said she was very much impressed by what she had heard; she felt that she must come and hear again; she came on succeeding Sundays, and at length determined to abandon idolatry. She then told her eldest son her determination, and said, “I am very anxious to become a Christian; I am going to join the Church.” The son (who told me the story) said to her, “What do you mean by becoming a foreigner, by leaving all your Chinese associations, all your habits, and taking up with these Europeans?” The mother replied, “You had better go to the chapel yourself, and you can hear the doctrine which is preached there; if you find anything objectionable we can discuss the matter, and I need not join these people: go yourself and listen.” Well, the man told me that he went, and the first Sunday he could find nothing at all to object to. He then resolved to go on the following Sunday to try and find something to take hold of by which he might be able to shake his mother’s resolution. The result was, that after a few Sundays the man himself became a Christian, and now he is a deacon of our Church. The second son was as violent in his opposition, but he came on successive Sundays, and also became a Christian. There was a great difficulty, however, about receiving this man, as he was an opium-smoker; and you have no idea of the influence which opium has in deteriorating the Chinese character. When a man begins to take opium



I feel as though he were lost. I lose all confidence in him until he comes within the influence of the Gospel; and as I look at the numbers of reformed opium-smokers that are consistent members of our Church I count them amongst the noblest trophies of the Gospel. The man was so impressed with the excellence of the truths he had heard that he applied for Christian baptism; but he was told that before he could be admitted he must give up the pernicious habit in which he was indulging. The man was so sincere that he went to our hospital at Amoy, and after a long course of training gave it up, and he is now one of our native preachers. One by one all the family have become Christians, and are exercising a most powerful and glorious influence in the neighbourhood in which they live. My friends, Christianity does not come to those who are easily brought within its pale. Grace does not come and win conquests where they are easily obtained; it goes into the high places of the field; it comes in contact with those whom nothing but Christianity can convert; and we have numberless instances of its great power under the most difficult and adverse circumstances. It comes to the opium-smoker, as I have told you, and by its influence on his soul he is enabled to relinquish the habit. It touches the heart of the Buddhist priest, a man saturated with ignorance and superstition, attached to his own religious system, and called by every kind of association to stand aloof from Christianity, and under its more than magic power he casts aside his emblems of idolatry, and becomes a worshipper of the true and living God. And last but not least, it pierces the souls of the disciples of Confucius so, that these very men, notwithstanding all their predilections in favour of him, are willing to take him down from the high pedestal on which he has stood so long, and to elevate Christ in his stead. And now, as the time is passing, let me refer for a moment to the influence of the Bible. We do not go to China, my friends, with any well prepared treatises to overthrow the arguments of the Confucionists, but we go as in times of old, the preacher and the book, and with the great motto which animated St. Paul of old, "to know nothing save Jesus Christ and Him crucified." What a grand old book the Bible is! It comes to the world without any title-page or without any preface deprecating the hostility of those whom it reproves, and to every kindred of the earth it speaks but the one language. I am a firm believer in the Divine authority of the Bible, and I believe that all the supporters of this society are equally strong in their belief as to its Divine character. But if it were possible that my faith in this book could be strengthened, it would have been by what I have witnessed of its influence over the Chinese. I have seen by its power over the hearts of the Chinese, when its words have been preached to them, an incontestable evidence of its divinity. As I have stood in my chapel and preached from some of our Lord's parables, I have invariably found the attention at once arrested. Many a time have I witnessed the wonderful effect that the explanation of the parable of the Prodigal Son has produced. You have no idea how intensely a Chinese father loves his son, and what his feelings would be were he to leave him and go to a foreign country. I have often been asked, "How ever could you consent to leave your father, and come away such a long distance to dwell amongst strangers?" The parable excites their intensest sympathy, and when the lesson embodied in the parable is applied to their own individual cases, teaching them of the great love of their heavenly Father and the duty of the erring sons to return to their Father's home, a greater impression is made than would have been produced by the most learned arguments. Let me now give you one fact illustrative of the singular power which the Bible alone exerts wherever it goes. And I may say that I should in all cases prefer that the preacher should go wherever the Book goes, in order to prevent mistakes or misconceptions which may naturally arise, because there are many passages in it which the Chinese cannot possibly understand, and many references which they cannot investigate. Still, there is an inherent power in the Word of God, which is able to carry conviction and produce the most wonderful results. Some seven or eight years ago, during the tea season, a person came away from the interior of the country to one of the large ports in China to dispose of his tea. After he had transacted his business, and the day before he intended to return to his home, he was walking up and down the streets of the city, when he came opposite to one of the chapels, over the front of which was inscribed, "The Hall of the True God." Struck by the title, the man entered, and remained until the Missionary had done preaching. At the conclusion of the service, the man came up to the Missionary, and said that he regretted he was obliged to return home on the morrow, as he should have liked to have heard more of the doctrine to which he had listened with so much pleasure. He asked the Missionary, however, to give him one of the books out of which he had been preaching, and, as it would take him a good many days to reach his home, he would read it by the way, and he thus might be able to learn more of the doctrine. The book out of which the Missionary had been preaching was the New Testament, which he at once gave him. He spoke to him



for a time of some of the main doctrines of Christianity, and gave him some general directions how he should read the book. The man departed, and the matter was forgotten, for we very frequently have people coming to us to ask for tracts and Bibles, who disappear, and we hear nothing further of them. The year after, however, about the same time of the year, the man returned to the Missionary and told him the influence that this single book had had upon himself and his friends at home. His home, he said, was situated in a large valley, which valley was entered by a narrow opening in the rocks, and, in consequence of its peculiar position, the rebels had not been able to capture the place, although they had been all round about it, devastating the country. When he got home it became noised abroad in the valley that he had brought with him a book belonging to the Western foreigners, a book containing doctrines of the highest and sublimest kind, and revealing things that Confucius had never taught. Several of the literary men, a great number of whom resided in the valley, came to borrow the book that they might read it for themselves, and were so anxious to possess it that they wrote down their names, that each might have it in his turn. The anxiety, however, to obtain the book became so universal that they had a grand meeting of all the literary men in the valley to discuss what should be done. And you may conceive, sir, what a wonderful meeting that was. Imagine these people, cut off for thousands of years from any knowledge of the true God, now assembled around the only book that could give them any definite or precise information about the way of life. They determined to take the book to pieces, and that each one of the literary men should take home with him a few leaves of it; that he should copy a certain number of these leaves; and that they should all meet again at an appointed time. This they did, and, after putting together again the original copy, they made up a great number of volumes out of the leaves they had copied, and each man went home with a volume of his own. The man also stated that the reading of the book had produced a great impression upon many of those who had read it, and he believed that if the missionary would accompany him home and preach to them, that a goodly number would embrace Christianity. Now, sir, from what I have stated it will be evident to all that the efforts of Missionaries in China have not been unattended with success; but that, wherever the Gospel has been preached, it has proved itself in many an instance to be the "power of God unto salvation." Christianity, sir, is held in the greatest respect, even by those who refuse to embrace it, because of the power it exercises over the lives of those who become its disciples. The great and distinguishing vice of China is lying. The Chinese are, I believe, amongst the greatest liars in the world; but the national conscience has not become so seared as to be unable to appreciate that teaching which transforms into truthful men those who for many a long year have been accustomed to lying and deception of almost every kind. I have often stood and listened, when the word of some one of our converts has been called in question, and have heard some bystander say, "This man is a worshipper of God; he dare not tell lies." I have two cases before my mind, in which mandarins, in public court, declared that the conduct of the followers of Jesus was more to be applauded than that of their idolatrous countrymen. And last year, when an attack was made upon the churches in Foochow by an infuriated mob, after the riot was quelled, one of the disciples of Confucius wrote a small pamphlet, in which he condemned the conduct of the people, and showed that the followers of Christ were highly moral and worthy of the respect even of those who might differ from them in opinion. My friends, these things encourage us. Remember, however, that the work before us is still great. There are few Missionaries in that great land in comparison with its wants. You ought to be encouraged to still further exertion by the fact that the sending out of Missionaries to China is not a permanent matter. I believe that when more considerable numbers of the Chinese have been Christianised they will become the great missionaries of the East. I believe they have the energy, the ability, and the desire to go far and wide and spread the Gospel of Christ. When that day comes we shall need to send but few Missionaries to China. Our duty is to carry the torch of truth to China; but it must be native hands that shall carry it over hill and dale throughout the length and breadth of the land, until every home has been illumined by its light.

- The collection was then made.

The REV. ENOCH MELLOR proposed:—

"That the Hon. ARTHUR KINNAIRD, M.P., be the Treasurer, that the Rev. Dr. TIDMAN be the Foreign Secretary, and that a gentleman, hereafter to be elected by the Directors, with the Rev. WM. FAIRBROTHER, be joint Home Secretaries for the ensuing year; that the Directors who are eligible be reappointed, and that the gentlemen whose names have been transmitted by their respective



Auxiliaries, and approved by the Aggregate Meeting of Delegates, be chosen in the place of those who retire, and that the Directors have power to fill up any vacancies that may occur during the year."

MR. W. D. WILLS, of Bristol, seconded the Resolution, which was unanimously adopted.

MR. DOBELL:—There is one duty which remains to be performed, without which, I am sure, however pleasant and delightful and cheering the proceedings of this day have been, you would not go away with the feeling that they were complete. I rise to move,—That the best and most cordial thanks of this meeting be presented to those gentlemen who have occupied the chair this day, the Hon. Arthur Kinnaird and Edward Baines, Esq. You need not one word from me in reference to the manner in which they have discharged the duties they have so kindly undertaken, or the extent to which they have aided us in our proceedings.

MR. H. WRIGHT:—I am glad that Mr. Kinnaird has vacated his seat, as it gives me the opportunity of saying that his spirit is so deeply imbued with the missionary feeling that the occupation of the chair to-day has seemed to him a very light duty; and it is, indeed, one of the least of the services that he has rendered to this Society. From the first moment that he became treasurer, and even before, he was ready to render us any service in his power, and circumstances have transpired enabling us to avail ourselves of those services, which he has rendered most heartily and successfully.

The motion was unanimously adopted.

The CHAIRMAN:—I feel that almost the whole of the gratitude expressed in this Resolution belongs to my friend Mr. Kinnaird, and scarcely any of it to me. For that portion of your thanks which you have been so good as to express to me, I beg to express my sense of obligation to you, and to assure you that I feel, every time I attend the meetings of the London Missionary Society, more and more convinced of the vast, mighty—I might almost say everlasting—work in which it is engaged. I am sure we all must feel to the end of our days more and more satisfied that we are engaged in a work which it will be a happiness to us to reflect on to our dying day.

#### ◆ EVENING MEETING, POULTRY CHAPEL.

The adjourned meeting, specially convened with a view to excite the interest and stimulate the zeal of the juvenile friends of the Society, was held under the presidency of the Rev. T. W. Aveling. After singing and prayer, some interesting extracts were read from the Report by the Rev. Wm. Fairbrother. In furtherance of the objects of the meeting, a series of animated addresses were then delivered by the following Missionaries:—Revs. J. Macgowan, from China; George Gill, from Burnley, and formerly Missionary at Rarotonga, and W. E. Cousins, from Madagascar.

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*Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treasurer, and the Rev. Dr. Tidman, Secretary, at the Mission House, Blomfield-street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by G. Latouche, Esq., & Co., Dublin. Post-Office Orders should be in favour of Rev. Dr. Arthur Tidman, and payable at the General Post Office, London.*











# THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JULY, 1865.

## Conditions of Acceptable Prayer.

BY THE REV. H. R. REYNOLDS, B.A.

It remains for us to inquire, what are the conditions of prayer, being accepted by the Father of our spirits, and to gather from Scripture and experience some information which may aid our own practical pursuit of this sublime privilege. In perfect consistency with all that has been advanced on this subject, it may be observed:—

I. That God hears the prayer which is in harmony with His holy will. We learn from Holy Scripture that this was the characteristic of those prayers which have brought down on mankind the most signal blessings, and averted the most fearful curse. Prayer was the ladder by which the human intercessor mounted into the very heart and mind of God, by which man laid hold of the hand of the Most High. God did not hide from Abraham the thing that He was about to do. Abraham was enabled so far to understand the designs and will of God, that he knew how to plead and when to refrain from intercession. He had the testimony within, that he was pressing by the “living way” into the very heart of the eternal temple.

He who prevailed as a prince with God,—who won the new name of “Israel” from the God of his fathers, securing the re-assurance of his birthright, the safety of his household, and the forgiveness of his sins,—had been lifted by a long course of previous teaching and solemn discipline into such familiarity with God, as to foresee the fulness of those blessings which God had intended to pour out through him and his seed upon the world. He knew that he was “heir of the world.” He saw God face to face, and his life was preserved. The teaching and the experience of David alike convince us of the truth of the declaration, that if a man “delight himself in the Lord, God will give him the desires of his heart.” Such a man may trust his own desires; may



turn them into the expectations of faith, the confidences of religious hope : for, dictated by his own highest fellowship with God, chastened and purified by communion with the Holiest One, subordinated to the will and glory of God, they are all foretastes of mercy and love. He who delights himself in God is sure of having all his desires fulfilled ; for those desires which are strongest within him are desires for the very things which God is ever waiting to bestow on "whosoever will." This delighting in God is the key which unlocks the treasury of holy things. It is the hint which makes the soul quick to discern the meaning of Providence, the leadings of mercy, the approaches of heavenly grace.

Solomon's great prayer, which has been heard age after age, for the people of God, may be regarded as another illustration of the same thing. Gifted by Divine revelation, by the promises and threatenings made to Moses and David and himself, he perceived the purpose and the principles of God's government of Israel. He prayed along the line of those purposes. He poured out his heart before God. He rose into harmony with the Father's will. God lifted him into fellowship with Himself.

The apostle James says of Elijah, that he "was a man subject to like passions as we are, and he prayed earnestly that it might not rain : and it rained not on the earth for the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth its fruits." But if we turn to the narrative of these events in the Book of Kings, we see incontestable evidence that in both instances this prayer of Elijah was in harmony with the Divine will. God did not hide from Elijah the thing that He was about to do. "There shall not be," said Jehovah to Elijah, "rain nor dew on the ground for these three years, but according to thy word." We have here, perhaps, the highest instance on record of how a man may rise into the mind and purposes of God, and pray with victorious faith for extraordinary, and even supernatural results. All the great miracles of Elijah and Elisha, and the prophetic 'burdens' of the men of God against kings and nations, were of the nature of prayers, in which the element of faith was entirely triumphant over human incertitude by reason of special revelation, foresight, and assurance ; and were, in fact, answered prayers, in which feeble, fickle, fallible man, seemed for a little while, at least, to have become omnipotent and all-wise, to grasp and move the Hand which moves all things.

These examples, however, may be considered as so far out of the range of our ordinary experience or imitation as to fail to aid us in our practical difficulties. Let us, then, steadily ponder the example of our Great Master, in connection with His teaching on this head. He also, when on the point of performing one of His greatest miracles, when He thought it no robbery to be equal with God, and openly proclaimed the truth that "in Him was life," and that "the Father had given Him to



have life in Himself,"—He said, "I know that Thou hearest me always." He prayed before He cried, "Lazarus, come forth." The prayers of Jesus Christ were the life-long witness of His mediatorial work; the confession that He made of our need, the hope He cherished, the expectation He avowed of our salvation and eternal life. In them He showed how He had lain in the bosom of the Father, and was, in fact, declaring Him. In them we seem to hear the murmuring forth of eternal decrees of love and long-suffering. It is thus we know that He and the Father are One, that He becomes our great Intercessor, and that in Him, prayer reached its highest possibility. Far from feeling that His Divinity rendered prayer impossible to Him, we feel, we see, that his incarnate Divinity itself presents the ideal of all prayer.

We need not be surprised to hear our Saviour exclaim—"When ye pray, say, Our Father which art in heaven, Hallowed be Thy Name. Thy will be done;" for He would have all His disciples enter with Him into Gethsemane, know the fellowship of His sufferings, and cry with Him, "Father, not my will, but Thine be done."

Just in proportion as our souls enter into His Spirit,—as we drink into His teaching, and become one with Him; as we dwell in Him, and He in us,—shall we ask what we will, and He will do it for us. Through many years must the apostle John have pondered these great words of the Master; for when near the close of his long and noble life, he said, "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us."

The thought here returns upon us, that if our minds do enjoy such deep communion with Christ; if His words abide in us as spirit and life, the salt of our best affections, the marrow and nerve of our energy, the inward monitors of our conduct, identifying themselves with our conscience, and mingling themselves with all our thoughts and feelings; and if, beside this, "we dwell in Him,"—if He is the living stock into which our new life is grafted; if we abide in Him as the branch abides in the vine, deriving all our hope of usefulness, safety, honour, and happiness from our identification with Him,—then it is surely no irreverent inquiry if we ask, "What can we want more? What need have we of further prayer? Will not the new life that we live in the flesh, by faith on the Son of God, answer our largest desires, and go beyond them? Have we not transcended the need for prayer? May we not count ourselves to have apprehended?"

An answer to these questions is found in the fact, that to the last moment of His earthly life Jesus prayed. He knew that the Father always heard Him. It was His meat and drink to do the Father's will. He was one with God; *but* He ever prayed. There were blessings which He sought for Himself and others, which He knew when He asked for them, had been kept back, and He waited as it were for the answer to



His prayers before they were bestowed upon Him. The "delight" in God of which we have spoken, suggests to us innumerable desires, and is capable of perpetual unfolding. The more our will grows into harmony with the Divine will, and the more we find to be in that holy, acceptable, and perfect will ; so much the greater stimulus is given to our higher life, so much wider becomes the possibility of our nature. The hunger that we feel is not the restless craving of famine, but a strong appetite and holy relish for righteousness and conformity to God. The prayer of the child of God rests upon Divine promises, not on the mere conjectures of human philosophy ; it anticipates the glorious things that God is known to be willing to bestow. The Father's child knows enough of the Father's heart to be satisfied that the hindrance to his enjoyment of spiritual blessings is not in that heart, but in himself, and that the absence of desire after these good gifts would be the sign of spiritual weakness. Delight in God moreover is a key to vast treasures of love, and unfolds more and more of the possibilities of our nature. Harmony with God's will, reconciliation with God, while it will make the soul content to wait His time, and suffer His loving refusals, yet teaches it to expect large things, great and mighty things, which it knows not. It is thus that the human mind must become most thoroughly alive to the unfathomable resources of Divine love, the infinite "fulness of Him that filleth all in all." This must surely be a law of the spiritual universe and of the heavenly world. Angels and the "spirits of just men made perfect," martyrs from behind the altar, the "four and twenty elders," and the principalities and powers in heavenly places, do all sound these fathomless depths, and, because of their thorough submission to the law and love and will of God, are the most fervent and intense of all His creatures in their prayers, and see by the piercing glances of faith, and soar by the strong wings of intercession, on into the everlasting purposes of the Infinite and Eternal God.

The same thing may be said of the Christian disciple. He who dwells in Christ, and who here on earth is governed by His Spirit and life and holy words, may regard the desires that spring up within him as justifiable anticipations and foreshadowings of the work of the Holy Spirit in his heart. But so far from exhausting those desires, everything that a man learns of Christ reveals to him more of the infinite resources which he has not fathomed, makes him better acquainted with the sublime and unattained glories that await him, stirs within him aspirations after that which is above and beyond him. It is not the nature of the Divine life to feel that all is accomplished. There is an endless race to be run, an eternal flight to pursue, a Divine ambition which spurs and stimulates to more noble attainments ; for Christ is the ideal of our nature, and the revelation to us of the nature of the Father.



II. Since harmony with the Divine will is proved to be a condition of acceptable prayer, and by no means interferes with the reality or the necessity of prayer, it suggests to us a further condition of such prayer, viz. *Faith*. "I say unto you," said Christ, "What things soever, therefore, ye desire, when ye pray, believe that ye shall receive them, and ye shall have them." "Believe ye," said He to the two blind men, "that I am able to do this?" They said unto Him, Yea, Lord. Then touched he their eyes, saying, Be it unto you according to your faith." "Believe ye that I am in the Father, and the Father in me?" "Ask what ye will, and it shall be given you." "If any man lack wisdom, let him ask of God," said James, "who giveth to all men liberally, and upbraideth not, and it shall be given him; but let him ask in faith, nothing wavering." "I will," said Paul, "that men pray everywhere, lifting up holy hands, without wrath or doubting."

This faith seems to be the natural accompaniment, the practical result and expression of human desire, when in conscious harmony with God's will. There can hardly be a genuine faith in the approaching blessing, without a consciousness of harmonious desire with the Divine will. Such harmony of soul with God must, by the nature of the case, inspire faith in Him. Faith is the hand which lays hold of power and mercy; it is the faculty which grasps and appropriates the love of God; it is the wing of holy desire; it "is the substance of things hoped for, the evidence of things not seen."

It is not, however, impossible that we may cherish some ungrounded expectation, to believe in the bestowment of some uncovenanted mercy, to transform even a misguided and diseased yearning after a curse rather than a blessing, into something that seems to us like faith: Whenever we do this, we may inflict serious discouragement and sorrow upon ourselves. Faith which does not cling to something better than self, which has no principle, nor promise, nor fact to rest upon, a faith which is only a transformed desire of the human heart,—is not worthy of the name, and may prove to be a delusion and self-deception. The faith which dictates prayer must be faith in God, and can only secure its mighty victories by taking hold of the known and revealed mind of God. When it reaches its highest power, it is prayer, and prayer is faith, for the two can scarcely be separated from one another. They melt into each other at every point. Every exercise of faith resolves itself into prayer, and every prayer is an act of faith, the expression of faith; the breathing forth of faith into the ear and heart of Him who cannot deny Himself.

I am far from supposing that this statement of the case is applicable to all that is called either faith or prayer. There is much that goes by the name of faith, there is much vaunting and subscribing of confessions, much boasting of propositions, much bold assertion of theological dogmas that are called creed and faith, but neither



suggest a desire nor wing a prayer heavenward. There is a great deal of religious exercise called prayer, which is only a parrot-like repetition of certain confessions, or supposed requirements of the soul ; which, though they may indeed represent great spiritual facts, and apparently appeal to Divine promises, are not really felt. They are not thus repeated because those who utter them feel an urgent need, or believe in a Divine promise, but simply from habit, custom, and education. In all these instances, faith and prayer are disjoined from one another, and neither is heartfelt nor genuine.

A faith that does not lay hold of and appropriate the included treasures, is a barren confession : a prayer that has no grand fact or principle to rest upon, becomes a presumptuous dictation to the Almighty. So it comes to pass that there is much prayer which only amounts to a needless request that God would be, that which He says that He is and has been from all eternity, or that He would do that which we ought to believe He has already done. True prayer is not the whine of discontent, nor the yell of despair, nor the shriek for mercy of a spirit that is all but eternally lost ; but it is the communion of a soul with God, on terms of infinite glory to God, and of profoundest gratitude and humility on the part of His creature.

We shall continue the subject in a subsequent number.

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## Our Summer Holiday.

BY THE REV. DR. JAMES R. CAMPBELL.

WE suppose that our fathers of thirty or forty years ago must have found life bearable. At least, the traditions amid which we have grown up have had no small mixture of the happy and hilarious in them. Our fathers had no greater share of disease than we ; at least, their dependence on medical attentions for the preserving and restoring of health was nothing so copious as ours. Their holidaying was not worth mentioning, beside our doings in that line. They were greatly behind in the theory and practice of ventilation and draining. They were inexperienced in the mysteries and discipline of hydropathy, and of other modern requisites of healthy life. And yet the average length of life was not very much shorter than it is now ; and instances of longevity, if not more frequent, were at least more known than they are in our time. It would be a mortal heresy to say, "The former times were better than these ;" and perhaps it would task our ingenuity, and moderate our self-complacency, if we were to attempt to prove that our own days are so very wonderfully, in practice and results, better than the former. It will be most courteous, and modest, and safe, therefore, to assert the undeniable difference between the two periods, and to leave the several merits to be determined by future



critics and historians. As we cannot doubt the inherent worth of our modern changes, and that they are in general, in the points mentioned, for the better; if our fathers got along as well, or nearly as well, without them, we must explain it by the self-adapting power of human nature. That familiar mystery—our nervous system—will solve the whole matter.

One is afraid to describe, what must be so thoroughly known to everybody, the holiday habits of our fathers, as compared with our own. A week or two once a year to a watering-place, at no great distance, where no palatial lodging-houses unfolded their attractions, or reproduced the luxury of town life; a day now and then into the country, in a sort of picnic or family-visit fashion, may be taken as the average of our fathers' holidaying. But now, a week or two at the coast in Easter; a run of a few days to Malvern or Benrhydding in Whit-week; a visit to the Dublin or Paris Exhibition; a long holiday, either on the Continent, in the Highlands, or at some northern watering-place; and a week before winter sets in, just to brace and harden the system, to give the finishing touch to this elaborate hygienic process,—this is not an exaggerated average of a year's holidaying now-a-days.

Possibly, very probably, there is excess in this modern taste and habit. The facilities are many and tempting; the fashion is universal, down to the humblest ranks. It has become one of the forms of society by which rank or position is marked. It would be contrary to all experience if there were no pride of life in this fashion, and if its reasonable advantages were not in some measure counteracted by accompanying evils. It seems but yesterday, although it is more than thirty years ago, since one listened to the earnest and somewhat grim and morose protest of a good man, who had much of the sternness, as well as the excellence, of the Puritan in him. It ran thus: "Sir, this going from home, and constant gadding about to the coast and everywhere, will eat the very heart out of our piety. On the Lord's-day whole pews are forsaken for weeks together. The family are at the coast or in the country, and the father and brothers who are in business join them on the Saturday. How is it with these gentlemen during the week? Driven to the hotel or the club; or, if sleeping at home, forced, for want of their usual home society, into company and late hours. And when the family is collected, their Sabbath privileges are perhaps scanty and unsatisfying. The day is wasted in weariness. Lounging, and walking, and meals, help to get the time over. Healthy habits of mind and soul become impaired. Self-indulgence is encouraged, and gradually the well-disciplined soul loses its integrity and force. The ordinances of religion and religion itself are tampered with—all through this fashion of fluttering from place to place in search of pleasure in the name of health."

Even at that time the opinions of this gloomy reformer, and his way of uttering them, seemed those of a bigot—a fanatic. But there was a



thread of truth in the fabric of his fanaticism. And when his memory wakes in one's soul a kind of superstitious dread of excess or abuse of what may be otherwise good, this much is justly due to his warning, viz., that we ought in our holiday-making (as indeed in everything) to take due care not to impair our piety, or to injure the religious spirit and habits of our family.

Fortified with such a resolution, and humbly committing our way unto the Lord, we may give free scope to the hilarity and invigoration of soul of which the true holiday is the natural source.

The term holiday, like the thing which it describes, has undergone a great change. Originally it was a religious feast. Now it is a season of natural pleasure. But the difference is not so great as it appears. Amid the solemn thought and grave interests of the ancient holiday or religious festival, there arose great merriment of soul in all true men. It was rest from the day's toil. It was the ascending to the hill of serene and lofty musing, where a man's personal nobility and power are understood, independent and despite of all those distinctions which down below, and in the midst of the unreflecting riot and squabble of selfish interests, place a man as upper or lower in rank, greater or less in quality. In that serene solitude the man who kept holiday was great and joyous of soul, in his comprehensive love of family, friends, and kin. His heart swelling with human kindness, felt itself in very contact with the heart of the Great Father; he knew the throbbings of its infinite love; he was a child accepted and blessed; his soul rose into high merriment; he sang his psalm with unutterable gladness; he offered his sacrifice with hilarious hope; he returned with tripping step and light heart to keep the feast of thanksgiving. That was his holiday. And, believe it, there is such "a hill of Zion" near every good man's dwelling. It yields "a thousand pleasant sweets." As he keeps holiday, every right-hearted man sits on Parnassus,—among the poets, the true workers,—and takes his part in the restful work of conversing with God, and enjoying the sublime poesy of human life.

The day which we devote to virtuous pleasure is not miscalled our holiday. It is a misnomer if the pleasure is unwise and frivolous; if it is not fit for our nature to enjoy, or for the Maker of our nature to look upon, to approve, and to share with His children. The ancient holiday was religion unfolding itself into hilarity and happiness. And our holiday is natural hilarity expanding into religion, regaling itself in the light and presence of the Divine Father, who dispenses to us, as our daily bread, so many pleasant delights, and who will rest over us in His love, while we with merry heart roam amongst the plentiful blessings which His hand has prepared for us. A holiday, and the hearty keeping of it, is a most religious thing. Life without holiday is not divine, but the device of sordid avarice, or misdirected ambi-



tion, or helpless misfortune. Experience does not justify the pretensions of those who despise holiday. "All work and no play" not only "makes a dull boy;" but as often as not, a bad boy. One of the most fruitful temptations to evil is an incapacity of innocent and varied amusement or recreation. Hence rude, riotous, exciting play, ending in strife; drugs, and stimulants, devices to pamper appetites, and all the ingenuities of a self-indulgent luxury are the evil substitutes:—supplying the troubled dream of pleasure, instead of pleasure itself, in its native form and beauty. It is not the ordained destiny of man, and society has no right to bind him to it, that his erect and free nature shall be always stooping to labour, or bowed under a burden. And a man himself is not free to fill and enamour his soul with his own work or manufacture of any sort, material or mental, so that he shall have no eye or heart to enjoy the beauties of God's works, of which the man's best device is but a far-off imitation. A man must not get so used to the machinery and method of work-day life, that he has no inclining and affinity of soul toward the wild grandeur or the peaceful solitude of nature, or toward the meditative quiet of an unconstrained and unbusy life. Our Sunday is a Divine holiday for all the natural uses of such a festival, and is worthy of the gracious Founder of it. The half Saturday, now so generally enjoyed, is a first-rate human fragment of a holiday. And he is a rash man who will attempt to doubt or deny that, in these two short periods, there is more human and Divine work done, more life lived, more virtue budding, bursting forth, fruiting, gathered, and feasted on, than in all the rest of the week.

Since the holiday forms, in all times, so great a part of human life, every virtuous man will consider well how to use it to the utmost advantage. In an age like ours, which has witnessed mechanical and social changes of the most remarkable kind, causing the sudden spread of the sentiment and practice of holiday-making, the subject assumes pre-eminent interest. Every spot within our national bounds, every spot in the wide world, is brought nearer to us than half a century ago could have been dreamed of. Drawn by such facilities, the population have learned to desire and to like travelling and temporary change of residence. The most inviting accommodation supplies, on the way and at our destination, all the comforts of home. The theories of health, and the approved methods of counteracting disease, have encouraged the use of these facilities. And the form of enjoyment has so inwrought itself into the thought and taste of our time, that a measure of it has become a recognised necessity of life.

"Our summer holiday" will suggest to most readers that species of it in which the members of a family migrate for a time to another part of the country, at a distance from their ordinary home; and, amid change of scene and circumstances, cultivate the loves and the virtues of home:—of home



—God's choicest similitude of the place of His own presence, where He rejoices over "the whole family" which "in heaven and earth" bears His name, and derives life from Him, and blessedness from His infinite love.

In an age like ours, when business in every walk of life makes such exceeding demands on a man's energies, it must be a sore calamity, if the sweetness and fruit of his desired rest is lost, or is mixed with evil so as to counteract the conservative and restorative function of his holiday. The necessity of our time, enforcing such a stretch and strain of human faculty in all our works, is not altogether an evil. Work in which our capacity and power are tasked to the full, supplies, in the doing of it, a keen pleasure, which no idle or half-engaged soul can ever taste; and it supplies most fruitful training and knowledge, by keeping alive man's consciousness of power and of possible progress, one of the best natural bulwarks against premature despondency and mental decay.

We accept it as the necessity and privilege of our time, that men in every business and profession, and even in holding their place in society, must work hard—so hard, that the machinery of mind and soul is exposed to wear out too soon, or suddenly give way under excessive strain. But this formula of work must be coupled with another to form the complement of discreet living, viz., that our work must have its counterpart of play. Our strain must be compensated by rest; our anxiety and ambition be balanced by ease and quiet. The theory or law of work, wise, continuous, and fruitful, is not complete without this. Natural piety demands it. Without it, spiritual life, as well as bodily health, must suffer by our own fault.

It is evident, then, that the physical essence of our holiday is an alterative life, in which our mind and nature shall rest, and lay off the burdens of business, or of that uniform tenor of living which has ceased to exhilarate and only exhausts. Our holiday alterative (to keep up the medical similitude) must be suitable to the state and constitution of the patient. But this must be its quality. It may take the shape, in many active natures, of work, but it must be alternative, different work from what is ordinary. In any case, the mind and soul must withdraw into another room of the Great Father's home, and must be served with a variety of entertainment.

Many a time have we seen men missing their holiday while having it, or diluting its exhilarating strength by walking too much in the neighbourhood and shadow of their work-day life. Preachers often preach in their holiday. It does them no harm, they say. They are not physically weak, only jaded in spirit, and they experience no sudden or great injury from the attempt. But they have the shade and incubus of their work upon them still. They are walking in the hair-shirt of their daily penance, although they have cast off the vestments in which they ministered at the altar. As a rule, men should change their



habits of life, so as to be free from the enthralling and oppressive influence of one class of ideas. God forbid that we should discourage any man's zeal for God. There is an individuality in men which must have its scope. What is one man's poison is another man's meat. But, in general, ministers would have a more fruitful holiday if they could cease to be ministers; if they could merge the office and the ordination in the individual man; if they could hear instead of preach, learn instead of teach, and allow themselves to be guided and influenced by other conditions of life than those to which they are used, so as to counteract the one-sidedness of character which any one walk of life or one set of ideas is sure to produce.

We have been distrustful of the quality or amount of spiritual benefit, when we have found pious Christians searching out where, in their holiday, they should meet with some people like-minded, whose society might keep up in them the same habit of sentiment and enjoyment as at home. Of course the Christian must have affinity of soul with the Christian, and temperament and taste in Christian life will have, and ought to have, a guiding influence as in common things: and when congenial society is found, it must be a most pleasant ingredient in our cup of holiday delights. But it should be remembered, that we are seeking a variety of modes of living and means of happiness. And it may not a little contribute to the stimulating and salutary power of the thing sought for, that we are brought into contact with characters and modes of thinking, and even of worshipping, very different from those which we familiarly know. No man in his senses will bid you escape from the society which you know to be the best and most improving; to leave the sanctuary to which you have certain kindred and relationship, to give the help of your countenance to other sanctuaries, and to do other strange and unnatural things. What we contend for is this, that as our various connections and responsibilities at home often bind and imprison us to a certain round of experience and enjoyment, it will be no drawback to the salutary influence of our holiday if virtuous and Christian life be enjoyed under other conditions, and without the accidental accompaniments which may, by reason of use, too much mould our habits, and, instead of accompaniments and circumstances, work themselves into power as laws of life. We, for ourselves, have never had the consciousness of so piously and usefully spending our holiday as when once we were thrown by circumstances to spend a week or two in a lodging-house in London, which was, in no sense, religious. Meals were eaten without grace; theatres, and other places of amusement equally objectionable, were in general favour. Sunday was honoured with a very faint homage, and profaned by many with an unrestrained freedom. We would not choose that lodging-house as the best or most desirable for ourselves or others. But being there, our



piety was called to exercise itself under new circumstances. We came into contact with the actual thinking and ways of neighbours, whose principles and habits we desired to improve. And we discovered opportunities and functions of Christian service, which in other circumstances would never have been called forth.

By this illustration, which has features unnecessarily strong and exaggerated for our purpose, we may suggest the advantage, within due and safe limits, of a changed habit of life in our holiday. The Christian in touring or travelling should seek and find the development and enrichment of Christian character, and make travel a contribution to that higher education which, individually and in all our relations, we are undergoing during our stay in this world.

The assimilation in comfort and luxury of our rural retreats to our town home, and the habits of luxury which are transferred elaborately from the one to the other, are not healthy symptoms of our modern holiday. The alterative quality is weakened, and the benefit to body and mind is diminished.

It needs scarcely be added that by alterative we do not intend any relaxation of the moral conditions of life, or any tampering with the principles of virtue and godliness. Place is no ingredient of piety. The quality of our character is not subject to variations by change of residence or withdrawal from our ordinary associations. The strength of our plea for a true holiday, as the laying aside of the bonds and burdens of common life, entitles us to argue, that if a man be not right with himself he cannot be happy anywhere. Even his bodily and mental health cannot be promoted if his religion be tampered with. Therefore, wherever a man is, and wherever a man's family are, let personal religion as the habit of life be duly maintained. Let the ordinances of family piety—the morning and evening sacrifice of prayer—be devoutly observed. Let the Lord's-day be honoured with a pious and with a free-hearted observance—in due relation to, and harmony with, that world of beauty whose physical delights you have come to partake of, as part of the daily bread which your Father in heaven giveth to you. Have friendly sympathies with all men, with all true Christians in their piety, and be ready to multiply these sympathies and links of human fellowship under circumstances which favour the Divine process,—when Christians have for a time escaped from the watchful imprisonment of bigotry and sect, which their hearts always condemn and fret at, but which they have not courage to censure with their lips, or to overcome by their example. The Christian should, in his leisure and relaxation, bring himself into relation with the mind and interests of all classes whom he meets on his way, and satisfy himself, and give demonstration to others, that piety is not a creed or a mode of worship, or a place in a sect, but is the life of man. And when a man's heart is free and his powers are disengaged



from burdens and cares, he ought to be learning to know himself, to rise to a higher type of thought and habit, and to expand his soul in true manhood, that it shall resist the tyranny of society, and the bondage of self-interest.

Such are some of the thoughts with which we anticipate, in the July of 1865, "Our Summer Holiday."

## Fruits and Flowers.

BY THE REV. W. M. STATHAM.

MANY a long year must we look back upon before we can recall such a golden summer as the present. It seemed as though Nature in some sly mood was hiding her beauty in what we are accustomed to call the early spring. Suddenly the very Summer burst forth upon our view, and repaid us by the richness of her glorious beauty for all the long while she had been decking herself in her robing-room ere she came forth in all her queenly beauty. It was an interesting custom, that mentioned by old Bede the historian, when a mock battle took place in what was called the boundary day on the confines of winter and summer: "The youths were divided into troops: one part in winter dress, the other in spring livery; one in defence of continuance of winter, the other for bringing in the summer. The spring was certain, however, to gain the victory;" and young men and maidens, waving branches and garlanded with flowers, all sung together—"We have brought the summer home."

But our attention, dear reader, in this paper, is to be directed to the fruits and flowers of summer; and of these we certainly this year have a basket full indeed. Turning from the pictures on the Academy walls, which tantalize while they interest you, inasmuch as perhaps you are a citizen, and must act a citizen's part for some months more, you yet work bravely on, longing to get your annual glimpse of the Kentish banks, and to enjoy your restful days in the quiet retirement of the rural home. Perhaps you love bees; then, like the *Times'* Bee-master, you will watch their wonderful instincts, and keep alive your mental activities by writing an article about them. It is a change to turn from "The Benedictions of the Blessed Life" to "Bees;" but even so it is that a writer's style bewrayeth him. Perhaps you love insects. Probably you will pursue them over bush and brake, net in hand, through the dubious wood and tangled copse; then, as they alight upon the brushwood, the gauzy veil will be lowered, and your victorious capture will be complete. Perhaps you like ferns: then your task will be a cooler one. In the secluded woods of Buckinghamshire, or the dales of Devonshire, you will uproot the delicate grasses, enjoying meanwhile the refreshing incense of the loosened woody soil in which they grow, whilst nature's soft



covering of moss is the cushion on which you kneel. Perhaps you love wild flowers; then you will gaily leap the ditches and risk the equilibrium of your body over black pools, and dive into all winding by-paths and search beside the rippling brooks which skirt the forests; and what a glorious gathering you will get! You will like them none the less because you are not up in the genus or the species, and have forgotten, if indeed you ever knew, the long Latinian words, which, if they do not break your jaw, at all events take away your breath. Call that one, if you like, a poliholicolidopolis. The woodman's little bairnie calls it a cheese plant. You had better do the same. It saves time, and it is more natural. Perhaps, however, you prefer cultivated plants, such as those reared in the beautiful demesnes of Chatsworth,—and while the writer pens a word on the glories of these gardens, let him pay a passing tribute of respect to one whose death this day's paper reports, whose well-won fame has been waged on plains of peace, and not on fields of war,—looking from Chatsworth Hill, just beneath in the hollow of the valley, is the mansion of the late Sir Joseph Paxton; a noble man, and of good report among all the people. He rests from his labours now; but that first Exhibition, which told so on the social and moral welfare of this country, will long live in its results, and influence generations yet to come. These Chatsworth gardens he has, amid all his other advancements, remained president of even until his death. But anywhere and everywhere in the country, at this season are similar resorts, and we are privileged to obey the invite of the Longfellow we love—

“Rest here beneath the unmoving shade,  
And on the silent valleys gaze,  
Winding and widening, till they fade  
In yon soft ring of summer haze.

“The village trees their summits rear  
Still as its spire, and yonder flock  
At rest in those calm fields appear  
As chiselled from the lifeless rock.

“One tranquil mount the scene o'erlooks—  
There the hushed winds their Sabbath keep,  
While a near hum from bees and brooks  
Comes faintly, like the breath of sleep.

“Well may the gazer deem that when,  
Worn with the struggle and the strife,  
And heart-sick at the wrongs of men,  
The good forsakes the scene of life;

“Like this deep quiet that awhile  
Lingers the lovely landscape o'er,  
Shall be the peace whose holy smile  
Welcomes him to a happier shore.”



The season of flowers is also associated with the season of fruit. Look yonder at the orchard, where the uplifted ladders rest in the very bosom of the trees! Here are cherry gatherers with their sunburnt faces, and the blushing produce, half red and half white, peeps over the well-filled hampers. Here, too, are apples which have matriculated, inasmuch as they have passed safely the spring frosts, but have scarcely graduated, as some of them will do, in time, with honours, when the autumn sun has tinged them with an auburn kind of beauty. It were easy to pursue the subject, and to rest the eye upon the well-clothed walls where hang the peach and the apricot; and the hot-house where your friend, with suitable scissors, nips the bloom-covered grapes, hangs them aloft before your eyes, then drops them into your extended palms. But it is enough. The God we serve speaks to us again in all these scenes, awakening afresh our gratitude, and inspiring us with lively contemplations of the constancy of His love. We think of that Saviour who made all these things—the lilies of the field and the grapes of the vineyard, parables of His Father's love—and we read the page of nature as it is explained and illustrated in the story of His grace. The writer is of those who believe that Nature in her highest end was first ordained, not to supply man's wants, to feed his body with bread, or feast his mind with beauty, so much as to be a mighty parable of truth. Thus studied, her lessons are not mere fanciful reflections, but those of Divine arrangement and appointment.

Certainly, too, apart from the specific lessons we learn, all will admit that a love of nature has a chastening influence on the mind. I have known lovers of flowers who were not Christian men, but I never knew a lover of Nature who was a thoroughly base, coarse man. True indeed it is, Nature never can change the heart—never has done; nothing but the grace of God can do that. True also it is that, amid her fairest scenes, are some of the foulest spectacles of moral corruption. But men are bad in spite of Nature, not because of her; and certainly where there is true religion in the heart, the love of Nature aids in the formation of delicacy of taste, and purity of thought.

We cannot look around upon the fair flowers and fruits, in all their variety, without thinking of the many adaptations of these to Christian life and character. Here is imaged forth the dependent Christian, leaning like the vine upon the wall; and here the man of quiet and retiring habit, like the lily breathing out his incense in the shade; and, anon, the man of a deep-rooted piety and a sturdy growth, who sends forth his branches like Lebanon: but everywhere and always we learn the same lessons,—our need of good soil, and of the Divine Spirit, who will be as “the dew unto Israel,” and of the quickening light in which alone the leaf gains its verdure and the rose its hue. Verily, too, these fruits and flowers say to us, We have a kind God. What wonderful variety of delicate flavour



in the peach, the pomegranate, the pine-apple, the nectarine, the apricot, the grape! What equal variety of shade and symmetry in the leaf and blossom of the flowers, all designed to gratify the taste and please the eye! Surely God here teaches us that He would not encourage ascetic tastes in any form. My friend suggests to me, that He does æsthetic ones, in which of course I cordially agree. I think it was Rowland Hill who remarked that the men who call this a howling wilderness did all the howling themselves. Certainly it is a world of blessedness and beauty most enjoyable by those who love the good Lord who made and governs it, and who trust in that adorable Redeemer who has gone to prepare a place for His people—a world whose beauty eye hath not seen.

One aspect of the subject, however, must not be forgotten: these cultivated fruits and flowers want much clever and careful attention. The canary plants want something to twine round, and the tulips want shelter, and the geraniums want the blight removing, and the convolvuluses want lattice-work, and the grapes want thinning, and the strawberries want lifting from the earth, and the peach-tree wants a network to keep the birds off, and the whole wants watching and watering and careful tending—type of the Christian Church, and of the family, and of our own individual souls. Surely no keener self-reproach can ever escape our lips than this,—Mine own vineyard have I not kept.

Another matter for reflection is how the whole history of our race is associated with a garden: in the quiet groves of Eden our parents fell; and in the Paradise regained, there is the tree of life yielding her fruit every month, and the leaves of the tree for the healing of the nations, and the pure river of water of life, clear as crystal,—with this glorious condition connected with it, that the nations of those who are saved, walking therein, shall find “no more death, neither sorrow nor crying, neither shall there be any more pain.”

When, a few days ago, I saw a young girl planting flowers upon a cemetery grave, can you wonder that the thought possessed one’s mind,—there are no graves in the garden of Heaven: flowers may fitly image forth the beauties and glories of Heaven, but they never bloom on graves.

Some people prefer not to gather their flowers. “They look better,” said a lady to me one day, “in the garden; they fade so indoors.” So they do; and they fade out-of-doors too: they are not perennial; the leaves fall, the petals wither, and they pass away. Not so the celestial flowers: the hopes and joys of eternity are all immortal,—

“There everlasting spring abides,  
And never-withering flowers.”

The summer flowers and fruits are God’s great heritage to us all: they are not the appanage and prerogative of a few; for the most part, they



are common to the race. On the window-sill of the court, and on the barrow of the costermonger, are plants and flowers often of no mean order; so that the ducal domain and the lordly hall have not all the tribute of nature to themselves. This is as it should be, and reminds us that in the Christian dispensation we may all taste the blessed fruits of piety. "O taste and see that the Lord is good: blessed is the man that trusteth in Him." We may all in some degree watch and water the garden of the Lord, as pastors, visitors, and teachers, dropping into other hearts the seed of the Divine Word, and tending it with tears and prayers. Better far a conservatory of moral blossomings than a mere floriculture of fading plants; the enjoyment is higher, the work is nobler, and the reward is sweeter. That our sons may be as plants grown up in their youth is surely a nobler ambition than that we should win a prize at South Kensington, or exhibit the finest plants of the season.

Another suggestion I have to make, concerning both fruits and flowers, is that much depends on atmosphere. We are all very dependent on the circumstances and associations of life, and He who judgeth justly assuredly marks the fact, that many in the worst places are bringing forth fruit amid much trial and difficulty. The eye that watches us estimates the fruit not by its ripeness or richness alone, but by the atmosphere in which it grew. We judge by outward appearances; the Lord looketh at the surroundings, and marks the temptations and trials of the heart.

Holidays are becoming more customary now—God be praised for that! Many take excursions to the country now, not once or twice in a lifetime, but once or twice a year. What pleasant sights and sounds await them there! If any should read this paper in the rural retirement of a country holiday, let them look around and then look up; and if any should be going for their summer trip, may they find that, with the fruits and flowers of summer time, they can combine the higher joy of the fellowship and the favour of God; and let them remember the words of Bernard Rascas as applicable to the children of God—

"All things that are on earth shall wholly pass away,  
 Except the love of God, which shall live and last for aye.  
 The forms of men shall be as they had never been;  
 The blasted groves shall lose their fresh and tender green;  
 The birds of the thicket shall end their pleasant song,  
 And the nightingale shall cease to chant the evening long.  
 And realms shall be dissolved, and empires be no more,  
 And they shall bow to death who ruled from shore to shore;  
 And the great globe itself (so the holy writings tell),  
 With the rolling firmament, where the starry armies dwell,  
 Shall melt with fervent heat—they shall all pass away,  
 Except the love of God, which shall live and last for aye."



## Friends.

WHAT a yearning there is in the human heart for friendship! Good or bad, self-reliant or dependent, great or lowly, men long for kindred spirits whom they can love and trust. The man is scarcely to be found who never had a friend, and never cared to have one. Now and then, indeed, we hear of those who wrap themselves up in moody seclusion—who trust none, and who seek no society; but we always find that they are either men of constitutionally morbid temperament, or that they have been soured by disappointment, or perverted by grievous sin. God made us, not only for occasional social intercourse, but for friendship; and our nature lacks its true development without it. Who has not often found it to be one of the greatest joys of life?

True to nature in this respect, as in every other, the Bible presents to us many deeply interesting instances of warm and faithful friendship. Job had his friends, who visited him, and sympathised with him in his calamities; and despite their unjust aspersions and their cutting rebukes, they were truly his friends. Where is there anything more beautiful and touching—with more of the charm even of romance itself—than the story of David and Jonathan? It shows us, too, what a longing there was in the heart of the king for the solace of friendship, that when Jonathan was no more, Hushai the Archite became David's friend; although we may be very sure, he could never be the friend that Jonathan had been. The envious Haman had his friend, to whom he resorted for counsel when his star was on the wane. A special friendship bound together Peter, James and John; and even the Great Master himself did not love all His disciples equally, for there was one whom He regarded with peculiar affection, and who is described as "that disciple whom Jesus loved."

Youth is, commonly speaking, the

time when there are formed the most close and lasting friendships; though there are instances of their formation in later life. We most of us formed associations in our youthful days—either at school or college, or in the workshop, or in the church of God—with those who have been our friends ever since. Ardent and impulsive, and perhaps attracted at first by qualities more showy than real, we tried many, and relinquished them. A few, and only a few—for close friendships are never very numerous—remain; and these, though vast distances may separate us from them, we still cherish, and we hope to retain them as long as we live. Some of the pleasantest hours we remember were spent with them; and perhaps we can say, with gratitude to God, that whatever there may be about us that is good, we owe it, in no small measure, to their influence. They raised us up to their standard; they fostered in us aspirations after intellectual and moral excellence; they spoke to us about God's Word and God's service; they sought our conversion; they engaged us with themselves in works of Christian usefulness; they gently rebuked our follies; and when sorrow came, they spoke to us words of kindly encouragement and consolation.

"Many sounds were sweet,  
Most ravishing and pleasant to the ear;  
But sweeter none than voice of faithful friend—  
Sweet always, sweetest heard in loudest storm.  
Some I remember, and will ne'er forget,—  
My early friends, friends of my evil day;  
Friends in my mirth, friends in my misery too;  
Friends given by God in mercy and in love:  
My counsellors, my comforters and guides;  
My joy in grief, my second bliss in joy:  
Companions of my young desires; in doubt  
My oracles; my wings in high pursuit!



Oh ! I remember, and will ne'er forget,  
 Our meeting-spots ; our chosen, sacred  
 hours ;  
 Our burning vows, that uttered all the  
 soul ;  
 Our faces beaming with unearthly love :  
 Sorrow with sorrow sighing ; hope with  
 hope  
 Exulting ; heart embracing heart entire.  
 As birds of social feather, helping each  
 His fellow's flight, we soared into the  
 skies ! "

Pleasant recollections these ! But if there are to be such recollections, our friendships must not be formed lightly. Indeed, there is nothing about which there should be greater care, unless it be about the one bond which is formed for life. We give off to our friend a portion of our own nature, and as certainly we receive a portion of his ; and the more we admire and love him, the stronger will be the impress of his character on ours. The turning-point of many a life—for good or ill—has been the formation of a friendship ; and men have often been what they were, as the offices of friendship were neglected or fulfilled.

The basis of true friendship must be congeniality. It does not need, however, in order to friendship, that the parties between whom it subsists should be the exact counterparts of each other. It may exist between those who are, in many respects, very different ; but there must underlie all their diversities a broad basis of essential unity. As a rule, there must be correspondence in ages and in social position ; but a community of tastes and sympathies on some points which are deemed important is indispensable, whilst respecting those on which they differ there must be a gentle tolerance. And yet there are persons with whom there may, on some points, be great congeniality, who should be carefully avoided. "Make no friendship," says Solomon, "with an angry man ; and with a furious man thou shalt not go : lest thou learn his ways, and get a snare to thy soul." Following up the caution, we would say, Make no friendship with an unfaithful man, for

"confidence in an unfaithful man is like a broken tooth or a foot out of joint." If you be once treacherously betrayed by a man, forgive him with all your heart, but avoid him : and avoid him just as much if he has betrayed the confidence of others. Nor is a sarcastic man a friend to be desired. Kindly badinage may be all very well : but if he says things that wound ; if it is plain that he says them for his own amusement, or for the sake of displaying his wit, rather than for your good ; and if he thus makes large and constant demands on your forbearance,—it is not likely that you will find his friendship a very pleasant or profitable one. Least of all should a friend be chosen who is unprincipled, or dishonest, or impure. Rather avoid such a man as you would avoid the devil. If you have not yet found God's salvation, begin to seek it at once ; and if it be manifest that you are in earnest about it, even those who are God's true servants will welcome you to their society, and you will find them true friends by and by. Say with David, "I am a companion of all them that fear Thee, and of them that keep Thy precepts."

In all cases friendship should be faithful. What a beautiful instance of faithfulness we have in the case of David and Jonathan ! How Jonathan stood up for his friend when he was maligned by Saul ! How he remonstrated with his father for his sin in thinking evil of David, and in seeking to do him evil ! And how promptly he warned him when his life was in danger ! That friend is very little worth who will not stand up for you in the event of your being treated unjustly, and who, if false things are said of you in your absence, will not do his best to vindicate you, and insist also on the best possible construction being put on things in which you may have really erred. Diversities of fortune often greatly try the faithfulness of friendships. It sometimes happens that of two friends, one, in course of time, becomes more prosperous than the other. He has gifts, which win for him wider



influence and larger success. There must then be no indulgence of envy on the part of the less favoured one, for that were hardly to be faithful; nor, on the other hand, should there be neglect and forgetfulness. The star of Jonathan declined from the very time that he became acquainted with David; whilst David's, with some obscurations, rose gradually and surely higher. Jonathan never envied David, even though his prosperity might be said to be at the cost of actual loss to himself. It even gladdened him greatly that God's favour had lighted on his friend. Times occur when practical help is needful; and then "a man that hath friends must show himself friendly." It is a poor friendship which lasts only in the sunshine; yet how many friendships die out as soon as the sunshine is gone! "All the brethren of the poor do hate him; how much more do his friends go far from him!"

"The friends who in our sunshine live,  
When winter comes are flown."

If those whom you call your friends are in adversity, open your heart and your hand as well. Visit them, and, if you can, help them. Aye, and if the cloud that has come over their fortunes has been such as to make you think that they are scarcely so worthy of your esteem as you once thought them to be, still do not forsake them. Let them see that you grieve for the wrong which they have done; but surely, if they have a claim on any one for a helping hand and a word of loving encouragement, they may expect them from you. "Thine own friend, and thy father's friend, forsake not."

On the part of Christian friends there should be earnest endeavours to promote each other's spiritual welfare. There may be failings about our friends which expose them to danger, and which lessen their influence. He is scarcely a friend worth having who will hold them up to ridicule and speak of them severely, instead of trying to point them out kindly and faithfully to the parties

themselves. But that is only an occasional duty, and must be performed seldom and charily; for very few indeed can bear to be perpetually reminded of deficiencies and faults. It is a constant duty to try to confirm in them right principle, and to make them more God-like. We should seek to render the objects of our friendship more worthy of our own love, and of the love of all good men—more useful in the world, more meet for heaven. Christians ought not to meet and part week after week, and year after year, without doing something to confirm each other's faith, and to quicken in each other holy resolve. So, in the best sense of all, the proverb should be fulfilled, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." George Whitfield used to say that he never liked to close a letter without what he called "aliquid Christi,"—something of Christ. How many letters pass between truly Christian friends—letters of friendship, and not of business—in which, from beginning to end, there is little or nothing to indicate that Christ is always present to their writer's thoughts, and that He is the object of their warmest love! On the contrary, there are others which those who receive them may well lay up amongst their most precious treasures. Nothing could be more frank and cheerful, but they are full of high-toned principle, and they breathe throughout the spirit of warm-hearted Christian love. Without either cant or obtrusiveness, how much more of this might there easily and profitably be!

Times of trial come—times of sickness or bereavement—times of even heavier sorrow than those of either sickness or bereavement. Then how much a Christian friend may do to sustain and comfort the downcast spirit, by pointing to the great sources of consolation! There is, perhaps, nothing in the whole story of the friendship of David and Jonathan more affecting than the account of their last interview in the wilderness of Ziph. Jonathan could render David no further service in his father's court;



for he saw that Saul's enmity against him was irreconcilable and deadly. He knew his father's temper so well as to believe that, if he suspected him of holding any communication with David, he might even put him to death. Yet he sought him out—perhaps in the dark and silent night; and as they stood together beneath the covert of the wood in which they have met, he “strengthened David's hands in God”—reminding him of his high destinies as the future king of Israel, and of God's power to fulfil every one of His promises, and most likely commending him to God in prayer. Is your friend in trouble of any kind? Try, in like manner, to “strengthen his hands in God.”

If such be our friendships, and if we thus seek to fulfil the reciprocal duties which they involve, we shall find them priceless blessings in time, and we shall be thankful for them for ever.

Still we must be prepared to relinquish our friends. Friendships are sundered by many causes. Too often misunderstandings issue in permanent estrangement; but it is one of the special trials of a long life that a man survives his friends. One by one he is summoned to their deathbeds, or there comes from a distance, time after time, the memorial card or the letter, telling him that another and another has gone. To such a man the thought comes, sometimes, very mournfully, “Life is becoming very lonely now!” Losses like these are irreparable. People seldom fill up the blanks which death thus makes after forty or fifty. It is, perhaps, well that God thus sunders the ties that bind us to life; and surely it should raise us up a thought and hope to Heaven to know that, as one by one those we loved were taken away from us, they were received to the peace and security of our Father's house, and that there they wait to welcome us when God shall call us home. Good Richard Baxter, in his “Saints' Everlasting Rest,” after having mentioned the names of many dear friends who had preceded him to glory, says:—

“O happy day, when I shall depart out of this crowd, and sink, and go to that same council of souls! I know that Christ is all in all, and that it is the presence of God that maketh heaven to be heaven. But yet it much sweeteneth the thoughts of that place to me, to remember that there are a multitude of my most dear and precious friends in Christ, with whom I took sweet counsel, and with whom I went up to the house of God; who walked with me in the fear of God and integrity of their hearts; in the face of whose conversation there was written the name of Christ; whose sweet and sensible mention of His excellences hath made my heart to burn within me. To think such a friend that died at such a time, and such a one at another time—oh, what a number of them could I name!—and that all these are entered into rest; and we shall surely go to them, but they shall not return to us! \* \* \* O beloved! if it be a happiness to live with the saints in their imperfection, when they have sin to embitter, as well as holiness to sweeten, their society, what will it be to live with them in their perfection, where saints are wholly and only saints?”

An old poet, Henry Vaughan, describes most touchingly, and with great beauty, the emotions of one thus left desolate:—

“They are all gone into a world of light,  
And I alone sit lingering here!  
Their very memory is fair and bright,  
And my sad thoughts doth cheer.

“I see them walking in an air of glory,  
Whose light doth trample on my days;  
My days which are, at best, but dull and hoary,  
Mere glimmerings and decays.

“He that hath found some fledged bird's nest may know,  
At first sight, if the bird be flown;  
But what fair field or grove he sings in now,  
That is to him unknown.

“And yet as angels, in some brighter dreams,  
Call to the soul when man doth sleep;



So some strange thoughts transcend our  
wonted themes,  
And into glory peep."

One friend never dies and never fails  
—Jesus Christ, who, "having loved His  
own which were in the world, loved

them even unto the end"—Jesus Christ,  
who is "the same yesterday, and to-day,  
and for ever!" Above all things, let us  
make sure of this, that we belong to  
those to whom Jesus says, "I have  
called you friends!"

## Jerusalem.\*

OUR route from the desert, as already intimated, was through the district of ancient Philistia. We bid adieu to the barren sands as we approached the gates of Gaza; and the change of a dull, monotonous grey for a lively, many-tinted green was most refreshing. After three weeks' absence from anything like abundant vegetation, the return to it was delightful beyond expression. Leaving Gaza—a thoroughly Oriental town, with mud houses and poor bazaars—we (after ascending the hill up which Samson carried the gates) visited Ascalon, a heap of scattered ruins, on a rocky cliff, washed by the Mediterranean. Thence we proceeded to what was most likely Gath, a city on a hill, commanding a noble view of the whole surrounding country. Through a mistake on the part of our dragoman, we missed Elah, where David met Goliath, and, contrary to our wishes, struck into the Ramleh road towards Jerusalem. But we found there much noble scenery in crossing the passes, and were deeply interested in Kirjath Jearim, and its associations with the history of the Ark of God. The traveller to Jerusalem on that side does not see it before reaching its gates. Suddenly it comes into view; and I shall not attempt to describe the sentiments awakened by the first glimpse. Attention, unfortunately, is too soon diverted by a conspicuous white building outside the walls—a large Russian convent, recently erected; and the eye is tempted to wander among the numerous

little cottages and villas now springing up in all directions near the Ramleh road. But returning to the grand object of interest, the Holy City itself—one is for a moment struck at the absence of Oriental characteristics. Instead of mosques and minarets, there is a long line of wall and towers,—sombre, grave, fortress-like,—distinct against the blue sky, almost resembling a Norman castle in our own country. With the Jaffa Gate—so often represented in engravings—everybody is familiar. It was at noon, on Friday, that I came under its shadow, when the doors were shut, as is customary with the Mohammedans, at the mid-day hour of their Sabbath. Multitudes of pilgrims, Greeks, Russians, Copts, who had crowded the Ramleh road, riding on donkeys and mules, were awaiting admission. When the portals opened, we entered with the throng.

It is not possible, with the confined limits of this hurried communication—written amidst the inconveniences and interruptions of tent life—to give a detailed account of my sojourn in Jerusalem, or to present any full and methodical account of my observations. A few notices of prominent objects is all I can attempt at present.

Friday being the day on which the Jews gather together at their wailing place, under the temple walls, our first expedition through the narrow, dirty, but picturesque streets, was into the Jews' quarter; and after plunging along winding and intricate alleys, we emerged upon a clear, open space, under an immense wall of marble stones. They are care-

\* From a letter written by the Editor on leaving the Holy City.



fully cut and fitted. Many of them are bevelled at the edge, and some are six feet long. A broad passage is formed by this wall, and by a low one opposite; and on the marble pavement between, the Jews were engaged in their devotions. They were chiefly old men and old women, of wan and withered face and bended form. Some were crouching on the ground, with their Hebrew service-books before them, reading loudly with rapidity, and swaying the body backwards and forwards. Others were bending their foreheads against the great stones, kissing them most devoutly, and uttering the most piteous lamentations. The sight was very affecting; and one would hope some pious feelings animated the bosoms of these Israelites, who certainly appeared to be thoroughly in earnest. I may add that the Jews of Jerusalem and Palestine present a different contour of countenance from those of Europe. They are of pale complexion, have Grecian noses, and cultivate long locks of hair on each side the face, which, descending from under their hat or great fur cap, have an odd effect, and give a feminine appearance, suggesting the idea of a want of robustness. The Jews have many synagogues in Jerusalem, mostly small; I visited several. The Rev. Mr. Bailey, the excellent missionary employed among them, informed me, they are accessible to his visits, receive him generally with kindness, are far less prejudiced than they were, and do not persecute their own people, on becoming Christians, as once they did. There are schools for their children, and hospitals and dispensaries for their sick. We visited these establishments, and were much pleased at hearing Jewish children sing in the Holy City, some of our popular juvenile hymns.

The great wall just mentioned, the bottom of which has become the Jews' wailing place, forms part of the west side of what is now called the Haram, or holy place of the Mohammedans. It is a large platform, or area, on the east side of Jerusalem. It rises above the contiguous parts of the city, is sur-

founded by walls, and, at the south end, rests on extensive vaultings. Looking at the city from the east, on the Mount of Olives, this is the most prominent object within the range of vision; and, indeed, it constitutes the entire side of the Holy City as seen from that commanding point. Until of late, the Haram was closed against all but the disciples of the prophet. The nearest approach to it by a Christian was on the roof of the Governor's house, where a good general idea of it may be obtained. But now an order to see the Haram can be secured on payment of ten shillings for each person. We availed ourselves of this arrangement, and, attended by the janissary of the English Consul, proceeded to the sacred spot. Upon admission, we found ourselves in a large area, grass-grown to a great extent, with several trees here and there, amongst which certain tall, solemn cypresses on the west side are very conspicuous. Mohammedan women, veiled in white, glided in and out the gates, over the platform, and under the trees, like ghosts, while men were at their devotions, bowing down and touching the earth with their heads. We crossed a green portion of the area, ascended some steps, and were soon at the door of the Mosque of Omar, a round building with a dome. The interior, lighted through stained glass, is of gloomy magnificence, full of objects curious and interesting, with an enormous mass of rock—Es Sukhrah it is called—projecting above the pavement under the dome, over which mass hangs a rude canopy. This unhewn piece of rock, amidst the gorgeous adornments of the Mosque, has a striking effect, which a person must see to understand. The rock is holy to every Mohammedan. Underneath is a cavity or chamber. People descend into it by steps. The pavement sounds hollow. That lower, invisible cavity, according to the belief of some Mussulmen, is the gate of Paradise; of others, the door of hell. Another great mosque stands within the Haram—the mosque El Aksa—originally a church dedicated to the



Virgin Mary. Other buildings, pulpits, and places for prayer diversify and adorn this unique area. I cannot describe them, nor yet the walled-up golden gate, nor the projecting marble seat just by, on which Mahomet is to sit at the last day, nor the extensive subterranean vaults, into some of which we were allowed to penetrate.

Next to the Haram, the edifice at Jerusalem exciting most interest is the Church of the Holy Sepulchre. Its architecture and arrangement defy description, at least any which I could attempt in this short letter. I must refer my readers to what they will find in books and engravings. We saw the church to advantage. At the season of Easter, and as it approaches, the building is crowded, and the avenues resemble a fair. At all times, I believe—certainly at this time—a few Mohammedans sit within the portals of the church as door-keepers, to preserve peace amidst the contending factions of Greeks and Latins. We saw two imposing services—one on Palm Sunday, the other a week before. On Palm Sunday, the Latins and Greeks march in procession through the church to visit the holy places traditionally said to be those of the burial and the crucifixion, and their accessory events. The Greeks surpass the Latins in pomp on this theatre of their rivalry. The Latin church is small, the Greek much larger, and more richly adorned. It was humiliating on this occasion to notice that, while Latin monks, chanting a Litany, swept by the entrance gate to the Greek church, the latter was closed, to prevent any collision with the crowds within, while Turkish soldiers, armed, lined the aisles traversed by the procession.

I have not said a word to express any opinion respecting the Haram and the Holy Sepulchre, viewed as sacred localities. It is the belief of Mr. Fergusson, (an eminent architectural antiquary,) that the Mosque of Omar covers the true tomb of Christ; that the Sukhrah is the rock in which His body was laid. This is contrary to all tradition and general belief, and is founded mainly upon architectural

peculiarities in the Mosque and the Haram. He identifies the present so-called Mosque of Omar with the building described by Eusebius, as erected by Constantine over the place of our Lord's burial. The Golden Gate he also considers to belong to that structure. Historical argument appears to me fatal to Mr. Fergusson's theory; and with all due deference to such an authority, an examination of the building, as far as time permitted, did not seem to me to support his conclusions. The position of the temple is also a question affected by this theory. It is commonly considered to have stood where the Mosque of Omar now stands; and the Sukhrah is identified with the great Altar, and is assumed to be "the threshing floor of Araunah the Jebusite." I must add, however, it does not look as if it had been a threshing floor—it is too unequal and rugged for that; but it might have been connected with it, and been hallowed by the offering of the sacrifice recorded (1 Chron. xxi.). But the site of the temple is placed, by Fergusson and others, at the S.W. corner of the Haram; and the spring of an arch remaining on the outside wall to the south of the Jewish wailing place (known as Robinson's Arch, from having been discovered by the author of the "Researches") is supposed to belong to a bridge crossing the Tyropæon, and connecting the part of the old city called Zion with the temple. But in connection with this a new discovery has been made. Within the last few months, Captain Wilson, engaged in surveys of the walls and neighbourhood, has lighted on a perfect arch to the north of Dr. Robinson's, long covered and concealed by buildings. Through the great kindness of Dr. Rosen, the Prussian Consul, an eminent antiquary, and profoundly skilled in everything relating to Jerusalem, I was permitted to see this arch. Ascending by steps to a vaulted chamber, which communicates with a second, we passed through both, and descended by ladder into a broad, deep, subterranean space, covered in part by mounds of debris and dust. At the further end we



ound a well-built arch, the span forty-three feet, and the width of the under surface of the masonry of the arch forty-seven feet. This arch springs from a wall, which is *evidently a continuation of the wall at the Jews' wailing place*, close to which is the entrance. We scraped a piece of the ground, and found a good pavement underneath. The wall has been cemented at the joints of the stones for twelve feet upwards, in order to serve as a cistern. This, no doubt, is a purpose to which it was devoted, long after its original construction. There can be no doubt it formed an arch connecting the temple with the city of Zion, so called. An inspection of the remains must satisfy every one that the structure belongs to the old temple walls. Here we have a most important discovery. As it is a new one, I have mentioned it particularly, without venturing at present to connect it with any theory of the temple site. I may add here that I carefully examined the bevelled stones in the walls of the Haram. Many of them are in their original situation; but whether they pertain to Solomon's Temple, as some suppose, or to Herod's, as is maintained by Dr. Rosen, I do not here venture to decide. As to the Holy Sepulchre, it is Dr. Rosen's opinion that its site is to be found in the church which bears its name; and his idea of the second wall is such as places this church on the outside of that wall. I find this idea by no means so unreasonable as some imagine, though I cannot at present decidedly adopt it. If the traditionary spot be not the real one, we must resign ourselves entirely to Robinson's view, that the place of our Lord's burial is totally undiscoverable.

As to the mode of His burial, a striking illustration occurs in what are called the Tombs of the Kings. On visiting them one afternoon, when walking out at the Damascus Gate, I was deeply interested both in their external appearance and internal arrangement. On the left side of a sort of portico, forming, as it were, the façade of a temple in the rock, there is a very low door, *which one must stoop*

*to enter.* By it is a large stone, set in a groove, that it may be rolled against the door of the sepulchre. Crouching down, and pressing within, you enter a small embalming chamber, from which there are openings into a number of tombs prepared for the dead. In talking all this over afterwards with a very intelligent clergyman, I saw clearly how well this represented such a tomb as that of Joseph of Arimathea. The disciples, "stooping down, looking in," and "seeing the linen clothes,"—also, the guards asleep by the door,—and the angel sitting upon the stone,—and the gardener accosting Mary by the grey twilight,—all these circumstances, in such a spot, became to me at once living realities, as they had never done before. Such incidental illustrations of Bible truths are among the most precious results of a visit to the Holy Land.

Whatever uncertainty there may be about the locality of the Sepulchre, and the spot on which our blessed Lord was crucified, there are certain places in and about Jerusalem which carry conviction to the mind as the very places where Jesus wrought His wondrous works and uttered His wondrous words. The pool of Bethesda was, I have no doubt, the same as traditionally bears that appellation by St. Stephen's Gate, just under the Haram walls. Nor can there be any reasonable doubt as to the site of the pool of Siloam, at the foot of one of the southern declivities of Zion, near to the Kedron. With equal confidence may be pointed out a turn in the lower part of the shoulder of Olivet, on the road from Bethany to Jerusalem, as the scene of our Divine Master's tears and touching lamentation over the privileged, the sinful, and the doomed city; and if the trim garden, hard by among the olives, shown by an Italian monk be not Gethsemane, in some neighbouring nook must have occurred the wondrous agony of our blessed Redeemer.

Perhaps, on the whole, the suburbs of the Holy City are more sacred and suggestive than anything within the walls, inasmuch as in the former case



the scenery is so much less altered. Indeed, the slopes of the hill under the temple walls, the valley of the Kedron, and Jehoshaphat, the Mount of Olives, and the tombs scattered on its side, are as little altered as possible. It would be difficult to find a parallel instance of such unchangeability for 1,800 years so near a great city.

Of course we went to the citadel, and walked round the walls, and visited the Armenian Convent. Nor did I fail to see St. Anne's Church, a beautiful little edifice, erected by the Crusaders over what was said to be the house of St. Anne, the Virgin's mother. It was used by the Mohammedans as a mosque or school—I forget which; but now it is being beautifully restored as a church by the French, who have obtained possession of it. Both Russians and French are now busy with building operations in Jerusalem. Both honour the holy places, and both love to have a foothold within their precincts. How far policy, as well as religion, has to do with this it is not for me to say.

The environs of Jerusalem surprised me very much. In the spring, Jehoshaphat and Kedron and Hinnom are all green. Crops of barley are waving on the ledges, and vines, olives, and fig-trees are abundant. The botanist finds

employment amidst the wild flowers, and the artist might select beautiful little sylvan nooks worthy of his pencil. Instead of arid, white rocks, as I expected, I found a rich drapery of green almost everywhere on the southern slopes of Zion and the opposite hills.

I have mentioned already the new houses by the Ramleh road. There is a long row of cottages on the side of Hinnom, resembling English almshouses. They are, I believe, built by Sir Moses Montefiore for Jews. Owing to the number of buildings outside the walls, the environs of Jerusalem are less desolate than formerly. I met numbers of people walking about, and engaged in occupation, and received nothing but kindness from those whom I accosted. Some Copts, for example, one Sunday afternoon, showed the greatest courtesy as they were seated under a tree, and offered me refreshment. In short, instead of finding it unsafe to walk alone on the outskirts of the city, as we had been led to expect, the whole of our party rambled about as freely as possible, without any inconvenience.

But I must draw these imperfect notices to a close. Much I have not touched at all. I can, however, assure my readers that, in every respect, what I saw of Jerusalem and its environs during my short visit far surpassed all my expectations.

## Karepa's Farewell ; or, The True Riches.

KAREPA was one of the early converts in New Zealand. He laid hold of the truth (or, as he called it, "the true riches") with an earnest grasp—held it fast, and never let it go. He was a chief, and in the heathen times had great influence with his tribe, not merely as a noble specimen of human nature, but, if we may so express it, a gentleman of Nature's own making. Some time after Karepa's death, the missionary in his circuit visited the village, and heard from the Christian natives of the place the farewell words of the old patriarch. The

words of the narrator to the missionary are well worth perusal:—

"Karepa (Caleb) adhered to your advice, and when he felt a little unwell he moved about, and did some light work. In the early part of October, he dug around and cleared away the grass from the four young apple trees, saying how glad he was to see the trees of his minister spring and grow. His illness increasing, he said he thought he should not recover. He now summoned us all to come close around him, talking energetically, as was his custom, a long while. He said:



“‘You well know that I have brought you, from time to time, much riches. I have got for you muskets, powder, hatchets, knives, blankets, shirts, spades, &c. Afterwards I heard of *the new riches* called “Faith.” I sought it. I went to Manawatio—in those days a long journey—for we had many enemies; no man travelled alone. I saw the few natives who, it was said, had heard of it; but they could not satisfy me. I sought further—but in vain. Afterwards I heard of a white man, called Hadfield, being at Kapiti, at Otaki; and that with him was the spring where I could fill my dry, empty calabash. I went to his place—to Otaki—but in vain: he was gone—gone away ill! I came back to you, my children, dark-minded. Many days passed by. The snows fell—they melted—they passed away: the tree-buds sprouted out, and the tangled paths of our low forests were again open to the foot of the native man. At last we heard of another white man, who was going about, over mountains and through forests and swamps, giving drink from his calabash to the poor native folk—to the remnant of the tribes of the mighty—the great of former days—now dwelling, by twos and threes, among the roots of the big trees of the old forests, and among the long reeds by the rills in the dells! Yes, my grandchildren! our forefathers once spread over the country as the koitareke (quail) and kiwi (apteryx) once did; but now we are like the after-comers of these birds: scarce—gone—dead—fast going to decay! Yes! we heard of that white man; we heard that he went over the high snowy range to Patea—up the east coast—all over the rocks to Ineakirae. I sent four of my children to Mataileona, to meet him. They saw his face—yes—you talked with him; you brought me a drop of water from his calabash; you told me he said he would come to this far-off islet (village) to see me. I rejoiced; I could not think he would—but I said, he may. I built the chapel—I waited, looking for him. You slept at nights; I did not. At last he came—he came from the long forest—he stood upon Te Hawera ground. I saw

him—I shook hands with him; we rubbed noses together. Yes! I saw a missionary’s face—I sat in his cloth house (tent)—I tasted his new food—I heard him talk Maori. My heart bounded within me. I listened—I ate his words. You slept at night; I did not. Yes, I listened; and he told me about God and His Son Jesus Christ, and of peace and reconciliation, and of a loving Father’s home beyond the stars; and now I, too, drank from his calabash, and was refreshed. He gave me a Book, as well as words: I laid hold of the new riches for me and for you, and we have it now. My children, I am old—my teeth are gone—my hair is white—the yellow leaf is falling from the tāwai tree (deciduous beech)—I am departing—the sun is sinking behind the great western hills—it will soon be night. But hear me. Do you hold fast the new riches—the great riches—the true riches. Hold fast the true riches which Karepa sought for—for you!’

“Here he got weak and stopped talking, and we all wept like little children around the dying old man—our father. We were but few, and far from human help or fellow-feeling. The next day he wished to send for Huen, his last son; he had been many weeks away, roaming about on the Manauatu river. The messenger went to the nearest villages on the river, and found he was still a week’s journey off, so that he could not be fetched in time to see his dying father. In two days the messenger came back, and Karepa was very sad for a while when he heard that he could not see the face of his only son before his death; but soon he talked to us as before, leaving instructions for Huen. The next day the old chief said:

“‘My children, I have been dreaming. Last night I saw my minister—he was here. He smiled on me—prayed for me. It is well; it is good. Now I know I am going to the world of spirits; it is well. Hold fast the true riches when I am gone. “God be merciful to me a sinner!”’

“He now suffered much pain, and did so till death relieved him. He prayed much and often, under the trees on the edge of the wood; going, in his pain, from place



to place. He loved the 5th of Matthew, and always read it when he had to stay away from chapel, or act as minister. His constant prayer, however, was that of the publican—"God be merciful to me a sinner!" He said he should like to see your face once more, and straitly charged us to tell you, that though his body is dead, his love for his minister still lives. This he repeated often. On Sunday, the 4th of November, while we villagers were at school, in our little chapel, Leah, Mikaera's wife,—who had stayed as a friend with Azubah, Karepa's aged wife,—came running to the chapel, to say that our old chief was gone! We went over with speed to the edge of the wood, where the body was; the soul had fled to the city of Jesus to dwell there! With much grief, we paid the last rites. In less than a fortnight after, Seth, Caleb's only brother, died too. And now, O our father! your eyes behold the remnant!"

This simple, touching memorial of the power of the Gospel over the heathen mind, cannot soon be forgotten. It is, indeed, a beautiful piece of poetry,—reminiscing one of Jacob's farewell to his sons, or the addresses of Ossian to his young friends;—and when we think that Karepa lived in the cannibal days of New Zealand, we may well say, "What hath God wrought!"

It is a curious fact with regard to cannibalism in New Zealand, that it was not from hunger or mere savagery it was practised, but as the Jews partook of the sacrifices they offered, in order to enter into communion with their deity. This fact is very suggestive to us as Christians, with regard to our one "great Sacrifice for sins for ever,"—Christ Jesus—who says to His disciples, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John vi. 56.)

N. R. T.

## The First British Martyr.

It was during the last of the persecutions under the Roman emperors—that the first that extended to Britain—that a Christian priest, pursued on account of his religion, and wandering destitute in the neighbourhood of Verulamium, attracted the attention of an inhabitant named Alban. Alban was a pagan, but he was naturally humane, and the interesting appearance, mild manners, and exhausted condition of the Christian, excited his compassion. He offered him shelter, and took him to his own house. The more he saw of the refugee, the more he admired him. He compared the pure morality inculcated by the stranger with the doctrines and practices of paganism. He saw the immortality to which his soul aspired brought to light through the Gospel,—the resurrection to a more glorious world forming the basis and life of Christianity,—and Alban became a Christian.

"You are by birth a Roman," said Alban to his guest; "were you brought

up so, or are you a convert from idolatry?"

"I was brought up a Christian," replied the stranger, "and yet I was a convert too. My history will explain this contradiction. My only sister and I were orphans of a noble house in Rome at an early age, and were brought up as Christians by the brother of our mother, a bishop of the church. I had been baptized into that pure faith, but only in externals did I differ from my heathen companions. I was only a Christian in name; my heart was enslaved by pleasure and ambition, and had no room for spirituality. But the furnace of persecution was, under God, the means of my true conversion. I was present when a legion, containing 6,000 soldiers, refusing to assist at a pagan sacrifice, was decimated at the order of Maximian. Again was every tenth man put to the sword, and so on, all remaining true to Christ, till all, like sheep led to the slaughter, quietly submitted to death for



the sake of their Saviour. I admired this calm determination—this suffering for principle, for conscience' sake; and I felt that *their* faith was more than a name, more and stronger than my own. This was the turning point with me, and I determined to devote my own life to the sacred cause. I was ordained by my uncle, who, with tears, commended me to the work of the Gospel. He, however, warned me that in the quiet performance of duty I should glorify God, as well as by martyrdom; that I had no more right to seek than to shun such a distinction; that if it were the will of God, it was to be *suffered*, not sought; and that the longer I could preserve my life without compromising my faith, the more I should be able to work for God. I obeyed him, and have wandered here to avoid persecution; but I find the arm of Diocletian is extended here also for the destruction of my holy faith; indeed, I was flying from his officers when you met and sheltered me."

Not long after this the Roman Christian was tracked to his retreat. Alban told him he could now conceal him no longer, but that he longed to assist his escape, which he thought might be effected by their exchanging garments with each other. "Before the mistake is discovered," said Alban, "you will have time to get out of danger, and it is now your only chance of escape." The Christian was soon arrayed in the garments of his convert host, and Alban, throwing over him the cassock of the priest, was seized by the officers and carried before the governor. The disguise was soon penetrated, but not until the Roman had escaped. Alban was then scourged, to compel him to give information, but in vain,—he would reveal nothing. "Alban," said the governor, "was it to shield an old friend, that you were thus obstinate? I could at least respect your motive, but to persist in suffering for a *Christian*!" "Noble governor," replied Alban, "I owe more than life itself to him, for *I, too, am a Christian*!" "*A Christian*!" repeated the governor; "then take the place of

him you conceal. Lead him to the altar." The alternative of burning incense or death was then offered him, but in vain; he boldly confessed that he had renounced idolatry. His fate was then sealed.

It was to a beautiful spot outside the town that Alban was conducted for execution. He was a man much loved and valued, and many a sad heart swelled the procession. He mounted the platform; the block was set, and the executioner ready.

"My friends," said the noble Alban, "I see you sorrow for me, but rather rejoice with me. You know I long bowed with you to the Roman idols, who could not help you or me. When I felt their impotence, I spoke of it to some, who said, 'Let the learned see to that.' I turned to the learned, and they said, 'We do not worship the images, but those they represent.' Then I sought to find who these were. I read the poets, prepared to reverence the rulers of our spirits, but I closed the books with disgust, saying, 'Better to be ignorant, and adore the senseless blocks of wood and stone with the multitude.' I gazed upon the sun, moon, and stars; I would have worshipped them, but I felt that some superior hand had made and placed them. I saw that the earth, the stone, the plant, the animal, could not have been the creators; neither, I felt, could man, the lord of the lower world. Then my soul said, 'Surely there is a God who called this beautiful universe into being.' And my soul bowed down before the unknown God whom I thus ignorantly worshipped. Thus far the light of nature and reason led me, but it could go no further, and I wanted to know God and please Him. Then God sent the Christian to me to teach me the way to Himself. This good man showed me how the great and good God, who made all things, made us in His own image, pure and holy; that we, by transgressing His holy laws, fell; and that, being helpless and unable to return to God, He sent His own Son to redeem us by His death on



the cross, and I rejoiced: for now the offended God became my reconciled Father. He in His love reconciled me to Himself by the death of Christ, and then I became in heart a Christian. Then all creation appeared to me more lovely than ever, and my heart rose in praise to my Creator and Redeemer. I love my life dearly as *His* gift. I love the earth,—it is *His* work; yet here I stand, condemned to part with both. Yet I am happy, for death to me will be but the gate to life eternal. Search for yourselves, I entreat you, and see now my last proof of my faith in the crucified Lord of the Christians.”

He knelt down, commended his soul to his Redeemer, and laid his head upon the block. The executioner was raising his hand to strike, when his resolution failed, and his hand dropped at his side. Again the signal was given, but the executioner cast the axe to the

ground, saying to Alban,—“Holy man, your God be my God; I am ready to die with you. Pray for me that I may be accepted of Him.”

A murmur rose in the crowd. “Pardon! pardon!” sounded aloud. “Ah,” said the officer, “we have done wrong to let the Christian speak.” He looked round at his soldiers. One of them raised the axe. “Death to both!” was the order, and the weapon stained with the blood of the holy Alban drank also that of his new convert.

About the time of Constantine the Great, a magnificent church was erected to the memory of the first British martyr. This edifice, destroyed in the Saxon wars, was rebuilt by Offa, king of Mercia; and the town in Hertfordshire, formerly Verulamium, is still, in honour of the same circumstance, known by the name of Saint Albans.

### A very useful Hint.

“MAKE IT GUINEAS, SIR.”

SUCH is often the address of the auctioneer to some gentleman evidently interested in the lot on sale. So the auction goes on, and the assets increase, according to the Scottish proverb which accounts for the success of the Scotch throughout the commercial world.

Well, the guinea is no longer issued from the Royal Mint, and is worn as a curious ornament by men who think that they need some adorning. But though there be no more such current coin of the realm, there is real good in the particular sum. I will mention but two cases in which it has a decided advantage over the pound, besides the respectable sound,—subscriptions and fees.

Subscriptions used to be in guineas, but are sinking down to pounds. There is no reason why this should be; there is reason why this should not be. The additional shilling is a very small matter to the donor generally, but the hundreds of shillings in a large subscription list are

of great importance to the institutions,—go far to meet the working expenses necessarily involved, and so to leave the pounds for the particular mission or charity. I am sure, from experience, that all our societies would be obliged to me for giving this hint, if their subscribers will but kindly take it.

Then one of my earliest recollections is of a clergyman, curate to a non-resident rector, who said in my hearing, and to my surprise: “You know I farm the fees.” Now we Nonconformists know nothing of this kind of farming, and not much about fees; though (never confounding fanaticism with faith) we believe that “they which preach the gospel should live of the gospel.” This Pauline as well as Mosaic principle being allowed, I see no reason why our people should not pay fees for marriage, baptism, &c., according to their ability, as well as pew rents and weekly offerings, as indeed many of our generous friends in the agricultural counties do in kind. I think that all this grateful acknowledgment



of service rendered is within the scope of that generous Scripture: "I rejoice in the Lord greatly that your care of me hath flourished again. Ye have well done. Not because I desire a gift; but I desire fruit that may abound to your account." So my argument would hold of any pastor or minister; but I now refer particularly to "supplies," as occasional preachers are strangely called. Knowing well that our ministerial brethren have mostly a "home mission,"

which they cannot honourably and comfortably discharge without many complete pounds, and that they must often incur travelling expenses and always wear good broadcloth, and that our students have many college expenses and will have to go into housekeeping,—I should like to be near every deacon who carries the bag on Sunday evening, and whisper, assured of the consent of the church,—“Make it guineas, sir.”

## Poetry.

### “COME UNTO ME.”

HEART-BROKEN and weary, where'er thou mayst be,  
There are no words like these words for comforting thee;  
When sorrows come round thee like waves of the sea,  
The Saviour says graciously, “Come unto Me.”

There are no words like these words, “Come hither and rest,”  
Afflicted, forsaken, the thorn in thy breast:  
All lonely and helpless, He thought upon thee,  
And He said, in His tenderness, “Come unto Me.”

O Saviour, my spirit would fain be at rest;  
There are passions which rage like a storm in my breast:  
Oh! show me the road along which I must flee,  
And strengthen me, Saviour, to come unto Thee.

There are no words like these words: how blessed they be!  
How calming when Jesus says, “Come unto Me.”  
Oh! hear them, my heart, they were spoken to thee,  
And still they are calling thee—“Come unto Me.”

I will walk through the world with these words on my heart;  
Through sorrow, or sin, they shall never depart;  
And when dying, I hope He will whisper to me,  
“I have loved thee and saved thee; come, sinner, to Me.”

*From “Dark Sayings upon a Harp.”*

## Anecdotes and Aphorisms.

### DEATH OF DR. GRANT, MISSIONARY TO THE MOUNTAIN NESTORIANS.

As yet, (says his biographer,) no one apprehended danger; but another day, and reason had fled. He knew not that he was leaving earthly friends until he found himself among the redeemed above. He was kindly spared the knowledge of danger and death, till they were passed, and passed for ever. Discon-

needed sentences, half uttered thoughts, shut out his associates from intercourse with their dying brother. True, a smile greeted their entrance into the room; but strange thoughts broke in upon his words of welcome. The hand was stretched out, but ere it was grasped in theirs the mind had lost all recollection of the act. And yet there was no wildness or excitement, but a quiet and kindly incoherence. A smile was ever on the face; and if



your question was unanswered, you had instead the utterance of the happy thought that moment in his mind.

Though speaking almost constantly on many topics, in three different languages—that is, English, Turkish, and Syriac,—he did not utter a single word he would have been ashamed of afterwards.

Once, mistaking the languor of disease for the weariness of a day's travel, he asked how long he might remain and rest. "Just as long as you wish," replied his attendant. "No," said he, "I wish just as the Lord pleases—no more. Ah! these days! I don't know—don't know! Ah! these days!"

His children were often in his thoughts. "My dear children! God will take care of them. God WILL take care of them and the cause in which their father is embarked!" Then he would call us by name, and, as if his call was answered, invite us near, and embrace us, rejoicing in a union not to be realized on earth.

Sometimes he was pleading the cause of his Master before the churches at home. But oftener he was again in the mountains telling the Nestorians of a compassionate Saviour and a heavenly Comforter; of "free grace," "a Father's hand," and "mansions prepared for those that love Him."

When he thought himself alone in the closet, "Jesus my Saviour,—my *only* Saviour! Yes, there is my Saviour!" were the words that revealed the basis of his hope. Not deaths oft braved for Jesus' sake, no worthiness of his own, but a *precious* ATONEMENT, revealing infinite mercy for the lost, was his favourite theme.

And so he lay seventeen long days, the same smile on his wasting features, the same utter absence of complaint. And when he died, though we looked anxiously for a moment of reason, none came; and we knew not whether that last smile was still unmeaning, or told of the entrance into the joy of his Lord.

What a moment was that when heaven broke suddenly on the ransomed spirit, gazing on the glory round about the throne, and wondering how it entered that abode of bliss!

#### THE ARAB SHEIK AND THE ENGLISH CHRISTIAN.

During the time I was in Asia (said my friend) I had occasion to cross part of the Arabian desert toward the Red Sea. Of course, on this journey it is necessary not only to have a guide, but a body-guard; and mine was composed of eight or nine as wild and picturesque Bedouins as you could wish to see, true sons of the desert and Ishmaelites of pure descent; there could not be much doubt about it.

They were faithful to me, however; and it was pleasant to gallop, day after day, amidst this lawless troop, sometimes conversing with the sheik in such Arabic as I had contrived to pick up, and at other times witnessing such feats of horsemanship as my guards pleased to exhibit for my amusement, or to practise for their own. In the heat of the day we struck our tents (such tents!) and rested, as we did also at night. Our mid-day slumber was often the most profound and the most prolonged.

One evening we had encamped, as usual, beside a muddy fountain, secured our horses, lighted our fire, and drank our coffee. My guards were seated around the fire, smoking and talking, while I made an effort to sleep under the cover of the tent provided for my special use. It was all in vain. The sheik had advised me of a night attack of marauders, not of his tribe, whom he supposed to be in our neighbourhood, but had begged me not to be alarmed, for my life was precious in his hands; he would defend me to the last drop of his heart's blood.

It might be that I half believed the report, and then half distrusted my respectable friend's bravery; or it might be my *siesta* had taken off the edge of my drowsiness, or that thoughts of home kept my mind busy, or that the coffee I had drunk had served as an anti-soporific, or that the loud talking Bedouins disturbed me. In short, I could not sleep, and, tired of inaction, I left my tent and drew near to the fire, which was pleasant; for, hot as are the days of



desert travelling, the nights are often chilly.

My guards made room for me as I came near; and seating myself beside the sheik, I lighted my pipe, and looking at the grim countenances of the ragged fellows around me, each of whom was armed with pistols stuck into the belt, and a musket within reach of his hand, I wondered what my friends in England would think, if at that moment they had seen me.

My presence did not much disturb the loquacity of my guards; but I paid little heed to their rapid conversation, till the sheik, turning suddenly round upon me, exclaimed:

"What strange men you Englishmen are!"

"How so?" I asked. "Why strange?"

"You never fast," said he.

"Not often," I replied, laughingly; "that is, when we can get anything to eat."

My Arab friend laughed too, for that evening we had supped sparsely from necessity; "but," said he, "is it not part of your religion? You don't pray; you don't give alms; you do nothing."

This was a home-thrust, and my conscience felt it. I had looked upon the poor fellows around me so bigoted in their faith, and had considered myself so completely in their power, that I deemed it prudent to avoid every topic that might rouse their passions. In my solitary tent at mid-day I read the Word of Life; but I had concealed with jealous care from my guards the knowledge that I had carried about with me the "Christian's Koran;" and when at morning and night I commended myself in prayer to God my Maker through Christ my Saviour, I had drawn close around me the curtain of the tent and whispered low and fearfully, lest I should be overheard.

"You have no religion," said the sheik; "you don't pray; you do nothing."

"God forgive me," I thought. "The rebuke is not altogether unjust."

"Now, we," continued my reprover,

and he went on boastingly to tell what their prophet required of them, and how faithful was their obedience in matters of devotion, charity, and self-denial; and while he spoke I lifted up my heart to God and sought courage to bear a feeble testimony to His Word. When the sheik paused, I put my hand into my bosom, and drew forth a New Testament.

"I have religion," I said. "Would you like to hear what it teaches on these high matters?"

By this time the attention of all my guard was directed to me. Their quick sparkling eyes were fixed fiercely, as I thought, upon me, their dark visages looking more grim by the flashing fire around which they were seated; and their hands were ready to grasp a weapon that would speedily bring down vengeance upon the head of the infidel dog who dared to blaspheme against their prophet.

"Listen," I said, as I opened the Testament at the sixth chapter of the Gospel according to St. Matthew. "You speak of almsgiving: hear what my Koran says about alms;" and I rendered into Arabic the first four verses, "Take heed that ye do not your alms before men, to be seen of them," etc. When I stopped I looked up, and the dark countenances around me were glistening, but not with anger.

"Good!" exclaimed the sheik; "this is very good; go on."

I gathered courage, and read again—"And when thou prayest," etc. I read, translating as I read, to the fifteenth verse. Again I looked around me.

"Bismillah! but this is wonderful! wonderful!" exclaimed one to another, stroking their beards; "wonderful!" and every harsh and forbidding feature was softened down to quiet, calm attention. "More! more!"

I read on: "Moreover, when ye fast," etc.

"Bismillah!" exclaimed the sheik; "this is wonderful!"

I needed no further urging on. Verse by verse, paragraph by paragraph, I read



on to the close of the chapter, interrupted by the exclamations of wonder and approbation.

"Wonderful!" said my worthy friend the sheik, when I at length closed the book; "but this is wonderful! *And what good people you Christians ought to be!*"

I never (continued my friend) forgot, and I hope I never shall forget, the lesson taught me by that desert fire. In the first place, I saw as I had never before seen, that caution may degenerate into cowardice; and I learned, in the second place, the enemies of Christianity themselves being our judges, that if the professed followers of Christ were but in all things what they ought to be, "like-minded one toward another according to Christ Jesus," then would they, "with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ;" and the constrained verdict of the unbelieving world will be, "Nay, but this is wonderful!"

#### THE RULING PASSION STRONG IN DEATH.

How touching an illustration of this we have in the closing scene of the life of Mr. Hinsdale, American Missionary to the Nestorians! His last days and hours were in beautiful harmony with his entire Christian life, a striking exemplification of the inspired declaration, "Mark the perfect man, and behold the upright, for the end of that man is peace."

Even during his delirium, when his wife thinking he wanted food asked him, "Is there anything you would like?" he answered, "I should like to have the will of my heavenly Father done. Oh! yes, I *should* like that!" It was indeed the ruling passion strong in death. To *do* the will of God and have it done by others was his one object here, and still is in that better world whither he is gone.

HEAVEN'S HERALDRY.—In the heraldry of heaven goodness precedes greatness.

TEMPTATION.—The best posture in wrestling with temptation is upon your knees.

FOOD AND REST.—Many a saint by prayer has fed upon a promise, and then has fallen asleep in happy contentment on the bosom of God.

THE WORLD AND CHRIST.—Only he can look upon the world as small who hath looked upon Christ as great.

OBJECT OF FEAR.—Fear not troubles because He sleeps not that preserves thee; but fear sin because He sleeps not that observes thee.

GOD KNOWS BEST.—God knows what is good for us better than we do. He is more careful of our welfare than we are. Ah! woe to us, if He were not much more, and if He did not love us better than we love either Him or ourselves.

CARES.—He whose cares become prayers will thank his God for all.

PRAYER.—The tree of the promise will not drop its fruit unless shaken by the hand of prayer.

LITTLE SINS.—To love a little sin is a great sin.

GOD'S GRACE.—God waited many a day for the poor prodigal, but He did not make the poor prodigal wait a single moment for Him.

CHRIST IS "GOD MANIFEST."—He is the Word—God heard; He is the Light—God seen; He is the Life—God felt.

MERCIES.—We breathe mercies—we wear mercies—we walk on mercies—our whole life is but a passage from one mercy to another.

PATIENCE TO THE END.—Quarrel not with God's unfinished providences.

CHRISTIAN INDEBTEDNESS.—If I owe my whole self to God for making me, how much more for making me again!

WORK AND WAGES.—Oh, there is a vast difference betwixt one that works for wages, and one whose work is wages to him!



## Brief Notices of Books.

*The Land of the Gospel: Notes of a Journey in the East.* By EDWARD DE PRESSENSÉ. (London: Jackson, Walford, & Hodder.)

Next to the pleasure of companionship with an intelligent and genial Christian man in his travels, is the gratification of perusing his notes. We could not well spare Dr. Norman McLeod's in "Good Words;" neither, now we that have read them, can we give up E. de Pressensé's. After a brief notice of "Pilgrimages and Travels in the Holy Land," general observations are made upon Lower Egypt, Palestine, Ephesus, Constantinople, Greece, and Venice. The thoughts suggested on Easter Sunday at Jerusalem are peculiarly seasonable now: "Do not fetter your souls to the sensible form, the material framework; seek the Christ invisible and eternal passed into the heavens: treat not the Risen One as a mummy! This grand spirituality of the faith needs to be recalled to the minds of the literal interpreters of those prophecies which set forth in a Jewish form the kingdom of Christ. They look for a glorious restoration of the Hebrew theocracy in the very place which gave it birth; it does not seem to them sufficient that, by a sincere return to the faith, the Jews should shake off the malediction which is perpetuated by their obstinacy alone. If such hopes were to be realized—if religion assumed again a national, temporal, Israelitish form—it would fall back from the lofty region into which it was lifted in the day when all local and temporal partitions were broken down; and the future, instead of being a career of progress, would show a retrogression of religion into the bonds of a narrow nationality."

*Christ and Man; or, God's Answer to our Chief Questions.* By WILLIAM BATHGATE. (London: Jackson, Walford, & Hodder.)

The writer shows, in a scriptural and forcible manner, that "our Lord Jesus Christ, in His person, His attributes, and His offices, is God's present answer to man's chief questions, whether of the individual soul or of any one of the small or great circles of human society." It is not often we have met with a book which has afforded us more pleasure, and we commend it to the notice of the students of our colleges.

*Hades and Heaven; or, What does Scripture reveal of the Estate and Employments of the Blessed Dead and of the Risen Saints?* By the Rev. E. H. BICKERSTETH, M.A., Hampstead. (London: J. F. Shaw.)

The subject discussed in these pages is one of great interest, and Mr. Bickersteth has brought out very fully the Scripture testimony regarding it. We cannot, indeed, always assent to the exposition given by him of that testimony; but we find our best feelings stimulated by the deep and earnest sincerity of the writer, and by the warmth and piety of his heart. This little volume, we doubt not, will impart instruction and refreshment to many.

*The Pastor and the Parish; or, the Minister as Preacher, Pastor, Catechist, &c.* By JOHN B. HEARD, M.A. (London: S. W. Partridge.)

When we state that this is a prize essay, selected out of forty-three, to which the sum of one hundred guineas was unanimously awarded by the adjudicators, we announce its intrinsic merit. We quite agree with the writer, that a model pastor will make a model parish, and wish that a copy of this interesting and instructive volume could be placed in the hands of every clergyman in the country.

*Sermons.* Vol. II. By RICHARD WINTER HAMILTON, LL.D., D.D. Second Edition. (London: Hamilton, Adams, & Co.)

We sincerely thank Messrs. Hamilton and Co. for this second edition of a volume of sermons by one who long occupied a chief place among our modern preachers, and doubt not that a large number of our ministers will gladly avail themselves of this opportunity of securing such sermons, in which they will find not a little to instruct and to stimulate.

*Fifty Years in the Service of Christ: a Memoir of Mrs. Susan Hill, of Bristol.* By the Rev. SAMUEL DAVIES. (London: Jarrold & Sons.)

We certainly have no desire that all our ministers' wives should take Mrs. Hill for a pattern, but most of them might learn many useful lessons from her entire consecration to God, and her ardent desire to be useful in her day and generation.



*The Handbook for the Man of Business.* (London: F. Pitman.)

This work is evidently the production of one who is well acquainted with commercial life in its modern forms. Our young men may here find a fund of useful information.

*Geography of Palestine; Historical and Descriptive.* By the late JOSEPH A. MEEN. A new and revised Edition. (London: Sunday School Union.)

This is a cheap and popular handbook respecting the Holy Land, for the use, more particularly, of day and Sunday-school teachers, which cannot fail to be to them very acceptable and useful.

*Selections from the Writings of Thomas Fuller.* With a Memoir. (London: Religious Tract Society.)

It is impossible to read these racy pages without being the wiser and the better. We thank the Tract Society for supplying us with this interesting volume, which cannot fail to secure a large circulation.

*The Godly Man's Ark: a City of Refuge in the Day of his Distress.* Five Sermons by EDMUND CALAMY, B.D. (London: Nisbet & Co.)

In this time of making many books, we cordially welcome new and cheap editions of old standard works like that before us, which will doubtless afford "support and consolation to the saints of God in the time of affliction."

*The Spring Bouquet: a Story for Easter.* By M. A. G. (London: William Macintosh.)

This is a very interesting story, very beautifully told, and cannot fail to be acceptable to young folks.

*Fellow-Travellers. Tried and True. Limited Monarchy.* By the Rev. J. FORDYCE. (London: Nelson & Sons.)

We have here three nice little books, by an author well known, which are calculated to be very useful.

*The Mercy Seat; or, Thoughts on Prayer.* By AUGUSTUS C. THOMPSON, D.D. (Edinburgh: Andrew Elliot.)

This is a valuable treatise on the nature, the privilege, the efficacy, &c., of prayer, by one who has written much and written well. The volume will be at once welcome and useful to God's people.

*Tracts for To-day, and the Home Mission Tract Series.* (London: Jackson, Walford, & Hodder.)

Suitable and seasonable tracts are always in request, especially at this time of the year. We have, therefore, much pleasure in directing attention to these new tracts, which are of a superior order.

*Self-made Men.* By WILLIAM ANDERSON. Second Edition. (London: John Snow.)

Books of this class are extremely useful when judiciously prepared. In the volume before us there is much that is calculated to stimulate our youthful readers, and to show how men are made.

#### PERIODICAL LITERATURE.

*The Eclectic Review* maintains its usual vigour, and the teeming brain of its editor gives as yet no indication of exhaustion. The present number is quite equal in power and interest to its predecessors. We are glad of the opportunity of saying a word in favour of the new series of *The Christian Witness*. We have perused the numbers which have already appeared with great satisfaction, and are sure they cannot be read by the youthful members of our denomination without increasing their power and intelligence. Quite as much may be said for *The Christian's Penny Magazine*, taking into account the class for which it is designed. We most heartily commend both periodicals to our churches. The independence and energy and fearless outspokenness of *The Christian Spectator* are well known to most of our readers. It deals largely with the politics of Christianity. Its articles are ably written, and will well repay perusal. Our old contemporary, *The Baptist Magazine*, gives no signs of decadence. Lately, indeed, it seems rather to have "renewed its youth, like the eagle's." Among articles of great general excellence, we seldom fail to find the baptismal controversy, somehow or other, introduced. We regret this, but we suppose that men who have been drawn through the water themselves, have a sort of indescribable longing to see the same process undergone by others. We had much rather, however, be sprinkled with clean water than immersed in a modern baptism. We are sure the latter mode is not in accordance with what was the practice either of Christ or of His apostles. *Our Own Fireside* is a "Magazine of Home Literature for the Christian Family." It is conducted by a clergyman of the Church of England, and,



so far as we have seen, is evangelical in sentiment, and healthful in tendency. We hope its circulation may be equal to its merits. *The Mother's Friend* is an admirable serial for the family. We could wish it circulated by tens of thousands among mothers, especially of the humbler classes. *The Sower* and *The Little Gleaner* are monthly magazines well suited for the young. *Short Stories for*

*Sunday Scholars*, published by Elliot Stock, seem well adapted for their purpose. *The British Workman* keeps up its character, and is doing a good work among the classes for which it is designed. It has a rival, though (we suppose) a friendly one, in *Old Jonathan*; or, *The District and Parish Helper*, which is similarly got up, and is remarkable for the excellence of its illustrations.

## Obituary.

REV. SAMUEL ELLIS.

MR. ELLIS was a native of Wakefield, Yorkshire. He was born in April 1801, of respectable and truly pious parents, members of an Independent chapel in that town, under the then pastoral care of the Rev. Samuel Bruce. He had thus the advantage of early religious training, which, through the Divine blessing, soon produced valuable and enduring fruit. At the early age of fourteen, he began to serve the Lord. His religion from the first was decidedly, and in one so young eminently, practical. He founded with two others of his own age, Sabbath-schools at Wakefield and Alverthorpe. He undertook the office of secretary of the school at the former place; also of joint-secretary of the branch association of the London Missionary Society, formed January 1st, 1818.

He also began to itinerate in the surrounding villages—at Alverthorpe, Thornes, and other places about Wakefield, where his services were highly acceptable to the people.

In the meantime he was engaged in his father's business, devoting every spare moment to study, visiting the sick, and preaching. His heart, however, longed for an occupation more completely consecrated to God's service. Almost the first entry in a diary kept from boyhood, is this—"I have a perpetual desire, which nothing can quench or resist. Here am I, O God: prepare me and send me into Thy vineyard if I am fit." At length, the desire of his heart was realized; for his piety and talents soon became so appreciated by his pastor, and other friends, that they urged him to turn his attention to the Christian ministry as his future vocation. In 1819, he was recommended by them to the Committee of Airedale College, then at Idle, under the able and efficient presidency of the Rev. William Vint, for admission to that Institution.

There he pursued his studies for the appointed term of four years; his conduct being blameless. As a student he was very diligent, and was considered to excel in theological and classical attainments.

In 1824, having received a call from the Independent church at Settle, in Craven, which he accepted, he was ordained July 28th. In this rural locality, he faithfully exercised his ministry for three years, gaining by his uniform peacefulness and geniality of disposition, and consistency of character, the good will and respect of all who became acquainted with him.

In 1827, he received an unanimous call to Duke's-alley Chapel, Bolton-le-Moors, which he accepted. Here he successfully laboured during a pastorate of sixteen years, preaching three times on the Sabbath, and securing, besides the affection of his own congregation, the esteem of Christians of all denominations. The church and congregation increased largely under his pastoral care; and new schools were erected.

After leaving Bolton, Mr. Ellis declined for some years taking another charge, on account of severe domestic affliction; which, after the family had visited various places in search of health—but in vain—terminated in the loss of Mrs. Ellis, who died in her forty-fourth year, of consumption, in the year 1850.

In 1851, Mr. Ellis settled at Wilmslow, Cheshire, and during his ministry there exemplified the practical influence and effect of the doctrines which he preached. Beloved by his own people, and respected by all around, he has left a void which will not be easily filled.

During his pastorate at Wilmslow, of fourteen years, his labours were accompanied with very gratifying success. A new school was built, and a day-school commenced soon after his settlement. It recently became necessary to enlarge the chapel, and steps were taken for that purpose. Mr. Ellis watched its progress



with the deepest interest, *greatly* desiring to be spared to preach within its walls. But it was otherwise decreed. In the midst of his work, and in the active exercise of his mind, he was cut off from his beloved employ; not, however, without having the gratification of knowing before his decease, that the chapel was fairly opened.

For some months his strength had seemed to be failing; but nothing serious was apprehended by his family until six weeks previous to his death, when the sudden and startling announcement was made to them by their medical adviser, that there was no hope of his recovery. Further advice was at once obtained, but nothing seemed to touch the disease; and from that time he rapidly grew worse. Being for some weeks before his death all but deprived, by paralysis, of the use of speech, he could say but little. Though he suffered greatly in body, his mind was tranquil; showing no signs of impatience. From the broken sentences which he uttered, his hopes of the future were never darkened by any cloud; and though well aware of the rapid approach of death, he did not seem at all discomposed. About a fortnight before his decease he wrote down the numbers of some favourite hymns, and wished them read to him. "Jerusalem, my happy home," "Rock of Ages," "The Lord my pasture shall prepare," were mentioned.

Another time, two or three days before

his end, he said to his son, "I want—you—to read—to me, 'God so—loved—the world,'" &c., stating where it was to be found.

"His last words to me," says a dear friend who came to see him a little before his death, "I shall not soon forget. On my saying, how sorry I was to see him so ill, he replied, with very imperfect articulation indeed, but with that exception in his own happy manner of speaking, 'Better soon.' Yes, better indeed, if not for us, yet for him. Earth exchanged for heaven, the church militant for the church triumphant; this vale of tears for the realms of bliss, where all tears are wiped from every eye, and sorrow and sighing for ever flee away."

Many times, in the course of the few hours preceding his death, did he attempt to speak, but the closest attention failed to make out what was said; and on Sunday morning, the 26th February last, at the age of sixty-three, with scarcely any perceptible charge, he calmly resigned his soul into the hands of his Master. The Sabbath commenced on earth in so much pain, was consummated in heaven in the midst of eternal joys.

His name will long be held in affectionate remembrance in the village. Truly may it be said of him, that the "memory of the just is blessed."

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

## The Irish Evangelical Society and its new Treasurer.

It will doubtless afford gratification to our readers, and especially to those who are interested in the conversion of Ireland, to know that our excellent friend Charles Reed, Esq., F.S.A., has consented to become the Treasurer of the Irish Evangelical Society. Not more on account of the honoured name he bears than of the reputation he has himself acquired in many departments of public life, the Committee are to be congratulated on having secured his valuable aid. Mr. Reed has already, as Deputy-Governor of the Honourable Irish Society of the Corporation of London, had important connection with the sister island; and in that capacity has won golden opinions both in Ireland and in England. A singularly opportune proof of this has just been supplied in the fact that, at a special meeting of the Honourable

Irish Society, recently held, a very handsome testimonial, in the shape of an address, accompanied by a service of silver, was presented to him, as an expression of grateful esteem for the invaluable services he had rendered.

During the now more than fifty years' history of the Irish Evangelical Society, there have been, we believe, only two treasurers, both of them honoured names—the estimable Thomas Walker, Esq., and the venerated Thomas M. Coombs, Esq. Each of these gentlemen held the office for about a quarter of a century. For the sake of Ireland's evangelization, we cannot utter a better wish than that, for a period at least equally long, Mr. Reed may be permitted to administer the financial affairs of the Irish Evangelical Society, for which we most heartily desire increased prosperity.



## Diary of the Churches.

THE next Half-yearly Meeting of the Trustees will be held at Radley's Hotel, on Tuesday, July 11th, at one o'clock precisely.

April 25.—Stratford-on-Avon. The Rev. M. I. Evans was recognised pastor of the church in this town. The Revs. G. B. Johnson, E. H. Delf, J. Bennett, W. Slater, and J. Christien, addressed the meeting.

May 3.—Neyland, Pembrokeshire. The new church was opened for Divine worship, the Rev. E. Mellor, M.A., preaching on the occasion, and the Rev. J. Williams offering the dedicatory prayer. The cost of the structure is upwards of £1,000.

May 17.—Weybridge. Dedicatory services were held in connection with the opening of the new chapel. The Revs. A. Mackennal, Dr. Waddington, S. Martin, J. Pillans, A. E. Lord, and J. Fleming, conducted the religious engagements of the day.

May 23.—Ashton-under-Lyne. A meeting was held to take farewell of the Rev. J. G. Rogers, B.A., on his removal to Clapham, London. W. Sunderland, Esq., J.P., presided. The Revs. T. Green, J. H. Gwyther, E. Minton, J. Galt, Esq. (Mayor), H. Mason, Esq., and other gentlemen, spoke.

— Luton, Beds. The foundation-stone of the new church was laid by S. Morley, Esq. The Revs. T. Hands, J. C. Gallaway, M.A., R. Vaughan, D.D., and T. Aveling, took part in the ceremonial. Many other ministers and friends were present at the public meeting afterwards held. The cost of the building will be about £5,000.

— Morley, Leeds. The re-opening services of the chapel here commenced, when the Revs. J. R. Campbell, D.D., and E. Mellor, M.A., preached. The Revs. E. H. Weeks, H. Sanders, A. Mines, B.A., and F. Barnes, B.A., preached on the following two Sundays.

May 24.—Winsham, Somerset. The Rev. T. M. Prentice, late of Maryborough, Queen's County, was ordained to the pastorate of the church in this place. The Revs. W. Currie, W. Millorrie, W. Dunham, R. P. Erlebach, E. Edwards, and others, took part in the service.

— Brompton, Hunts. The foundation-stone of a new chapel was laid by C. Tebbutt, Esq. The Rev. T. W. Aveling preached on the occasion. The cost of the structure will be £730.

May 26.—Ipswich. The foundation-stone of the new chapel in Crown-street was laid by S. Morley, Esq. The Revs. J. Gay (the pastor), J. Raven, J. Webb, T. M. Morris, and E. Jones, took part in the engagements. The cost is estimated at £2,040.

May 29.—Wanstead. A meeting was held for the formation of an Independent church. The Rev. B. Beddow was then elected pastor. The Revs. E. Mantering, E. T. Egg, S. McAll, and Mr. J. Shrimpton, assisted in the engagements.

May 30.—Somerset Association. The sixty-ninth anniversary was held at South Petherton on this and the following day. Sermons were preached by the Revs. J. Glendenning and W. Guest. The Revs. E. H. Jones, W. Densham, E. Edwards, E. J. Newton, Messrs. J. P. Spencer, G. B. Sully, T. Ware, and others, took part in the proceedings.

May 31.—Bedfordshire Association. The sixty-eighth anniversary of this Union was held, when the Revs. W. Brock and G. L. Herman preached. The Revs. W. Alliot, J. Brown, J. Bull, T. Griffith, J. Dean, and T. Hands, took part in the usual business.

— Tattenhall, Cheshire. The Rev. A. C. Todd, of Rotherham College, was ordained to the pastoral office here. The Revs. G. K. Walker, G. B. Kidd, G. B. Scott, J. Morris, Dr. Falding, and P. C. Barker, LL.B., conducted the service.

— Glamorganshire Association. The meetings of this Union were held at Mountain Ash, when about eighty ministers, with a large number of lay preachers and delegates, were present. Dr. Rees took the chair. The deep regret of the Association on the loss of W. D. Wills, Esq., was expressed, with heartfelt sympathy for his bereaved family.

— Pentonville. A service was held in Claremont Chapel, to take leave of the Rev. A. M. Henderson, who is about to proceed to Melbourne, Australia. J. Spicer, Esq., occupied the chair; and a very large number of ministers and friends were present. A purse of £175 was presented to Mr. Henderson, and a handsome clock, as a mark of his people's affection, with an offering from the ladies to Mrs. Henderson.

— Sunningdale. The memorial stone of a new church was laid here by



J. R. Mills, M.P. The Revs. G. P. Jarvis, R. Willan, W. Marshall, J. Ellis, and S. Eastman, assisted in the proceedings of the day.

May 31.—Gospel Oak Fields. The foundation-stone of a new chapel was laid by S. Morley, Esq. The Revs. S. Martin, T. Binney, E. White, A. Mackennal, W. Tarbotton, T. Fison, J. Nunn, with E. Miall, C. E. Mudie, and T. Spalding, Esqs., took part in the engagements of the day.

— Lincolnshire Association. The half-yearly meetings of this Association were held at Boston. The Revs. Professor Williams, T. Davey, J. Shaw, J. H. Wilson, and J. Ruston, Esq., conducted the usual engagements.

June 3.—Great Horton, Yorks. A meeting was held to present an address, with a purse of forty guineas, to the Rev. G. H. White, the retiring pastor.

June 5.—Atherstone. The ordination of the Rev. F. J. Hoyte, as pastor of North-street Chapel, took place. The Revs. J. Redman, T. G. Horton, W. Bealby, Professor Falding, D.D., A. Picton, M.A., W. Paton, and other ministers, engaged in the service.

June 6.—Smethwick, Birmingham. Recognition services were held in connection with the settlement of the Rev. T. W. Mays, M.A., as pastor. The Revs. J. Hammond, R. W. McAll, T. Arnold, T. G. Horton, J. G. Jukes, and R. Ann, took part.

June 7.—Greasborough. The foundation-stone of a new chapel was laid here by the Rev. Professor Falding, D.D. The Revs. H. Quick, J. Guttridge, J. Boyd, and others, took part in the engagements of the day. The cost will be about £500.

— Sneinton, Nottingham. The ordination of the Rev. W. K. Vaughan, of Rotherham College, to the pastorate of the church in Albion Chapel, took place. The Revs. J. Wild, F. J. Falding, D.D., J. Matheson, B.A., W. Crosbie, LL.B., and I. Vaughan, engaged in the service.

— Tollesbury, Essex. The new chapel here was opened, when the Revs. W. Boulding and E. Mannering preached. The chapel will hold 550 persons.

June 8.—Clapham. The public recognition of the Rev. J. Guinness Rogers, B.A., late of Ashton-under-Lyne, as minister of the church and congregation

worshipping in Grafton-square Chapel took place this day. The Revs. H. Allon, R. Ashton, S. B. Bergne, R. Halley, D.D., S. Martin, A. Tidman, D.D., and E. White, conducted the service.

June 15.—Park-street Chapel Schools, Camden-town. The new school-rooms in connection with this church were opened with a public breakfast, the Rev. J. C. Harrison presiding. The Revs. N. Hall, LL.B., W. Brock, R. H. Smith, E. Baines, Esq., M.P., J. Cheetham, Esq., M.P., T. Barnes, Esq., M.P., and other friends, addressed the meeting. The total cost of the buildings is £5,000.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

The Rev. E. Waite, M.A., of Leatherhead, has accepted an invitation from the church, London-road, Croydon.

The Rev. W. Hewgill, M.A., of Warley, Halifax, that of the church at Farnworth.

The Rev. J. Marshall, of Hallaton, that of the church at Eltham.

The Rev. J. Onley, of Spring Hill College, that of the church, Wednesday.

The Rev. J. K. Nuttall, of Rotherham College, that of the church, Bowling, Bradford.

The Rev. G. Nicholson, B.A., of Northampton, that of the church, Longsight, Manchester.

The Rev. W. R. Noble, of Greenwich, that of the church at Tiverton.

The Rev. W. Paton, of Newport, Salop, that of the church, Atherstone.

The Rev. E. Walker, of the Lancashire College, that of the church, Uttoxeter.

The Rev. John Young, of Bristol, that of Zion Chapel, St. Ives.

### RESIGNATIONS.

The Rev. F. Pollard has resigned the pastorate of the church, Newport, Monmouth, through ill health.

The Rev. W. Payne, that of the church, Chesham, Bucks, from long-continued ill health, having fulfilled a pastorate of thirty-one years.

The Rev. D. J. Evans, that of the church, Lowestoft.

The Rev. S. S. England, that of the church, Halstead, through indisposition.



THE

# Missionary Magazine

AND

## CHRONICLE.

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### INDIA.

PROPOSED ERECTION OF A NEW CHURCH AND PASTOR'S HOUSE FOR THE NATIVE  
CHRISTIANS AT BHOWANIPORE.

THE intelligence which we have to lay before our readers in the present Number refers to subjects of great missionary interest, varied in their character, but severally presenting facts calculated to awaken joy and thankfulness, hope and trust.

The *first* of our Indian articles refers to the progress of our Mission at BHOWANIPORE, a suburb of CALCUTTA, where our chief station has long been established; and especially to the origin and progress of the Native Christian Church, which, commencing with *six* members only in the year 1846, amounted eight years subsequently to *forty*, the congregation having also proportionately multiplied during the same period.

At the formation of this little Christian community they were in a state of entire dependence upon our missionary brethren, not only for instruction, but for the exercise of benevolence in varied forms. *Now*, as will appear from the address subjoined, they have learned the important Christian duty, not only of helping themselves to the extent of their power, but also of supporting the ordinances of Christ, especially by contributions to the support of their pastor. SURJO KUMAR GHOSE, who sustains this office, is one of themselves, redeemed by the grace of God from the power of idolatry, and prepared by a long course of useful and Christian training for the exercise of the ministry. Towards the salary of this devoted man the people of his charge raise about £60 per annum, and our missionary brethren entertain the hope that the day is not far distant when the Bhowanipore Congregational Church will, under the tender care and continued blessing of its great Head, become entirely self-supporting and independent of all foreign aid.



The worship of the Native Church and congregation was originally carried on in a house heretofore occupied as a dwelling, being remodelled and used as a chapel. This building, which is made of slender walls with a straw roof, has now become too strait for the number of attendants; and, after much prayer and thought and consultation with their missionary friends, they are about to erect a substantial edifice of larger dimensions. In addition to a new chapel, they hope also to be able to provide a dwelling-house for their pastor. The erection of the two buildings will involve an outlay somewhat exceeding *One Thousand Pounds*. Towards this sum they have engaged to contribute £200, and a grant of £150 has been made by the Directors of the Society. This, however, will still leave a large balance to be supplied; but our missionaries, with their native Christian brethren, confidently anticipate that European friends in India will come forward to their help with a willing heart and a liberal hand; and they now appeal to the generous-hearted Christian public of England, in the hope that they will seize the opportunity to sustain and encourage their Hindoo fellow-Christians in carrying into full accomplishment this useful and important work.

The appeal is as follows:—

“THIS Church was formed in the year 1842, and after a lapse of four years passed under the oversight of Dr. Mullens, its second Pastor. The number of its adherents in 1846 was fifty-six; of whom only six were communicants. The Word of God was faithfully preached, and its messages of Divine love proclaimed from Sabbath to Sabbath, Christian discipline was maintained with firmness and affection, and year after year this little flock of Christ, gathered entirely from among the surrounding heathen population, began, under the blessing of Almighty God and the ministry of His Gospel, to grow in numbers, intelligence, and Christian character. From six in 1846, the number of its members increased to forty in 1854; and that of its adherents, from fifty-six to one hundred and thirty. The public services were, up to this time, held in the house of Dr. Mullens; but the old institution bungalow becoming vacant, it was remodelled and used as a chapel for Christian worship. Hitherto the Church had been entirely dependent on the Bengal Auxiliary to the London Missionary Society for all its expenses; but having entered their new sanctuary, its members resolved to provide for those expenses themselves, and accordingly commenced a special monthly collection, in addition to that made on the Sacramental Sabbath for the poor of the Church.

“The Scriptural duty of Christian liberality—how much more blessed it is to give than to receive—had, from time to time, been expounded and enforced by the Pastor with considerable effect. Year after year, as the number of intelligent members increased and their circumstances in life improved, misconceptions and prejudices connected with the duty of regular voluntary contributions for the support of religious ordinances disappeared, and every one seemed to realize the importance and desirableness of making the Church entirely self-sustaining and independent. A decided movement towards the



accomplishment of this object was made at the commencement of the year 1861. In several special meetings, Dr. Mullens endeavoured to convince his flock that the time had come when they should choose one from among themselves to co-operate with him in his pastoral duties, and should at the same time partially provide for his support. 'In accordance with the wishes of the missionaries,' says the Report of that year, 'the members were invited to take steps for the selection of a Native Pastor. For some years the Church has been endeavouring so to mature its resources and direct its plans as to be able at length to secure the services of such a Pastor and provide for his support. The members unanimously agreed to the proposal, and resolved, in addition to the various expenses for worship, which have been fully met for years, to provide for a Pastor the sum of thirty rupees a month. These arrangements completed, the selection was made, and the choice of the Church fell upon Babu Surjo Kumar Ghose, one of the evangelists of the Mission. He accepted the office, and was ordained on the 20th of March.'

"Thus the grain of mustard seed, which took root just twenty-one years ago, has, under the influence of the dews of heaven, grown to the dimensions of a tree, and its branches are now affording shelter to no less than one hundred and seventy souls; and of these the number of communicants is sixty-three. The increased liberality of the Church has manifested itself by the additional sum of twenty rupees towards the salary of their Pastor; thus making it in all fifty rupees a month. The pastoral duties of the Church have now almost entirely devolved upon its native minister. These are unmistakable signs of growth and advancement; and it is fondly hoped that the day is not far distant when the Bhowanipore Congregational Church will, under the tender care and continued blessing of its great Head, become entirely self-supporting and independent of all foreign aid.

"But before the dawn of that happy day a most important work must be accomplished. The bungalow now used by the members of this Church as a place of worship is made of slender brick walls, with a straw roof; and the ground on which it stands belongs to a Hindoo zemindar. They have, therefore, for some time past deeply felt the necessity of securing a brick chapel of their own, and a minister's house. After much prayer and thought, and consultation with their reverend friends the Rev. Mr. Storrow and Dr. Mullens, they have ventured to buy a piece of land for the above objects for the sum of 1800 rupees. The work that now lies before them is, indeed, great, and their limited incomes and circumscribed means can do but comparatively little towards its accomplishment; but, believing as they do that it is a good work—a work on which they confidently hope for a rich measure of Divine blessing, and one in which, they feel assured, they will have the sympathy, and prayers, and co-operation of all Christian friends—they cannot despair of success. The probable cost of a plain substantial place of worship, and a dwelling-house for the Pastor, which it is in their contemplation to build as soon as funds will permit, will be about 11,000 rupees. Towards this sum they have themselves promised to contribute about 2000 rupees, to be paid in monthly instalments, extending over two years. Those who know them intimately will testify that they have given even as the Lord hath prospered them. They have, moreover, received a grant of 1500 rupees from the



Directors of the London Missionary Society. The balance wanted for the consummation of these objects is then about 7500 rupees; and, large as this amount may seem, they confidently hope that friends will not be wanting who shall come forward with a willing heart and a liberal hand to their help. With earnest prayer, therefore, to the Giver of every good and perfect gift, they send forth this Appeal to the generous-hearted Christian public, confidently hoping for such a response as the circumstances of their case need.

“SURJOKUMAR GHOSE, *Pastor.*

“BROJOMADHOB BOSE, } *Deacons.*  
“AMBIKACHORON ROY, }

“*Bhowanipore, April 6th, 1864.*

“In this Appeal of the Native Church at Bhowanipore we cordially concur.

“EDWARD STORROW,

“JOSEPH MULLENS.”

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#### PROGRESS OF CHRISTIAN EDUCATION.

WE have been supplied, by our esteemed friend and brother Dr. MULLENS, with the following interesting statement of the progress of education in connection with our Mission in Calcutta. It speaks for itself, and needs no explanation. The increase of these Christian schools is as surprising as it is gratifying, both with regard to the number of the pupils, and their readiness to pay the appointed fees for their education. This salutary arrangement is now established, and affords an earnest of the wide diffusion of Christian education among the hitherto untaught multitudes of the Hindoo youth.

“Bhowanipore, Calcutta, April 7, 1865.

“MY VERY DEAR FRIEND,—We have now been steadily at work for three months since the Institution re-opened after the usual Christmas holiday, and you will be glad to hear that we have made in several respects unusual progress. We have added nearly a hundred scholars to our list, and have reached the highest point in numbers that the Institution has ever attained. The class-rolls show 623 scholars at Bhowanipore, and 192 in the branch school at Behala. Once before we had 620 scholars at Bhowanipore. This was in 1851, just before we laid the foundation of the new Institution, and before the baptism of the six converts who were the first-fruits of that harvest of blessing since reaped by the Mission. Their baptism deprived us at once of three hundred of our most promising scholars. Again the numbers rose from three hundred to four hundred: again the baptism of five additional converts half-emptied the Institution, and left us lower than before. So we went on for several years. In those days, too, we charged no fees, but the education we gave was free. Now we charge fees from two shillings a month down to one shilling. We still baptize converts; but never a word is said, nor do our scholars leave us. Our present position, therefore, is a far higher and stronger one than that of 1851, and our Institution has a much firmer



hold upon the people around us. Our fees will this year amount to more than £400.

“We live at the very head-quarters of education in this presidency; and education is increasing its already great influence in the community every year. On a vast scale it is entirely remodelling the opinions of the most intelligent classes. Its influence is really prodigious. In Calcutta and its neighbourhood we have not only the Government Colleges and several large missionary Institutions, but a large number of good schools, managed by native gentlemen alone. In some cases they receive a grant-in-aid, but in many others they are supported entirely by the fees of the scholars, and give their proprietors a profit. Throughout Bengal schools are found everywhere. Almost every considerable town has its Anglo-vernacular school; and even large villages add English classes to their Bengali schools. The Government Colleges at Hoogly, Krishnaghur, Dacca, and Berhampore are the chief among these Institutions. In the north-west provinces and the Punjab the desire for education has increased greatly during the last five years; and wherever, in large cities, opportunities are given, scholars are immediately to be found. Three years ago the natives in Agra were dissatisfied with the liberality of a missionary, who would not expel from the Church Mission College a boy of low caste, and set up a rival school of their own. That school, called ‘Victoria College,’ has been firmly maintained, and was recently affiliated to the Calcutta University.

“All these schools take the curriculum of the University as their guide, and their studies contain a great deal of sound moral instruction. The standard of the University thus becomes their standard; and, as that is high and sound, both in taste and principle, general education is running a comparatively safe course. The Government Colleges are all being improved. All the country Colleges will educate up to the B.A. degree, a thing till recently done only in the Presidency College. The incomes of the professors have been raised, and a large number will obtain £1000 or £1200 a year after a few years’ service. Everything urges the increase of sound education: the demand is great; the people wish for it; they appreciate it; they pay for it. It is producing good fruit, and, on a grand scale, is preparing the country for higher fruit still.

“Does it not become missionary societies to do their part well also? Does it not become them especially to occupy efficiently, and in force, the chief city in which education is given, and where the University is carried on? The Free Church Institution, with its 1300 scholars and students, presented three of its students a month ago for the degree of M.A., and several others for that of B.A. The Cathedral Mission College, recently established with only a College Department, has obtained nearly 200 students in its first year. Will it not be wise for our Society to strengthen its present agency, and, in this suburb of the city, where we stand quite alone, to render increasingly efficient the means already provided for giving to the young people of this quarter a sound Christian education? We are in the midst of a good population; many of the present residents are old students of the Institution, and are glad to see their Alma Mater flourish. Our numbers are increasing; our means also increase; and, if we can secure one or two additional men, the usefulness of



the Institution will also extend, and, in time, even the cost of that addition will be met. Some day we will also ask you to help us in the enlargement of our buildings, and in making our accommodation more convenient and complete.

“ Believe me always,

“ Most affectionately yours,

“ REV. DR. TIDMAN.”

“ JOSEPH MULLENS.

## TRAVANCORE.

### ENLARGEMENT OF MISSIONARY LABOURS IN THE NEYOOR DISTRICT.

THE REV. F. BAYLIS has been greatly encouraged during the last year by the number of proselytes from the ignorant and idolatrous people of his district, and still more by the increase and improvement of the members of his Church. Such reports are new in the history of this Mission, and happily they apply to several of the Travancore stations as well as to Neyoor. We pray that, as God by His providence has opened these doors of usefulness, He may bless the labours of His faithful servants, and crown them with complete success by the enlarged communications of His Holy Spirit. .

“ When,” remarks Mr. Baylis, “ the number of these congregations is considered, the extent of ground over which they are scattered, and the great variety of characters to be seen in those composing them, it will not be difficult to see that there is enough in the teaching and superintendence of these, with the mission agents, schools, &c., connected with them, to fully tax the time and strength of a missionary.

“ My colleague, Mr. Lowe, has continued to render me assistance in various ways, both at the Head Station, where he often preaches, conducts prayer meetings, &c., and at the Out-stations, which he visits from time to time, as his other duties allow. His earnest, rousing appeals to the heart and conscience have been often listened to with great attention, and in not a few instances have, we believe, been accompanied by the Holy Spirit's blessing. The work of female education here, which Mrs. Baylis was called to leave, was at once taken up by Mrs. Lowe; and I cannot but here record my gratitude that, in a time of deep sorrow to myself and the people of this district, such kind and valued friends were at hand to sympathize and help. . . . .

“ I have been especially gratified by witnessing the good work going on in the Attur Division, under Arumeinayngam, evangelist, who has been earnest and diligent in his labours among Christians and heathens, and these labours have evidently not been in vain. He has regularly visited the congregations in that part, now seventeen in number, and stirred up the people to greater regularity in attendance on Divine ordinances, and to greater efforts to improve in knowledge and Christian character. He has also instructed the agents under him, and urged them on to greater diligence in preaching to the heathen, appointing especially one day a week wholly for



this work, when they go two or three together, he himself accompanying one of the parties. By this means many villages have been visited and the Gospel preached by the wayside; and, as the result of these efforts, besides additions to most of the congregations, three new ones have been formed, comprising 228 adults, with 125 children, now under Christian instruction in this division. Eleven places for devil-worship, three or four of which were of large size and better built than ordinary, have been destroyed, and the implements of worship, clubs, spears, &c., given up. The destruction of these places, which is, of course, only done with the full consent of the owners, not only tends to prevent the people relapsing into idolatrous customs, but has a salutary effect on all the people round, arousing inquiry, and proving that the demons they so much dread have really no power to injure even those who destroy the buildings in which they were worshipped.

“Besides frequent visits to Attur, where I have met the agents of that part on report-days, I have been able to make two tours, visiting the congregations scattered among the hills and jungles of the far north, some of them eighteen or twenty miles from Neyoor, and was much pleased with all I saw of the progress of the good work. The people are for the most part poorer, more uncultivated, and more oppressed by the higher classes than those in the south; but they appear anxious to hear the good news of salvation, and to break away from their old degrading devil-worship and heathenish customs. More agents are greatly needed to labour amongst them; but, unless I am supplied with funds for the purpose, I must keep operations on a very limited scale. Schools, too, are greatly needed, a much smaller proportion of the people being educated than in the south. The annual expense of a village school varies from £6 to £7, according to the number of boys, their attainments, &c.; but £4 or £5 would be sufficient for a school in those parts. Chapels, or prayer-houses, are also greatly needed. For the three new congregations there are only small open sheds erected by the people, and the buildings in which some of the old congregations meet for worship are wretched-looking buildings, more like cattle-sheds than places for the worship of God. I would gladly, had I a fund at command, erect five small, neat prayer-houses at places where they are most needed. I should be able to do this for £50; but I could not raise more than £10 from the people, on account of their poverty. Are there not some of God’s people willing to assist in providing these poor people with decent places of worship? I should say here that, in other parts of my district, chapels are urgently needed in five places. These must be larger and better built, at a cost for the whole of £120, of which £40 may, I think, be raised in these congregations and among the people generally; so that, could I be supplied with £120 by Christian friends in England or India, *ten* chapels suitable to the wants of the people may be erected—ten witnesses, visible to all, that Jehovah, the true God, is being worshipped in this dark land. I do trust that this appeal will not be made in vain.”

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## ALMORAH.

IN a recent Number we laid before our readers the report from this station supplied by the Rev. J. HEWLETT, relative to the work of God among the inmates of the Institution for the suffering victims of leprosy. We have since received a further account from Mr. H. of the progress of this most gratifying Christian movement, which we subjoin, and which we are assured will awaken feelings of thanksgiving to God in the heart of every devout reader.

“It will,” writes Mr. Hewlett, “undoubtedly be very gratifying and encouraging to you, as it is to us, to know that the work amongst the lepers progresses with increasing tokens most assuring of the Divine presence and blessing, and with such marvellous rapidity as far exceeds our highest expectations. The ardour of those of whose baptisms I have already given you an account has not yet shown the slightest symptoms of abatement, which we certainly anticipated we should see, in case their motive for joining us arose from anything short of a deep-seated desire to supply their spiritual need out of the rich provisions of mercy which they had begun to perceive are freely offered by the Gospel of the blessed Advocate on high, who ‘is able to save them to the uttermost that come unto God by Him;’ on the other hand, while I feel it behoves me to be very cautious and dependent for wisdom from above in all I do or say respecting this movement, knowing it possible that we may have from some hereafter grievous disappointment and causes of humiliating sorrow, still I believe that if there are reasons for judging at the time any religious awakening to be under the influence of the Spirit of God, such are not wanting in this case. There is evidently amongst them a growing love for the Word of God, and for the meetings in which they assemble to worship and to learn more of those truths which are dearer than all others to the heart of a Christian; they also seem to manifest such an amount of earnestness and sincerity when talking of the interests of their souls and of the way in which they pour out their hearts in prayer, which I am constrained to believe are far from being merely superficial. Another pleasing and cheering feature of this work, I am glad to find, is, that, instead of lying, quarrelling, and abusing each other, as was too often their practice before, they endeavour to cultivate brotherly love and to seek each other’s edification and happiness; many of them labour very earnestly in entreating their fellow-lepers to trust in the same Saviour, and openly profess His name, thus proving themselves to be missionaries of the Cross. And their labours are not in vain.

“Until after August last, only those who had been previously of low castes were baptized; since then these have been successful in persuading thirty-two more to declare themselves on the Lord’s side, nearly all of whom were of the Brahman and Kohatra caste. The amount of knowledge of the Scriptures which the former ones exhibited on seeking baptism had often astonished and delighted me; but these certainly far exceeded them both in their knowledge of the Word of God and in intelligence, and only hung back through a reluctance to part with the caste notions that they had always been taught by their



fathers and countrymen to prize more than life. As I am anxious in baptizing the lepers to act under the guidance and approbation of the great Head of the Church, and feared that these inquirers may have been carried along merely by the stream of excitement, I decided to delay much longer than I had done before, and kept them waiting several months. The delay, however, seemed to have deepened their impression and to have increased their desire to be recognised as followers of Christ. Many of them, also, had evidently passed through severe mental struggles before deciding to seek baptism. At length, as their sincerity seemed to be beyond doubt, and as they manifested a knowledge of the following truths—without which I should not think it right to baptize adults—our sin against God, and its merited punishment in hell; the happiness of heaven, purchased for us by the Redeemer's atoning death; and that baptism is only of avail when accompanied by a penitential forsaking of our sins, and resting by faith upon Christ for eternal life,—I baptized them on Sunday, the 11th inst., with feelings of joy and sympathy for the lepers, and gratitude to God for these effects of His glorious Gospel, trusting also that He would baptize them with the Holy Ghost and unite them with the Church of the first-born, who are written in heaven. Fifty-three now profess Christianity. Once every Lord's day I conduct a service for Christian worship at the Asylum, which has hitherto been held in the open air. The chapel which we are building for them on the grounds adjoining the Asylum is nearly ready. I hope to be able to open it in a month or so, from which time, I trust, Christian worship will regularly be conducted in it; where, also, if the lepers continue to show satisfactory signs of their conversion being the Lord's work, we shall feel justified and encouraged in forming a Church from amongst them, which, as it will consist exclusively of lepers, may seem novel and strange in the eyes of many, but will not for that reason be less amiable in the eyes of our adorable Redeemer, and of those who have the same mind that was in Him.

“Nearly all the other branches of the Mission continue with undiminished interest. The schools are rather on the increase in number and interest. I trust (D.V.) to write again next month, giving you a review of the work of the year.”

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## VIZAGAPATAM.

### ITINERANT LABOURS OF A MISSIONARY.

“21st March, 1864. Monday.—At the request of the Rev. J. W. Gordon, I left my station this morning for Chittavalsa, in order to take with me the catechist as far as Kimedý, to declare the glad tidings of salvation to the perishing heathen, and arrived safely at Banly at about nine p.m.

“23rd. Wednesday.—This day I had the pleasure of preaching the ‘Word of Life’ to a large congregation assembled, consisting of about 150 individuals at Chittavalsa, in the meeting-house, from St. John’s Gospel, chap. v., ver. 40. They were very attentive. May the Holy Spirit incline their hearts to hear the voice of the Saviour of the world, and believe His testimony, and daily



apply to Him for that life which He bestows. Soon after service committing ourselves to the protection of our Heavenly Father, and to bless His life-giving Word to many souls in our journey, we started about ten.

"24th. Thursday.—Arrived at Conada this morning at eight; after prayers, breakfast, &c., went into town and took our stand in the public bazaar, where there was a large temple dedicated to the honour of Vishnu. A large number of people of different castes soon assembled around us. The catechist read a tract entitled 'Worship of Jajganath' (one of the incarnations of Vishnu). I addressed them: they heard us very attentively. Afterwards, had a long and interesting conversation with an aged Brahmin and a Soodrar, while the congregation was listening attentively, and at last confessed that Jesus Christ alone was the true Saviour. Sold and distributed a few tracts, and came back to our lodgings.

"1st April. Friday.—We went and preached twice in this village, called 'Aukulatumpara'—once at the Rajah's house, and another time in the village. We had a good congregation: both the people and Rajah heard very attentively the plan of salvation by Jesus Christ. Many said, 'All you say is true, and we believe it.' Sold and distributed a few tracts. This Rajah is a petty chief, and the village was granted to him and his late brothers by the authorities, for the good services done to Government, such as quelling disturbances, &c. As this is the residence of our new convert, who was lately baptized, we took him with us in order that he might take his wife, who wished to follow her husband. Her relations were against it. We came here chiefly to persuade them to allow the woman to follow her husband, and left him here till we returned from Kinedy, at his request. It seems the Rajah privately sent for the convert's father (a brother of our catechist, who accompanied me on this tour), and spoke to him, that they should not at all hinder the woman from following her husband, which is nothing but natural and right.

"3rd. Sunday.—This day we spoke in three villages—viz., 'Geendy,' 'Temarara,' and 'Thamara,' which were nearly connected—and had a long discourse with a young man regarding the impurity of their religion and the purity of Christianity. I told them that their idols were false gods, and that all who trust in them will be partakers of eternal punishment. A carpenter in the mob was very attentive. A few hours after our return to the tent he made his appearance, and made several inquiries on different things, to all of which we replied. Being quite satisfied, he said, 'This is the only true way, and from this day, by God's help, I shall forsake idolatry and Shiva (their chief deity), and will only pray to Jesus Christ.' We told him that God, who had so far enlightened his mind to know that Christ alone is the true Saviour, should he forsake all false and evil ways and pray to Christ, would certainly save him. Gave him three different tracts when he left us.

"4th. Monday.—We arrived at Purala-Kinmedy last night, and early in the morning, after taking our coffee, went into the public bazaar, and preached to a large congregation who soon assembled, after singing a hymn. They heard the plan of salvation by Jesus the Son of God gladly. A respectable Brahmin made some objections, by saying that Brahma, Vishnu, and Shiva were true gods; but I proved to him in several ways that they were very wicked as well as false gods, and they were the inventions of men; that Jesus alone



was the true Saviour. May the gracious God open the hearts of the people, that they may understand Him, and the salvation He provided for sinners. Sold and distributed some tracts, and came home at eleven for breakfast. In the afternoon we went into a different part of the town, and, in the veranda of a rich Soodra, who invited us to hear, had a protracted conversation regarding the truth of Christianity and the falsity of Hinduism. Many heard us, and at last the rich man and his brothers confessed it was a true and good religion. From their conversation I perceived that they had been reading some of our books. Distributed a few tracts, and came to our lodgings about seven.

"7th. Thursday.—Came to Comunahpillay again, in order to send the new convert and his wife to Chittavalsa, whom we left here when we started for Kimeddy. After a little trouble we got the consent of her relations that she might follow her husband if she liked; but their daughter, a child of about seven years, they prevented, as she is married. They never permitted the child to go near her parents, thinking that they would persuade her to accompany them; so, after remonstrating with them regarding the child, I desired the convert to proceed to Chittavalsa with his wife. The catechist being an uncle of theirs, it seems they privately laid the blame on him for allowing their son to become a Christian, and abused them most shamefully; but in my presence they never used any such language, but only expressed great sorrow for what had occurred. I twice told the old man (the father) not to be sorry for his son, for he had done nothing wrong or sinful, but had chosen a good part to obtain the salvation of his soul, and exhorted him to believe on the Lord Jesus, who is the true Saviour. I am happy to state that there are many others in this village desirous to take up their cross and follow Jesus, but have not courage enough to come out from the world immediately; they often heard us preach in the street, and oftentimes came to our lodgings for books. Amongst these are the Naidu's (head man of the village) son, the Rajah's eldest son, and the convert's brother. May the Lord soon give them courage to renounce the world with all its vanities and evil practices, and enlist themselves under the banner of Christ as good soldiers; and may the Holy Spirit water the seed sown in feebleness, and cause it to spring up in due time to the glory of our Redeemer. Amen.

"In this tour we declared the glad tidings of peace in twenty-eight villages.

(Signed) "C. E. THOMPSON, Assistant Missionary.

"Vizagapatam, 16th May, 1864."

## CHINA.

### SHANGHAE.

WE have been favoured by the Rev. R. DAWSON, of Devizes, with the following deeply interesting statement from the pen of his near relative Mrs. HENDERSON, describing the influence of Christians labours in connection with the benevolent medical operations of the Hospital in Shanghai.

"Shanghai, March, 1865.

"MY DEAR BROTHER,—I hope by the next mail to post you the Report of the Chinese Hospital for the last year; but, knowing the deep and true



interest you take in the work, I am sure you will like to receive some additional particulars relating more to the spiritual history of some of the patients.

"I am very thankful to tell you that there was a considerable increase last year in the numbers of those who openly professed their faith in Christ: thirty were baptized by Mr. Muirhead. To these, who have openly declared their change of heart, we trust may be added not a few 'secret disciples,' who, from a variety of causes, have not yet spoken of what they have really received into the heart. Keih-Foo, our chaplain, tells me that he has had many such inquirers, some of whom have carried to their distant homes the seed of precious truth; and it may be that, after many days, it may bring forth fruit an hundredfold. There seems a desire, on the part of those who come to the Hospital, to hear the Gospel; and many who have come to attend on their sick friends have heard and received it. There was one very interesting case, in which a mother, who was waiting on her invalid son, was impressed with Christian truth; both received baptism, and they now come every Sunday to the afternoon service. This service, conducted by Keih-Foo, is attended by many who have received good in the Hospital, and many of the hearers bring their friends to it. In the Report you will see an account of a man who had an enormous tumour removed from his neck; it weighed over four pounds, and had given him great pain and uneasiness. He knew nothing of the Gospel when he came in, but during his stay he became seriously impressed. He thought that the religion of such skilful doctors must be worth something, and became an interested learner. He was baptized before he left.

"There is a considerable difference to be found in the patients, gathered as they are from every class. Some are very poor and illiterate; others again can read and talk to their friends, and go away promising to tell the good news they have heard. To this class belonged a man, a dyer by trade, who lived near Soo-chow. He was only here a fortnight, but his heart seemed at once to grasp the truth. He used to go about amongst the other patients and exhort them. He was very anxious to be baptized before he left, and went home with a supply of books and Testaments, determined to spread the Gospel as far as possible.

"Another man, who had had his hand fearfully injured by a circular saw, seemed very earnest in his attention to the instructions of the native teacher. He was quite ignorant when he came in, but during his two months' stay he learned much.

"There was a very rich merchant for some time an in-patient, who came from the vicinity of Woo-sung. He brought with him servants, and all sorts of comforts, and considered himself too grand to sit with the common people in the large hall. Nevertheless he read the Testament, and every day Keih-Foo went to his room and talked to him. He said the doctrine was 'very good.' He used to walk about the wards, and seemed greatly interested in all the doctor's work; and when he left he sent a handsome present to the Hospital, and a large tablet commemorating the doctor's skill as 'more lofty' than that of two most celebrated Chinese physicians. He asked to be allowed to come again, and stay inside to look at the work, and at the new year he came to



'Chin-Chin,' the doctor. He always attended the Sunday services; but it is true in this land as in every other, that rich men are not those who make the most efforts to press into the kingdom.

"I could go on multiplying cases like those I have written, but I think they will suffice to show you the quiet, yet successful work that is going on. I could tell you of several women who have come with suffering bodies, and have gone out cured both in body and soul; of others who can now say, 'Whereas I was blind, now I see;' of others who were lame, but who were here taught to walk in the narrow road.

"I know it was your privilege on several occasions to baptize patients who entered the Hospital wretched and ignorant, and you will rejoice with us, that the good work is prospering and increasing amongst us.

"Keih-Foo has just brought me a letter, received by one of the converts from a friend who was some time in the Hospital. Her arm was broken, and she was a patient several weeks. She was baptized, and, after returning to Hang-chow, about 150 miles distant, she writes, saying that she still loves the doctrines of Jesus, and takes every opportunity of speaking to her friends, telling them that all other religions are false, and that only Jesus can save the soul. She expresses anxiety for Keih-Foo to come to her city, that she may, with her friends, hear the Gospel again.

"Yesterday a rather interesting circumstance took place. While Keih-Foo was preaching, a mandarin, with a glass button, came in and sat down. When the service was over he said that, ten years ago, when living near Soon-kong, he had first heard him preach, and had afterwards listened to the instructions of the Rev. Alexander Williamson. During all these years he had not forgotten what he heard; and now, being made a mandarin, and living in Shanghae, he sought out his old teacher and came to hear him. This man has made no profession; but a case like this shows that often an impression is left where we scarcely expected to find it; and good seed is not lost, though for years it may be hidden.

"And now I must close my letter, for it has extended far beyond what I expected. I think you have heard of the building of the new Union Chapel on the old site. It was opened last August, and is a neat and commodious place of worship, and is most pleasantly connected with my dear friends at home by the beautiful Bible which the members of our Juvenile Working Meeting at Leeds most generously presented for it. I never look at it without thinking of their kindness, and the interest they feel in all our work. I need not ask you to pray for us, for I know how dear and near the cause of Missions is to your heart. Amidst much to discourage and mourn over, we have cause to bless our God that something is done here day by day, not only to alleviate the misery and suffering of the body, but to lead these poor dying creatures to Him who is *the Life*.

"Ever believe me,

"Your affectionate Sister,

"EMILY HENDERSON."





## TIEN-TSIN.

## AN INTERESTING CONVERT.

"Our work," writes the Rev. Jonathan Lees, under date Feb. 9th, "has gone steadily forward, and with many indications of the Divine favour and blessing. True, we are not permitted as yet to tell of numbers brought to repentance and true faith; and it may be that our own faith needs large increase before God shall grant such blessings as these. But there is undoubtedly a great work in progress, which we or others shall one day realize. In *due* season the reaping-time must come.

"On the last Sunday of October a young man was baptized, respecting whom we cherish many hopes. His name is *Shau*. By trade he is a maker of fancy lanterns, working with his father. He is very poor, and has enjoyed few opportunities of gaining knowledge, either human or Divine; but he is naturally diligent and warm-hearted, and has besides good mental powers, which the Gospel (as is so often the case) has quickened into action. It is now perhaps eighteen months since he first appeared as a candidate. His evident sincerity and satisfactory acquaintance with the truth would have led to his reception long ago, had not he felt great difficulty as to keeping the Sabbath—a point which is always testing for new converts. At length, however, his decision was made, and the Church joyfully welcomed him. A large congregation witnessed the baptism. His answers were very clear; and especially pleasing was his avowal of weakness, and simple reliance upon the Spirit's help. When, at last, his long-cherished wish had been gratified, and, with prayer to Father, Son, and Holy Spirit, he found himself avowedly a follower of Jesus, the poor lad burst into a flood of tears, which he hardly attempted to repress during the prayer which followed. Let us ask your prayers on his behalf. He has had to pass through much persecution at home. All sorts of schemes have been tried to shake his consistency, but thus far I believe without success. I rarely meet him without hearing some new tale of home trial. He finds it hard to be at once an obedient son and a faithful Christian. His Bible has been more than once taken from him and destroyed. On Sabbath his clothes are often hid to prevent his coming to the chapel. He has been frequently beaten for his unwillingness to break the Sabbath, although during the previous week he had by overwork amply earned his rest. We have thought of taking him on as a student, and may yet do so. But this has met with determined opposition from his family; and, much as he wishes to give himself wholly to God's work, we must wait till God shall open his way."

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## MADAGASCAR.

THE intelligence last received from the capital agrees in substance with former communications. The several congregations, however, in the city of ANTANANARIVO were diminished in numbers in the early part of the year, arising, in great measure, from the removal of the Queen and her Govern-



ment for a time to the city of AMBOHIMANGA, accompanied by a large body of the native population. The letters of our friends continue to contain some cheering accounts of the wide diffusion of the Gospel, and its power upon the hearts of the people in the country districts. The Rev. W. ELLIS writes as follows, March 30th :—

“Since the date of my last, I have visited a cluster of villages to open a new place of worship at Ambohifahitra, a central place, where they have erected a neat place of worship, capable of holding about 200 persons. I have also visited Lazaina, near Ambohimanga, where they are building a new place of worship. And, during last week, in company with my native co-pastor, I visited Ambohimananarana, a large and ancient village, about five miles to the north-west, where there are between thirty and forty Christians and a considerable heathen population. This was formerly a preaching station visited by Mr. Johns, and there was also a Government school. The walls of the school-house are good, but there is no roof. At our Church Meeting last night our people resolved to provide a roof and doors and windows for the building, and to send a preacher as often as possible. The Christians, some of them, come into Ambohimanga on the ordinance Sabbaths; but they all expressed themselves gratified at the prospect of being visited by the preachers of the Gospel.

“I still hope, if no impediment arises, to visit the Betsileo, and think of setting out as soon as the next mail has arrived; though I sometimes fear I shall not be able to get there after all.”

The Rev. R. TOY also gives the following statement, dated March 31st :—

“I have now nine country Churches under my care, all of which continue steadily to increase. I am anxious to do more for the young in connection with them, but, unless the Directors will allow us to render pecuniary help to a trifling extent to the teachers, I shall be greatly hindered. My Church at Ambohipotsy continues to go on well. On Wednesday last I admitted fifteen into fellowship, and there are twenty-four waiting to be admitted next month. The number of persons who have been connected with the Church since its opening is 243. Of these three have been suspended through bad conduct, and twelve are lost by deaths and removal to other Churches, leaving now on the books 228 members.”

Mrs. Toy supplies the following interesting and encouraging statement of her labours in the cause of education :—

“Antananarivo, December 30th, 1864.

“MY DEAR SIR,—I have received the parcel of sewing materials you so kindly sent, and am very much obliged. For a long time previously I had been paying an enormous price for thimbles, needles, and cotton, but now, I am happy to say, it will be no longer necessary to do so. Our chief want now is material to work upon: some print or unbleached calico would be a real boon to us.



"I am glad to be able to tell you there is a very great improvement in the manners and appearance of these poor children. In our own school nearly every girl has a jacket, and the biggest boys blouses, made in the school. The material sent by some kind friends in Dundee is now almost used up. The elder girls are doing embroidery and marking, and, I sincerely trust, will grow up useful, and more industrious than the women of this country have generally been.

"Our Sunday School continues steadily to increase in numbers. There are eight or nine teachers surrounded by groups of quiet and attentive children, who sit on mats upon the ground. After the teaching is over they remove, class by class, to the front of the platform, when I generally give them a Scripture lesson. As soon as school is over, the people assemble for afternoon service, and many of the teachers do not leave the chapel, but remain the whole day without taking food.

"On Monday, 26th of December, we gave a treat to the most regular in attendance in our schools. Seventy-six children partook of beef and mutton, and their favourite dish, rice, with peaches and pine-apples by way of dessert. Before leaving, each one received one of the presents kindly sent by you.

"I have received a box of clothing from Mr. Kennedy's Church at Stepney. Will you, if you have an opportunity, acknowledge the same. I hope to thank them personally by the next mail; but, as there are several friends I wish to write to, I cannot possibly find time before this one leaves.

"With very kind regards,

"I remain,

"Yours sincerely,

(Signed) "SARAH ANN TÖY."



## POLYNESIA.

### SAMOA.

#### PROSPERITY OF THE MISSION.

"Malua, Samoa, September 27th, 1864.

"MY DEAR DR. TIDMAN,—I have now the pleasure of forwarding you the Twentieth Annual Report of our Mission Seminary. God still smiles on this department of our work, and to His name be the praise for these twenty years of almost uninterrupted prosperity.

"In the adjacent villages, where there is a population of 2000 people who look to Mr. Nisbet and myself for pastoral superintendence, the Church members number 297, and the candidates for church-fellowship 277. In the course of the year they have shown their usual liberality in contributing to the cause of God. Their annual presents to the nine village preachers this year amount in cash to £79 17s. 6d. This, you are aware, is exclusive of presents of food to these worthy men every week, all over the year. The contributions to the London Missionary Society in May amounted to £81 10s. In the course of the year also they have made two extra efforts; viz., a



present of supplies to the vessel which brought Captain Williams and party from the scene of the wreck of the 'John Williams' and took them on to Sydney, and also a contribution from the children of the district to help in the purchase of a new Missionary Ship.

"We have in our schools between five and six hundred children. They all look forward to the examination-day with interest. We give small prizes on these occasions, such as a new copy-book and a fancy pen-holder to the best writer in each class, a pencil to each of the best readers, and this year we gave a copy of our new Geography to those who excelled in general knowledge. They had all a great treat this examination-day, and their parents too, in getting a sight of a number of the diagrams of the Working Men's Educational Union—a fine selection of which I brought out for the Institution, the kind gift of John Henderson, Esq., of Park, and John Wemyss, Esq., of Fraserburgh.

"The new Bible is greatly prized. Already upwards of £1500 worth of them have been disposed of; and, if the sales go on as at present, the whole edition of 10,000 will soon be in the hands of the people; and that will be a complete copy of God's Word for every  $3\frac{1}{2}$  of the entire population.

"There is a marked increase, you will observe by the late statistics, in the Samoan people—about 1000 in seven years. We now number 35,000. This, and some other facts, will enable you to contradict, or at least to modify, what you often hear; viz., that the South Sea Islanders are fast melting away.

"The Roman Catholic priests are bitter against our new marginal-reference Bible. They find it hard work here, as it is in other parts of the world, to make much way among a Bible-reading people. What a happy thing it was that we had the New Testament in the hands of the Samoans before ever they saw a Popish priest! Still these men came. A number of sisters of Charity, too, have lately arrived. Some of these ladies made their appearance several years ago: the natives would have it that they were the wives of the priests, and they left after a time. It remains to be seen how this fresh arrival will succeed. They now employ a native agency, gathered from expelled church members, or it may be a fallen teacher, or some others who may be called the scum of the community; and thus they go on, the blind leading the blind, and doing a deal of mischief. May God have mercy upon them!

"I wrote to you in July, giving you an account of the death of Mr. Mills, and again in August, referring, among other things, to the equally unexpected calamity which has befallen our Mission in the death of Mrs. Whitmee. Mr. Nisbet will now tell you that Mr. Bird, too, after a long illness, has gone to a better world. Our Mission is again, you see, much enfeebled, and in urgent need of reinforcement. Do the best you can for us, and with all practicable speed.

"Mrs. Turner and Mrs. Mills unite with me in kindest regards.

"I am, my dear Dr. Tidman,

"Very truly yours,

"GEORGE TURNER."





## TWENTIETH ANNUAL REPORT OF THE MISSION SEMINARY.

“Malua, September 26th, 1864.

“Our Institution has just completed its twentieth year. After purchasing the land, and six months' preparatory work in clearing the bush, erecting dwellings, &c., our first class, consisting of twenty youths, was opened on the 23th September, 1844. In the following year a teachers' class of fifteen students was commenced, and ever since the work of instruction has been steadily carried on. Up to this date, our Institution register, including the wives of the teachers and natives brought hither in the 'John Williams' from heathen islands, shows an aggregate of 914. The most of the Samoan villages are now under the care of young men who have been educated here; and the Institution has its representatives as well in Tokelau, Savage Island, Maré, Lifu, Uea, and Eramanga. We have now 87 young men under our care, who, with the wives of 60 of them who are married, and also their children, make up a total in the Institution of 245 individuals. This enables us to send out about twenty fresh men every year; and that we find barely sufficient to meet the ever-recurring wants occasioned by deaths and disabilities.

“The small thatch-enclosed houses in which the first class of students were lodged in 1844 have given place to fourteen stone-walled cottages, ranged on either side of our large class-room; and we have in addition twelve weather-boarded, and other inferior houses, which will be superseded in due course, we trust, by better buildings. The young men still devote the Wednesday of each week to the work of house-building and other improvements; and to this arrangement we are indebted for the present changed aspect of the place, compared with the time, twenty years ago, when it was an uninhabited bush. Additions have been made from time to time to the land which we originally bought, and the whole now extends to about sixty acres, which the students cultivate during exercise-hours, and thus provide by their own industry for the daily wants of their table.

“We are glad to report that the Sunday-school children in Hobart Town still send us valuable aid towards our annual suit of clothing to the students, tools, stationery, &c. We have also had help from friends at St. Kilda and Geelong, in Victoria, and from the juveniles at the Weigh House Chapel, London. A donation of £10 has also been sent to us from H. Hopkins, Esq., Hobart Town. We have likewise received from the Mission House, London, in the course of the year, a case of paper, and a parcel of shirts and calico, to the value of £23.

“The leading branches of study for the four years' course are as formerly reported, and as follows: Scripture exposition, systematic and pastoral theology, together with Bible and Church history. Some time also is devoted to writing and composition, arithmetic and geography, the elements of natural philosophy, natural history, and the English language.

“It is difficult for any but those who have had actual and prolonged contact with men in savage and semi-civilized life fully to understand the nature of our present work, and to form a right estimate of its results. There is a disposition in many in the distance to compare them with home colleges, and to infer too much when they hear of the rise and progress of institutions such



as these. Native agency in the South Sea Islands is still but a little way beyond infancy. By God's blessing, however, on a steady, systematic, and well-directed training, it will progress every year towards maturity. And may the great Head of the Church aid us in every effort which we make in this part of His vineyard to add to its Christian strength and efficiency!

“GEORGE TURNER.

“HENRY NISBET.”

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## MANGAIA.

### APPEAL OF NATIVE EVANGELISTS AND CHURCHES.

“Mangaia, December 29, 1864.

“DEAR FATHERS AND BRETHREN, and all the servants of Jesus Christ among the Churches in England: blessing and peace be with you all, through our Lord Jesus Christ, our refuge and our Saviour.

“This letter is from the Churches of Mangaia. This is what we would say to you:—Do we not all know that the ‘*Peau o te Evangelia*,’ ‘*Wings of the Gospel*,’ we mean the Missionary Ship, has been lost far down in the deep waters of the ocean? Oh, how we have grieved to hear of this! But in the midst of our grief we are hoping that another ship will soon be obtained, to carry the Word of God and the name of Jesus to lands still lying in darkness, so that all the heathen may know even as we do, and that they may all be saved.

“And is it not important that we also should know what is going on in the other islands of this group, and in the more distant islands amongst the heathen?

“Friends of Jesus! what do you think about these things? This is our wish, that you seek for a new ship—a successor to the ship which we have lost. You must not think that the Churches of these islands are unwilling to assist you in purchasing a new ship. The three Churches upon this, the island of Mangaia, have collected 400 dollars (£80); and how do you think this was done? Some of the members gave a few pounds of arrowroot, others gave a gallon of cocoa-nut oil, some sold their fowls and gave the money, and some had some money by them and gave it. This is what has been done by us to help you.

“Friends of Jesus! this is another wish of our hearts: When we shall have obtained the new ship, let us not forget the loving, parting words of our Master, Jesus Christ, when He said to His disciples, ‘Go ye into all the world, and preach the Gospel to every creature.’ Brethren! listen to this! There are other lands, not very far from these islands in which we dwell, still in heathenism: they are called Nukuraerae, Nukupetau, and Vaituku; they are in Ellice's Group; and there are many other islands near to these, but we cannot tell you correctly their names. But we do pity them, as they are in heathen darkness; and it is our desire that some of our young men from the Churches of these islands, Mangaia, Rarotonga, Aitutaki, and Atiu, should be sent to them, carrying the Word of God, and that they may know it to the saving of their souls. But, alas! we have as yet no ship by which we



could send our brethren ! and it is our great desire, if we get a new ship, that she may be able to go to these new islands, and not only to the islands which the former ship visited.

“Brethren ! this is our desire ! Will you not listen to it ? Blessing and peace be with you all. From the three Churches in Mangaia.

“SADARAKA, Native Teacher at Oneroa.

“KATUKE,                   ”                   ”                   Iverua.

“TEARIKI,                 ”                 ”                 Tamarua.”

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## MAURITIUS.

### DEATH OF THE REV. PETER LE BRUN.

THE subject of this notice has for several years past been associated with his father and elder brother in evangelistic labours in Mauritius, their ministrations being chiefly among the coloured natives of that island and refugees from Madagascar. Our venerable friend the Rev. John le Brun had latterly, through age and infirmity, retired from the active duties of the Mission, and since that period the care of the church and congregation at Port Louis has devolved upon the Rev. J. J. le Brun, whilst his brother, whose lamented death we now announce, has continued to superintend the churches of Moka and Plaines Wilhems.

Mr. Peter le Brun was lately called to sustain the loss of his wife ; and since that bereavement he had himself suffered severely from paralysis ; but for some time previous to his last seizure he had enjoyed comparative health. On Tuesday, the 31st of January, he was attacked by apoplexy, which terminated in death the following day. The suddenness of the event precluded the possibility of our dear brother bearing his dying testimony to the sustaining power of the Gospel ; but his surviving family and friends have the comfort and satisfaction to know that, when in life and health, it was his chief delight to make known far and wide the preciousness of a Saviour's love ; and the multitudes that followed him to his grave proclaimed the affectionate esteem in which he was held.

### DEATH OF REV. JOHN LE BRUN.

AFTER labouring for the long period of fifty years in connection with the Society's Mission at Mauritius, this venerable servant of God has at length been called to reap the reward of his faithful service. He died on the 21st of February, ult., three weeks only after the death of his son, Mr. PETER LE BRUN, as recorded above. “Blessed are the dead which die in the Lord :” “their works do follow them.”

The Rev. J. J. LE BRUN, in a letter dated Port Louis, 6th March, ult., thus refers to the twofold visitation in his family :—



“Per last mail it was my painful duty to inform you of the death of my late brother Peter; now again, with deep sorrow, I must record the departure from the scene of his long and successful ministry of your oldest missionary. Twenty days after the afflictive bereavement we so anxiously kept from him, my very dear father fell asleep in Jesus. He had been ailing for a few days before the sad event took place. We fondly thought, and hoped, that the means so often resorted to would have brought him round again. On the Sunday previous to his demise he was remarkably well. We left him to the care of his kind nurse, to go to chapel; on our return we found him ill. In the afternoon, leaning on my arm, he could walk to his bed as usual. The doctor was called. When he arrived, my dear father, to his inquiries about the state of his health, said, with a sweet and angelic smile I shall never forget, ‘I am very well.’ *All was well!* His thoughts were fixed on things above; whatever seemed to bring him nearer his eternal rest was to him a blessing, not a grievance. He was willing, he was ready at his Master’s first call, to depart and be with Christ. Feeling that he was soon to leave us, I asked him about the state of his mind. ‘Jesus is with me. I place my whole trust in His merits and mercy. All is well.’ After reading to and with him the twenty-third Psalm, I committed his spirit into the hand of that blessed Saviour to whom he clung to the last with such hope, and faith, and love. Verily, he could say with the apostle, ‘I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.’

“His last moments were worthy of his noble career in the Mission field, of self-denial and devotedness.”

## JAMACIA.

### DEATH OF MRS. DALGLIESH.

IN the year 1842 the excellent and much-lamented subject of this notice, the wife of the Rev. JOHN DALGLIESH, proceeded in company with her husband to Berbice. During a residence of twenty years in that colony, Mr. Dalgliesh rendered most valuable service to the Mission, and in his varied labours he derived great assistance from the effective and earnest co-operation of his beloved wife. In the autumn of 1862 failure of health compelled our friends to return to England; but they again embarked the year following for Jamaica, with a view to occupy Chapelton, an important station in that island. There, as in Berbice, Mrs. Dalgliesh continued to evince a deep interest in the success of the Mission, and, so far as health and strength permitted, to labour on its behalf until she was called to her rest and reward, on the 13th of April, ult. Mr. Dalgliesh has furnished some interesting particulars respecting our departed friend.

In a letter dated the 20th April he writes—

“My dear wife, who during the last twenty-two years has laboured with me in the good work, has been suddenly called away. She died on the



evening of Thursday, 'the 13th instant, at half-past seven o'clock. For rather more than a year she had not been well; but I had obtained the best medical advice, and there did not seem to be much to create serious alarm. On Sunday the 9th of April, four days before her death, she was so well as to be present at the usual services, arrange, as was her custom, the female Sunday School, and teach a class, and she then appeared remarkably well. On the Sunday evening she joined with me in examining the Sunday School Lessons for the next Sunday, that we might furnish them to the teachers, expecting to be absent at Davyton. On Monday morning she did not feel very well, and did not go out to the early Prayer Meeting. To a friend who remained with her she expressed the conviction that she would soon join her children, with other departed friends, in glory; and when her son went to bid her good-bye, before going to his place of business, she said, 'Good-bye; and if we don't meet again here, I hope we shall meet in heaven.' She was so well during the day as to come for a short time into the Day School, in which she was accustomed to spend much of her time. Early on Tuesday morning she was taken ill. I resorted to the usual remedies, and she appeared to rally, but not long afterwards sunk into a state of unconsciousness, in which she remained till the time of her death. That being the case, there was no dying testimony beyond the declaration on the Monday morning, of her entire dependence on the mercy of God, flowing through the atonement of Jesus. But there was a life of entire consecration to the service of the Redeemer. The first time I saw her, twenty-four years ago, she was labouring in the cause of Christ in the Sunday School in London, and the last Sabbath of her life was spent in the same way in Jamaica. During the interval her entire consecration to her Master's work was very marked, and not a few in the Mission field will have cause to bless God on her behalf throughout eternity. She laboured incessantly for their spiritual welfare, and these labours were far from being in vain. She was a thorough missionary, and entered with her whole soul in all that concerned the welfare of the Mission. In her wisdom and prudence I could always trust, and never once had cause to regret following her advice. She felt great anxiety for the success of the Mission here, and greatly cheered me in my somewhat difficult undertaking. She looked forward with great pleasure to the time when we should be able to occupy our new school-house; but, alas! the day of its opening was to be the day on which her funeral sermon should be preached, and ten days after she had been laid in the grave. I have lost an excellent wife, our children a tender, loving mother, and the London Missionary Society a most devoted, laborious agent. Our loss I know is her gain; and we can only say, 'The will of the Lord be done.'"

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#### ARRIVAL OF MISSIONARIES.

Rev. J. Foreman and Mrs. F., from Rodborough, Barbice, June 12th.

Rev. H. C. Williamson, from Jamaica, June 16th.



## ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:—

For Madagascar Mission:—To the Missionary Working Society, Liverpool, per Mrs. Simpson, for a Box of Clothing; To the Castle Gate Chapel Juvenile Working Society, Shrewsbury, for a Parcel of Clothing.

For Rev. R. G. Hartley, Madagascar:—To the Young People of Rev. T. Gasquoine's Congregation, Oswestry, for a Box of Clothing.

For Rev. A. Corbold, Madras:—To Ladies at Bristol, per Mrs. Wills, for a Box of useful Articles; To the Ladies of North Street Chapel, Brighton, for a Box of useful Articles, value £20; To the Ladies of the Congregational Church, Clapham, for a Box of useful Articles, value £37.

For Rev. Colin and Mrs. Campbell, Bangalore:—To the Young Ladies of Misses Tapley and King's Establishment, Thaxted, for a Box of Clothing and useful Articles, value £31; To the Female Missionary Working Association, Surrey Chapel, for a Box of useful Articles, value £16.

For Rev. R. Birt, Peeltion:—To Mrs. Cox, Maidstone, for a Parcel of Clothing.

For Rev. Wm. Thompson, Cape Town:—To the Kendal Association for Promoting Female Education in the East, for a Box of Clothing and useful Articles.

For Rev. R. B. Taylor, Cradock:—To Friends at Lee Chapel, High Road, Lee, for a Case of useful and fancy Articles; To Friends at Pembury Grove Chapel, Clapton, for a Parcel of useful Articles; To the Juvenile Missionary Society, Camberwell Green Chapel, for a Case of Clothing and useful Articles, value £34.

For the Female Teacher Emmal, at Pareychaley:—To James Large, Esq., for a Parcel of Clothing.

For Rev. T. H. Clark, Jamaica:—To the Juvenile Working Party, Chatham, per Miss Mullinger, for a Box of Clothing; To Ladies at Hanley, per Rev. R. McAll, for a Box of Clothing and Pottery, value £31 10s.; To Mrs. Hetherington and Friends, Birmingham, for a Box of fancy Articles.

For Rev. J. Milne, Jamaica:—To the West Street Chapel Association, Dorking, for a Box of Clothing, value £19.

For Rev. W. Hillyer, Jamaica:—To the Ladies of Stepney Meeting Missionary Working Society, per Miss Holdsworth, for a Box of useful Articles, value £12; To the Juvenile Missionary Society, Ealing, for a Parcel of Clothing; To Friends at Wareham, per Rev. J. Key, for a Parcel of Clothing.

For Rev. W. J. Gardner, Jamaica:—To the Young Ladies' Missionary Working Party, Ramsden Street Chapel, Huddersfield, for a Box of useful Articles.

For Rev. G. Morris, Tahiti:—To the Committee of the British and Foreign Bible Society, for a Parcel of English Bibles.

For Rev. G. Drummond, Samoa:—To Friends at Ullesthorpe, for a Box of Clothing.

To Mr. S. Young, Chatham; To D. Bumsted, Esq., Kennington; To Mrs. Sanders, Clapham; To E. M.; To Mrs. B. Chander, Sherborne; To a Friend; To Rev. C. Duff, Stebbing; To Rev. H. Bromley, and to Rev. T. Davies, Hungerford, for volumes and numbers of the "Evangelical" and other Magazines, Annual Reports, &c.

## COLLECTIONS AT THE ANNIVERSARY IN MAY.

## ANNIVERSARY COLLECTIONS.

May, 1865.

Weigh House Chapel	8	1	0
Guildford Street Welsh Chapel,			
Southwark	4	0	0
Surrey Chapel	29	5	6
Tabernacle	20	12	6
Exeter Hall	62	0	2
Poultry Chapel	9	14	0

## MISSIONARY COMMUNION.

Craven Hill Chapel	8	1	2
Wycliffe Chapel	8	0	0
Craven Chapel	6	0	3
Falcon Square Chapel	5	2	9
Union Chapel, Islington	16	11	7
Kingsland Chapel	5	12	10
Hanover Chapel, Peckham	17	10	0
Trevor Chapel, Brompton	10	0	0
Lewisham High Road Chapel	9	1	0
Park Chapel, Camden Town	7	11	6
Hoxton Academy Chapel	4	3	2

## COLLECTIONS, 14TH MAY.

Abney Chapel	17	6	6
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Adelphi Chapel, Hackney Road	16	0	0
Albany Road Chapel	4	15	1
Anerley	8	0	0
Barbican Chapel	7	0	0
Bayswater, Craven Hill Chapel	25	6	8
Bedford Chapel	42	5	0
Bethnal Green	10	16	3
Bethnal Green, Park Chapel	3	3	0
Bishopsgate Chapel	43	17	8
Blackheath	54	7	0
Brentford, Albany Chapel	4	17	6
Brentford, Boston Road Chapel	2	4	6
Brighton, Union Chapel	30	0	0
Bromley	12	10	0
Buckingham Chapel	7	12	8
Camberwell New Road	9	0	0
City Road Chapel	25	18	9
Clapham	58	5	2
Clapton	90	10	0
Clapton, Pembury Chapel	18	15	4
Claremont Chapel	24	6	1
Claylands Chapel	22	13	9
Craven Chapel	48	17	11



Croydon, George Street Chapel	17	7	11	Middleton Road Chapel	22	0	10
Croydon, Trinity Chapel	16	12	5	Mitcham	9	0	1
Deptford	10	11	0	New College Chapel	39	16	0
Dorking	13	14	6	New Court Chapel	6	19	6
Dulwich, West Park Rd. Chapel	17	7	10	New North Road Chapel	10	0	6
Ebenezer Chapel, Shadwell	4	15	0	Norwood	8	14	6
Eccleston Chapel	22	0	9	Norwood, Upper	15	5	4
Egham	12	13	8	Orange Street Chapel	7	8	0
Eltham	40	11	1	Paddington Chapel	26	10	0
Enfield	13	0	0	Park Chapel, Camden Town	26	14	6
Erith	6	11	0	Peckham, Hanover Chapel	22	16	6
Falcon Square Chapel	20	5	8	Peckham Rye Chapel	6	3	5
Finchley	4	6	2	Pentonville Road Chapel	7	2	0
Finchley Common	12	15	0	Plaistow	6	0	0
Finsbury Chapel	17	0	0	Poplar, Trinity Chapel	38	3	0
Forest Gate	7	3	6	Richmond	10	15	0
Gravesend, Windmill Street	11	3	0	Robert Street Chapel	8	1	2
Greenwich, Maize Hill Chapel	6	5	5	Romford	5	5	0
Hackney, St. Thomas's Square	12	3	0	Southgate Road Chapel	12	5	2
Hackney, Old Gravel Pits	41	3	1	St. Mary Cray	12	12	1
Hammersmith, Broadway	7	8	0	St. John's Wood Chapel	11	5	9
Hampstead Road, Tolmer's				St. John's Wood, Greville Place			
Square Chapel	10	6	0	Chapel	9	0	0
Hare Court Chapel, Canonbury	87	2	8	Stepney	34	0	9
Harley Street Chapel	15	15	3	Stockwell	13	17	2
Haverstock Chapel	19	6	0	Stoke Newington, Milton Road			
Henley-on-Thames	15	2	11	Chapel	5	0	0
Highgate	16	17	6	Stratford	5	3	1
Holloway	21	12	0	Surbiton	13	10	0
Horbury Chapel	13	9	4	Sutherland Chapel	19	2	1
Hornsey Park Chapel	25	0	0	Sutton	8	14	6
Hoxton Academy Chapel	20	0	8	Sydenham	11	16	2
Islington Chapel	9	7	10	Tabernacle	17	10	6
Islington, Union Chapel	73	11	3	Tonbridge Chapel	6	1	11
Islington, Offord Road Chapel	21	11	1	Tooting	6	12	2
Islington, Barnsbury Chapel	14	11	1	Tottenham Court Road Chapel	42	6	0
Islington, Arundel Sq. Chapel	12	0	0	Totteridge	30	0	0
Jamaica Row Chapel	7	11	0	Union Chapel, Brixton Hill	8	2	10
Kennington, Carlisle Chapel	5	0	0	Union Chapel, Horsleydown	5	9	6
Kensington	42	4	10	Walthamstow	16	4	6
Kentish Town	28	0	0	Wandsworth	12	10	0
Kingsland	32	10	0	Weigh House Chapel	38	12	7
Kingston	8	0	2	Well Street Chapel	7	13	0
Lewisham, Union Chapel	15	0	3	Westminster Chapel	37	14	4
Lewisham High Road	29	3	0	Whitefield Chapel	5	0	0
Marlborough Chapel	16	0	5	Wood Green	4	4	6
Mile End New Town	11	8	4	Woolwich, Rectory Place Chapel	13	16	2
Mile End Road Chapel	8	18	3	Wycliffe Chapel	19	8	6
Mile End, Latimer Chapel	3	0	0	York Road Chapel	16	0	0









REV. WILLIAM B.

LONDON



# THE EVANGELICAL MAGAZINE

AND  
MISSIONARY CHRONICLE.

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AUGUST, 1865.

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## Conditions of Acceptable Prayer.

BY THE REV. H. R. REYNOLDS, B.A.

WE have already considered two conditions of acceptable prayer ; these were, harmony with the Divine will, and faith in the Divine promise, let us add the following, viz. : *sincerity and spirituality*. "God is a Spirit : and they that worship Him must worship Him in spirit and in truth ; for the Father seeketh such to worship Him." The spirituality of prayer distinguishes that which is genuine from that which is spurious, by putting on one side everything which is dependent on words, forms, posture, place, time, circumstances, traditions, or associations. All these things may be sanctified by prayer, may be illumined by the spirit of prayer ; but they must be distinguished from the act of prayer itself, which is a spiritual act, and though neither confined to set seasons, or words, or postures, or places, is yet capable of dignifying and glorifying them all. If prayer is to be interpreted as I have ventured to do it, this is abundantly clear. God cannot be propitiated by any amount of ceremonial : "He accepteth not the person of any ;" "He looketh at the heart ;" "His eyes search, His eyelids try the children of men." Their real desires, not their forced expressions,—their inward yearnings, not their rules or repetitions,—are the forerunners and conditions of His mercy. It is not the incense which floats through the gorgeous cathedral, nor the number of prayer-beads that are counted, but the spiritual access to Himself, obtained by His children, which really brings down the Divine blessing. Our bodies cannot bring our spirits to His throne of grace. "Every place is hallowed ground ;" "Every creature of God is good ;" every day is a holy day.

It were absurd, however, to deny the value of fellowship, of holy usage, of sacred hours, and houses of prayer ; but it were a treason



against God not to recognise the fact that prayer is a spiritual thing. All the externalities of worship may be present, and the heart be utterly prayerless; they may all be wanting, and the soul rejoice in seraphic ardour, and press upwards to the very heart of God. It is unnecessary to urge a point that is so eminently in harmony with the whole nature of a spiritual religion. There is singular beauty and obvious truthfulness in the association which the Saviour intimates between spirituality and sincerity, when He asserts that the true worshipper must worship the Father "in spirit and in truth." The spirit is the great seal and organ of the truthfulness of our actions, yet spirituality is not necessarily sincerity. There may be intense absorption of mind in spiritual things, and yet a lie may be enshrined in the heart. There is, however, more danger of such dissidence between the outward form and inward feeling, between the posture of body and disposition of mind, between the apparent external devotion and the veritable desires of the mind. Our Saviour warns us especially that our strongest desires are, in fact, our prayers; and I know not what thought can be more solemn than this. An occasional spasmodic prayer, a formal utterance of spiritual desire in the midst of a career of worldly ambition, one stray thought of God, one feeble hope in His mercy, lifted upwards into prayer, yet so utterly discordant with the spirit of our daily life as to be forgotten as soon as presented, or regarded as a tiresome task to be gone through, out of deference to custom, or to satisfy a torpid but not utterly seared conscience, is a sad mockery of the Divine exercise of prayer. We must be in earnest if we would really pray. If there be any truth in the view we have taken of this exercise, a prayer which does not call forth all the powers of the soul, which would not force itself into some kind of utterance, however great the obstacles in its way, cannot be the spiritual desire, which is the hand wherewith we lay hold on mercy. There is no advantage in our praying for what we do not want, merely because we think it might be better for us to obtain the answer to our prayer than not. God does not listen to our words at all, but to our spirits. The unuttered but sincere desires of our hearts are, after all, the prayers that we really present to our Father in heaven.

Words are of incalculable worth in communicating Divine thoughts to our minds, but they are of value to us rather than to God. God did himself prepare, with special age-long care, a language that should be clear enough and strong enough to receive the thoughts of Heaven,—words that should have the honour given them of expressing His great and holy name; but the creation of these signs and instruments of thought added nothing to Him,—did not modify His essence. They are human in their usefulness, temporary in their purposes, and may perish for ever. However hallowed our words, however true our con-



fession, however accurate the description we give of our need, if the words are not the veritable expression of our conscious need, they are not prayer.

A further condition of acceptable prayer is *thankfulness* (see Phil. iv. 6). It is difficult to put ourselves into the attitude of prayer without becoming aware of the vast obligations under which our Father has placed us in making it possible for us to approach Him. Faith is of the nature of gratitude. If we can take God at His word, we must be glad. If we regard the priesthood, and sacrifice, and sympathy of the Son of God as a fact; if we believe that, "while we were yet sinners, Christ died for us," and that He is now the Living Way unto the Father; if in the *life* of Jesus we see the veil over the Holiest of all, the transparent veil over the most sacred shrine of the Godhead, the witness to a defiled and sensuous world that God is with us; and if in the *death* of Jesus we find that veil rent, and can see the heart of God breaking over our sins, infinitely grieving over our sinfulness, and manifesting an eternal righteousness in the punishment of sin; and if in the *resurrection* of Jesus we see the great High Priest, whom the Father heareth always, ascend in our nature to where He was before, and hide Himself in God, and fill all things with the odour of His sacrifice, we cannot but pour out our hearts in prayer, we must "rejoice with joy unspeakable and full of glory." Thankfulness for the providential mercies of God's hand, and therefore an eye that can discern the mercies that underlie the sorrows of our life, is essential to the true position of our heart before God. In our darkest night there is one gleam of unmerited goodness; in our deepest perplexity of mind there are always some things on which we can rest as absolutely true; in the conviction of sin there is always the assurance of an infinite mercy which has not yet cut short our probation. With the bitterest draught there is a precious pearl in the dregs; after our dreariest loss there is treasure left behind; and when heart and flesh fail, and all human help is far away, and no eye sees our misery, we may fall back on the infinite mercy and entire sufficiency of God. God help us to give thanks in everything, and so to make known our requests unto God!

Lastly. Underlying all these conditions is the following. *Prayer must be offered in the name of our Lord Jesus Christ.* "Harmony with the Divine will" can only be secured through union with Christ. "Faith," which springs out of this harmony, finds, as we have seen, its highest object in Christ Jesus. All the effort we make to draw near to God in Christ, to see the meaning of His Life and Death and Resurrection, to accept the amnesty of love published at His cross, to believe in the righteousness He gives on terms which satisfy conscience and honour God, even the attitude of mind in which we accept mercy through the sprinkled blood; the all-pervading feeling that Christ is ever with us, as



the compassionate High Priest who confers validity on our sacerdotal functions, and ever speaks for us in the ear of Infinite Power,—in one word, our silent conviction that Jesus Christ is our practical Deity, the comprehensible, accessible, sufficient manifestation to us of the Father's heart and the Ruler's will, is praying in the name of Jesus. Mere words cannot turn a Christless prayer into a holy acceptable intercession, by some saving clause of orthodoxy supplied at its close. "Hitherto," said Jesus to His disciples, "ye have asked nothing in my name." "Ask, and ye shall receive, that your joy may be full."

All Christians are agreed as to the necessity of sincere, spiritual, believing prayer; that Christ is our only Mediator with the Father; that through Him alone can "we have access by one Spirit to the Father;" that "no man cometh unto the Father but by Him." There is diversity of opinion as to the efficacy and suitability of forms of prayer. There are two extremes of opinion held on this subject. There are those who would confine prayer to liturgical forms, as though particular words in virtue of some mystic charm inherent in them would compel the Most High to pardon sin, to sanctify by His Holy Spirit, to deliver and save. To such an extent has this been carried, that the words are supposed efficacious, even though their meaning be dimly perceived by the worshipper, or, as in some of the Oriental churches, they be actually hidden from all but the learned antiquary. The use of such words differs nothing except in form from the turning by the ignorant votaries of Buddha, in Thibet, of the cylindrical barrels on which prayers are inscribed. There would be more meaning in men and women trying to make love to one another, and in orators endeavouring to enlighten senates with the aid of the dead languages of Etruscans and Aztecs, than there is in the vain effort to draw near to God, in language that is not the medium of living, earnest thought. The system, be it Roman, Anglican, or Oriental, which refuses to recognise the free utterance to God of human need, reduces prayer to the mere adoption of a tone, the getting up an ill-comprehended series of sounds which must only impede the approach of the soul to the Majesty of heaven. The beggar who can only tell one story, and that in precisely the same words, is relieved no longer by the most charitable almsgiver; and the prayer to God which, whether drawn from missal or Prayer-book or Holy Bible, is always couched in the same form of words, becomes irrational and useless, a vain repetition and offensive in God's sight. To confine oneself to a recitation of the prayers of other people, if there is no spiritual, believing prayer in the heart, violates every condition of acceptable prayer.

There is, however, another extreme, which is equally absurd and self-refuting. It is possible to rush so eagerly away from all form as to lose the spirit of prayer. Mysticism tries to dispense with all defining



processes, and even to repudiate desire after spiritual things, but it is a philosophy which ultimately loses the personality of both God and man. There is also a blind and bigoted repudiation of forms of prayer, as though it were impossible to be aided in this holy exercise by the intercessions of others. There are some who will not part with particular translations and paraphrases of David's Psalms for any consideration, but who inconsistently boast an entire freedom from the papistical characteristics of a liturgy.

Surely there is a mean position between these contradictory extremes. To refuse all aid in the great effort of prayer is presumptuous. To throw away the results of centuries of experience,—to find no sympathetic help in the recorded prayers, not only of David and Isaiah and Paul, but also of Augustine, Ambrose, Cranmer, Jewell, Baxter, or Beza,—were to throw back upon the Most High some of the costliest gifts of His Spirit to the Church, and to proclaim an independence out of harmony with the religion of Christ, and with the existence of that family named after Him in heaven and earth. Sympathy with the blessed dead, communion with those who have passed within the veil, and holy fellowship with all who claim this rich inheritance of the Church, is possible in the use of hallowed, time-honoured forms of praise and prayer; but the refusal to any man the right of pouring out his heart to God in words fresh-coined there, by his own personal sense of infinite need, seems like deliberately quenching the Holy Spirit, and resisting His mightiest operation in the heart of man. There is nothing in the form of prayer when rightfully used, without superstition or vain repetition, inconsistent with the spirituality and sincerity and evangelical faith and trust in the Lord Jesus Christ, which we have seen to form essential and indispensable conditions of acceptable prayer.

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## *The Wild Flowers of the Holy Land.*

BY THE REV. JOHN S. BRIGHT.

OUR Redeemer often looked up to His heavenly Father with frequent glances of filial love, and sometimes turned to Him for rest and refreshment in prolonged acts of prayer and communion. It is equally certain that he must have looked upon the works of His Father with a vivid interest, which only the second Adam could experience; and, amid the rich profusion of those things which revealed the power, wisdom, and bounty of Jehovah, the flowers of the field attracted his special notice and attention. He turned these fair forms into the symbols of sacred truths. When He would hush our cares, and inspire us with unstinted trust in His heavenly Father, He leads us by the hand into the fields,



road-sides, and uncultivated spots of Palestine, and invites us to look at the fair and tranquil lilies, while He, who makes "all things new," pours out the kind and precious counsel ; "Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?"

The spiritual lessons which Jesus drew from one kind of flowers may be drawn by His disciples from many others, which in the spring-time of the year make the Holy Land so rich and beautiful to the eye of the traveller. The wild flowers of Palestine have held their place amid all the changes, which, like vast waves, have overflowed the country ; and while army after army has desolated its cities, towns, and villages, taken the population captive, or reduced them to subjection and tribute, and changed the language and creed of the region ; while some magnificent trees, like the palms of Jericho, have almost disappeared, and other plants have been introduced which meet the wants or increase the luxuries of the people, these fair untended growths have kept their ground ; and the successors of those which Abraham, David, Solomon, and a "greater than Solomon," observed, bloom with undiminished profusion and beauty.

The traveller who enters the country from the south is delighted with the contrast which the vegetation affords to the scanty and curious plants of the Arabian desert ; and from Gaza to Jerusalem the flowers of the field supply constant sources of interest and delight. Along the way-side from Gaza, and through Philistia, amid innumerable others, the pink flax spreads its blushing heads of bloom, and sometimes in such abundance, as to give the spot the appearance of a cultivated garden. Then are found the anagallis, hyacinth, scarlet trefoil, and snap-dragon, while the gladiolus stands conspicuously among the corn with its purple spike of flowers ; and on the hill, where Gath once stood, the fennel grows like magnificent candelabra, whose branches are tipped with globes of golden bloom. The cyclamens of Palestine are unrivalled for their beauty and profusion, and from the south, all through Syria, as far as Cæsarea Philippi in the north, contribute to cheer the traveller and beguile the occasional weariness of the way. Their deep green, richly-veined foliage, and their bright crimson flowers, adorn the road-sides for many leagues. They grow in the crevices of the limestone ; and the last few miles of the way from Ramleh to Jerusalem, which is rugged and difficult as a Swiss pass, is enlivened and adorned by a profusion of these charming blooms. These would be more observed if this were not the road to Jerusalem, which now acquires a mighty interest in the traveller's heart as he thinks of the holy city, and sees the crowds



of pilgrims, who are like the ancient "tribes going up," all pressing on along the valleys, and over the hills, to the same sacred spot. Everywhere the poppy and the anemone make the soil glow with their intense crimson. The simple pilgrims of past ages were wont to call them "the Saviour's blood-drops." The daisy, though not plentiful, was found near Hebron; the white roses bloomed freely there; and in the lanes between the vineyards there was an immense profusion of fair flowers, which the passing traveller could only momentarily admire and leave behind him. Abraham dwelt here, and in this region of soft hills, fruitful vineyards, and teeming fields, he walked before God as a child before his father, and could scarcely be unmindful of His works, which "are sought out of all them that have pleasure therein."

Other parts of the Holy Land have their special productions. Here we find the arum, with its dark purple sheath and column; there the lupine, with its rich, metallic blue flowers: here the horse's foot crushes tulips, which outshine the glory of Solomon; there, as at Shiloh, amid a thousand other plants, the Star of Bethlehem raises its pure and silvery head of bloom: here, the thistles are exquisite in form, purple in foliage and flower, and grow to the height of ten feet; there, as near the head of the sea of Tiberias, the oleanders flourish with singular luxuriance—"their leaf is always green," and in spring they are crowned with tufts of crimson bloom: here the trefoil offers its scarlet cone; there, is the wild mignonette, with its yellow spike: here, the horned poppy unfurls its scarlet petals; and there, the geranium spreads its soft beauty to the sun: and wherever water trickles down the rocks, the maiden-hair fern clothes the rugged stone with the soft tapestry of its fronds.

All these grow, for the most part, upon a soil which is intensely red; and year after year it repays slight labour with generous returns. The flowers of Palestine continually remind us of England; and if they are not of the same varieties as those which deck our fields and hedge-rows, they belong to the same tribes which are so familiar to our eyes and dear to our memories.

The time would fail us to specify the vast number of growths which enrich the slopes, plains, and hills of the Holy Land. Dr. Robinson remarks, with justice: "The botany of Syria is exceedingly rich, especially on Mount Lebanon, where Ehrenberg and Hemprich, in two months, collected specimens of 1,140 different species of plants."

Palestine is, in the spring, all hope and promise: "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell." (Canticles ii. 11—13.)

This is the land which God gave to Abraham and his seed by promise,



and is often considered as the pleasing image and expressive type of a "better country; that is, an heavenly." Moses was allowed, at the conclusion of his sublime ministry, to see this inheritance before he closed his eyes in death; when the hills of Judah, the plains of Sharon, the corn-land of Philistia, the vineyards of Eshcol, the valley of the Jordan, the sparkling snow-crowned heights of Hermon and Lebanon, and the border of the purple sea, unrolled themselves before his serious and grateful view. Like Simeon, he might say, "Lord, now lettest thou thy servant depart in peace." The apostle Peter describes the heavenly Canaan as "an inheritance incorruptible, undefiled, and that fadeth not away." These last thoughts our sainted poet has enshrined in a hymn which aims to quell our natural fear of death, by the prospect of that land to which believers are travelling, under the guidance and in the strength of Christ. Of this region Dr. Watts sings—

"There everlasting spring abides,  
 And *never-withering flowers*;  
 Death, like a narrow sea, divides  
 This heavenly land from ours.

"Could we but climb where Moses stood,  
 And view the landscape o'er,  
 Not Jordan's stream, nor death's cold flood,  
 Should fright us from the shore."

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## The Christian Parent's Legacy.

BY THE REV. SAMUEL GOODALL.

THE greatest solitudes of parents are for their children. Very likely you who are a parent sometimes think how easily you could take life if you had only yourself to care for. As it is, your energies are tasked to the very utmost that your children may have bread, and a good education, and the best start in life that you can give them. Now and then, perhaps, you feel the toil hard and exhausting; nevertheless, you do not grudge it, for you love them dearly, and are resolved they shall lack nothing they need if your labour can win it for them.

It is possible, too, that you are aiming at much more than even the most unsparing supply of their present wants. You would like to leave them something when you die. Or if that be out of the question, you often think how gladly you would do it if you could.

If the writer could announce that he was able to expound an infallible method by which parents might bequeath rich legacies to all their children, and, were his professions believed, it is quite certain that what is to follow would be read very eagerly. It is needless to say that he has no such method to expound. He can do, however, what is far better; he can show how a parent may leave to his children an



inheritance of unspeakably greater value than all the wealth in the world.

But the only parent to whom this is possible is the Christian parent. "A good man," says Solomon, "leaveth an inheritance to his children's children;" and no man is in the right sense a good man but the Christian. First of all, then, if you would leave your children behind you enriched with the wealth of which we have to speak, you must be a sincere believer in the Lord Jesus Christ. Then, added to your faith in Jesus, there must be the daily and consistent exemplification of all Christian excellence and the earnest prayerful endeavour to train up your children in the fear of God. If you do this, there is every reason to hope that you will leave to your children a rich inheritance.

Good men frequently leave to their children a heritage of material wealth. Other things being equal, the good man has a better chance of permanent success in life than the bad one. This is the teaching of the New Testament as well as of the Old. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." It keeps from costly and debasing vices; it fosters industry, integrity, and sobriety—all qualities which have much to do with success, and it quickens a man's intellectual faculties. Then, too, there may be expected God's blessing; and "the blessing of the Lord maketh rich, and he addeth no sorrow with it." How many large fortunes have been acquired and transmitted, the possessors of which acknowledged with gratitude that they owed them mainly to their religion! It is very true that there are good men who do not succeed in life. If it were a certainty that they would succeed, it would be an entire reversal of God's appointment that we must be actuated mainly by a reference to what is everlasting and unseen. There are cases, too, in which men suffer on account of their religion; but in these days and in our country they are comparatively few. It would be putting the thing very moderately to say that where one man loses by his religion, a hundred are the gainers by theirs. Besides, religion does not exempt a man from participation in general calamity, or from such reverses as are occasioned by the misconduct of others, or from the operation of adverse and unforeseen circumstances. Nor does religion fit a man for a position for which he is naturally incompetent, or ensure him success in undertakings for which his resources are inadequate and on which prudence should have forbidden him to enter. Still, as a general rule, the principle remains, that religion is favourable to worldly prosperity, whilst, in regard to the cases which are exceptional, it might be affirmed that matters would have been still worse if there had been no faith in God. In the most literal sense, then, a good man may leave to his children a better inheritance than if he had not been good.

But, although he may be unable to leave them a single penny, nay,



even supposing that he may be actually dependent on them in his declining years, he may still leave them a rich inheritance.

For one thing, he may leave them a good name,—and Solomon says that “a good name is rather to be chosen than great riches.” Now “a good name” is often transmitted. Though, ultimately, every man will be tested in society by his own merits, it is frequently a great advantage to a youth in the commencement of his course to be the son of a truly good father. It has often introduced a man to situations which would otherwise have been closed against him ; it has procured him credit ; it has raised him up friends. Many a time, when a number of applicants, who were in other respects equal, have sought the same situation, the choice has fallen on one who was known to be the son of worthy parents ; and that not so much as an act of kindness to them, as because of the persuasion that he would be found in some degrees like them. How often, too, has it been said, “I will do what I can for such a one, for his father’s sake.” We could point to numbers who are prospering greatly, who would have begun life under very different auspices, had they been the sons of unworthy men, or even of men whose characters were unknown. And the contrary holds good. How frequently the blight of a parent’s evil name rests on his children, and how long is it remembered against them, even by those who would hardly admit that they were influenced by such a prejudice, that they were the children of such a man ! Neither a good name nor a bad one dies with its possessor, but is transmitted as a good or evil legacy to the children of the man by whom it was borne.

Such an inheritance will include many precious instructions and counsels. It is every parent’s duty to give to his children the best education in his power. It were far better to do this than to save money for them ; and not to do it were to withhold from them their true birthright. Few parents can give such an education themselves. They are not competent, or they are otherwise occupied ; and even though they were both qualified for the work and could command leisure to do it, it may be doubted whether the powers of children can ever be so thoroughly developed as when they are placed in competition with others. Still there is an education which cannot be given by proxy, and which no parent should think of handing over to any one else,—and that is the education of the conscience and the heart. Nothing can supersede the duty of parental instruction in the great truths and obligations of religion. This instruction should, in part, be formal and systematic. There ought to be set times when one or both of the parents will take God’s word, and expound its great principles in terms suited to the ages and capacities of their children. But, what is far more important, it should imbue the whole intercourse of life. The light must not only be brought now and then, as it were, into one focus, on some specific truth ; it must be constantly diffused. Whether they think of it or not, parents are continually



inculcating principles of one kind or another on their children ; and, if they be right principles—principles of truthfulness, of integrity, of respect for God's word, of veneration for God's day, of faith and hope in Jesus—who shall estimate the value of such instruction ! Like the good seed which the farmer sows, much of it may be lost, and other portions of it may be so deeply buried that long after fruit is expected it bears none : still it cannot all be fruitless. Some who enjoyed the blessings of early religious instruction have told us of times when they did their utmost to forget it, but, when they found forgetfulness impossible, widely as they wandered, they would, but for that, have wandered more widely still. When the mocking ribaldry of their evil associates was loudest, there rose up in their hearts the remembrance of teachings which had fallen from lips long since silent, and for their very life they could not join in the impiety. Or perhaps, when in the presence of some strong temptations, they were about to yield, they remembered that they had been warned by a loving father's counsel against the very thing they were all but resolved to do, and they held back their hand from doing it. Since your own conversion, you have, perhaps, been enabled by God's blessing not only to avoid what was evil, but also to build up a character in which there is much that is strong and good. With all humility you trace your possession of whatever excellence may adorn your character to the grace of God ; but, whilst you do so, it may be that you trace it instrumentally to the counsels and instructions of your early home. Then think what a blessing you, in turn, may transmit to your own children ; and let the remembrance of what you owe to the teachings of your parents furnish a powerful motive to the inculcation on your household of the same great principles which have exerted such a mighty influence on yourselves. Hand down the inheritance in undiminished value to them.

If religious instruction be rightly communicated and seconded by a consistent example, the Christian may reasonably hope that he will transmit to his children an inheritance of good moral principles and habits. Not principles which consist only in words, but principles consolidated into right and holy habits. It has become a proverb that "habit is second nature ;" and we all know how powerful it is both for good and evil. No bond is so terrible as that of evil habit. Of all captives he is most to be pitied who is "taken with his own iniquities, and bound in the cords of his sins ;" for how often, in spite of the clearest knowledge, and the plainest warnings of conscience, and the strongest resolves, we see the sinner dragged down by the tyranny of evil habit to present ruin and everlasting death ! On the contrary, what a strength for resistance to evil and for active obedience to God's will are right habits ! God's way of preserving us is much more by confirming in our characters principles of integrity and uprightness than by sending down



into our hearts in times of sudden temptation the mighty impulses of his special grace. Now great things may be done during the earlier years of life, to form in our children right habits—habits of truth, of purity, of self-control, of untiring industry. Besides, the general influence of Christian teaching and consistent Christian example is to lead them to that Saviour who, by his mighty Spirit, can renew their hearts, and who can give them daily strength to avoid whatever is evil and to do whatever is good. He would be a foolish parent, indeed, who would hesitate a moment, were the alternatives presented to him of leaving his children heirs of the greatest wealth, but, at the same time, slaves of every vice ; and, on the other hand, without a penny, yet true and faithful servants of God. Any right-minded man would say, “Rather let them be poor, so only that they be good ; for wealth would prove nothing but a curse were they the slaves of sin.”

A truly Christian man is a man of prayer ; and his prayers ascend not only for himself but also for his children. In the course of such a man's lifetime, what a number of earnest prayers must he offer for his household ! He himself has forgotten most of them, but none of them are forgotten by God ; and these surely constitute a rich inheritance. We err greatly, we disbelieve many precious promises, and we deprive ourselves of much comfort, if we think that the youth who is the object of no parental prayers starts in life on equal terms with him for whom such prayers have been offered with intense importunity and undoubting faith for years. We often see such prayers answered in the conversion of those for whom they were offered, and after their conversion in the bestowment of large and continual grace. It is very true that there are cases in which the fervent and agonising prayers of Christian parents seem to be unheard. So far as they ever know—on earth, at least—so far as any acquainted with them ever know, their children live and die impenitent. It is to be remembered, however, that God's promises are not to prayer alone. It is possible to hinder prayer by the neglect of other things which God has prescribed as necessary and indispensable ; and a truly pious man will be always more disposed to suspect that there may be blame attaching to himself than to cast the blame on God. “Perhaps,” he may see reason to say, “I have failed to give the right instruction, or I did not give it in the right way ; it may be that I lacked wisdom and firmness in the administration of discipline, and my spirit may not always have been in accordance with what I have taught.” But we believe that the cases of total failure in this matter are fewer than is frequently supposed. What numbers are there in our churches, who are the children of holy parents, some of them gathered in after long watching and the deferring of many a hope ! And have we not heard again and again of instances in which on his death-bed in some crowded hospital, or on the battle-field, or on



some lonely island rock, the repentant prodigal has sought and found his father's God. Many a parent will greet with glad surprise in heaven the child whom he thought irretrievably lost. So precious to our children, even when we are gone, may be our legacy of earnest and believing prayers.

"Whether I can leave my children money or not," let every parent say, "I will seek to leave them such an inheritance as shall be an abiding treasure on earth, and a treasure even in that world where moth and rust do not corrupt; and where thieves do not break through nor steal."

## Remarks on some of the Characteristic Features of Greek Testament Phraseology.

BY THE REV. JOSIAH BULL, M.A.

THERE are few English readers of intelligence who are ignorant of the fact that there is a peculiar force, flexibility, and beauty in the Greek language. In his most interesting book on Greek Synonyms, Archbishop Trench justly speaks of it as "a language spoken by a people of the finest and subtlest intellect, who saw distinctions where others saw none, who divided out to different words what others were often content to huddle confusedly under a common term, who were themselves singularly alive to its value, cultivating the art of synonymous distinction, sometimes even to an extravagant excess." Again, he says of the words of the New Testament, that they "are eminently the στοιχεῖα (elements, first principles) of Christian theology." Now, surely we ought not to pass by the fact without some thought that it is such a language as this that Infinite Wisdom has seen fit to make the vehicle of New Testament revelation.

One further observation is of importance here, that the New Testament was written, not by native Greeks, but by Jews. "It consists of Hebrew thoughts invested with Greek costume." We shall therefore, of course, find Hebrew idioms and Hebrew modes of thought; and, seeing that from the necessity of the case the Greeks had no terms in which

to express many things which were the subject of Divine revelation, the writers of the New Testament were compelled either to coin new words or else to use old words in new senses. In doing so, however, they have followed throughout the common analogies and laws of the Greek language. (See Moses Stuart's Introduction to his New Testament Grammar.)

Now, it is true of all languages, and especially of a language so characterised as the Greek, that in attempting their translation there is a difficulty, often an impossibility, in transferring the precise shade of meaning embodied in the terms of the one to those of the other. That other language will have in many cases no exact equivalents; it may not have the same compass of thought, or possess the same nice distinctions of meaning; and with respect to idioms, they are forms of speech in which every language must retain an exclusive property; they are for the most part untranslatable. Of the English language we are compelled to say that the mark of poverty is upon it as compared with the Greek; and we must therefore lose much of the point and beauty of the original in our translation. It is so in great part from the necessity of the case; sometimes, perhaps, from the inadvertency of our trans-



lators,—spite of the exceeding merit of their work as a whole,—in other cases from their ignorance of modern criticism and discovery.

The object of the following remarks is to give to the English reader some few examples which may show how much there is that is worthy his notice in the phraseology of the original language of the New Testament—a richness, a propriety, a beauty, a nice discrimination of terms, which, for the reasons just assigned, are not always found in our English version: and thus I would hope to awaken a deeper interest in the study of that book so precious to every Christian. Such a disquisition may not be inappropriate to the pages of the *EVANGELICAL MAGAZINE*. My own impression is, that the text of Holy Scripture hardly receives enough attention, either in the pulpit or in our periodical religious literature. Do not let my readers, however, suppose that I am about to inflict upon them a number of Greek terms, with dry criticisms thereon. I hope I may succeed in securing their interest, and make myself perfectly intelligible, even to those who cannot read a letter of Greek.

In developing this subject, it presents itself under several distinct topics: and, *first*, it may be observed that *in our English translation we frequently have the same term where a different word is used in the Greek*.

Thus the word "*fool*." There are not less than five words in the Greek for the one word "*fool*" in English. In the well-known passage—Matt. v. 22—we read, "Whosoever shall say, Thou fool, shall be in danger of hell-fire." We feel at once that there must be a great intensity of meaning in the term here used.\* Its primary signification is "insipid," "tasteless;" then metaphorically it comes to mean "stupid," "foolish;" but it has a stronger meaning still, which it gets from the Hebrew—"wicked," "impious." There are instances in which it seems to be used in its milder form, as in the account of the wise and *foolish* virgins, and

\* *μωρος* (*moros*).

in Matt. xxiii. 17, "Ye fools and blind." Yet it appears again in its stronger meaning in Ephesians v. 4, where it is used in a compound form, and rendered "*foolish* talking," though referring manifestly to conversation that is impure; so in Romans i. 22, "Professing themselves to be wise, they became fools." There is another term\* still translated "*fool*" in our version. It occurs in the memorable conversation between our Lord and the two disciples on the road to Emmaus,—"*O fools*, and slow of heart to believe;" where it is a word which just means "without thought," "not making use of the understanding." We have the same term Gal. iii. 1, "*O foolish* Galatians, who hath bewitched you?" There is yet a third term rendered "*fool*,"† chiefly used in the sense of "ignorant," "uninstructed." It occurs Luke xii. 20, in the parable of the rich man, and is used by the apostle Paul in reference to himself, 2 Cor. xi.; but in verse 23 of the same chapter there is still another word for our English term, yet stronger in its meaning, and literally signifying "to be beside oneself," "carried away by one's feelings."‡ In Ephes. v. 15, "Be not fools, but wise," the word is different from all the preceding terms, meaning just "*unwise*."§

Another and very striking illustration of the point before us is found in connection with that memorable scene on the shore of the Sea of Galilee after our Lord's resurrection. He has partaken of the morning meal with His disciples; "and when they had dined," and all are eagerly waiting to hear the gracious words of the Saviour, with His wonted wisdom and tenderness He addresses himself to Peter,—thus showing the apostle to Himself, assuring him of His still unabated regard, perhaps to confirm him in the office Peter might suppose he had forfeited, and so surely knitting him for ever in bonds of lasting fealty to his Lord. Now, in this conversation there is a variety in the terms, the force of which is quite lost in our

\* *ἀνοητος* (*anoetos*). † *ἄφρων* (*aphrōn*).

‡ *παράφρων* (*paraphroneo*). § *ἄσοφος* (*asophos*).



version; and the difference is manifestly designed. Christ addresses Peter with the question, "Simon, son of Jonas, lovest thou me?" Peter replies, "Thou knowest that I love thee." But in the Greek the words for love are not the same. So in the second question and in the second answer; but when Christ puts the question the third time, He takes up Peter's term, and both are the same. The word our Lord first uses implies the love of esteem; Peter's involves the love of affection. Our Lord's term seems too cold to the apostle, whose soul is aglow with intense devotion to his Saviour; and so, at last, Christ, with infinite grace and condescension, uses the expression of His ardent disciple. Again, the term rendered "feed" in each case in our version is the same, but in the original only in the first and third clauses; in the second instance, it is another word, meaning "act the part of a shepherd," a term much more comprehensive.\*

Here is yet another illustration. When Judas consummated his awful crime by giving to our Lord the salute which was the agreed sign of betrayal, he is addressed by the Saviour in language which appears to us hardly in keeping with the circumstances, "*Friend*, wherefore art thou come?" This, however, is not the exact rendering of the term—it is not the same word we meet with repeatedly in John xv., "Ye are my friends;" "I call you not servants, but friends." There the word really implies friendship; in the case of Judas it simply means "companion," "acquaintance."† The same term is used in the parable of the labourers in the vineyard, "*Friend*, I do thee no wrong;" and Matt. xi. 16, in the similitude of the children playing in the market, the same word is properly rendered "fellows." Some light would be thrown upon those passages in which there is an allusion to the *Temple*, could we employ the discrimination of the

Greek in our language. In the latter case there are two words where we have but one. The Temple, as is well known, was divided into several parts: two divisions, however, were especially marked,—the inner portion, the temple proper, the sanctuary, into which none could enter but the priests; then the outer courts, in which also there was a distinction. Each of these portions has a separate appellation.\* The term applied to the sanctuary has the meaning of dwelling-place, *i.e.* where God dwells; the other term simply means that which is sacred, holy. Observe the appropriate use of these several terms: in Luke i. 9, Zacharias is said to have gone into the temple (the sanctuary) to burn incense, but the people stood without,—that is, in one of the courts. When we read of Christ teaching in the Temple, it is always the more general term which is employed. He taught in one of the outer courts, so that the service of the temple proper would not be interrupted. So with respect to the driving out of the buyers and sellers. But in Matt. xxiii. 16, 17, when our Lord reproves the profane oaths of the Jews, and in John ii. 19—21, when He applies the expression figuratively to Himself—in both cases we have the more special term. So also in 1 Cor. iii. 16, where believers are spoken of as "the temples of God."

Certain discriminatory Greek terms are generally rendered in our version by the single word *ask*. In John xxi. 12, it is said, in connection with the event already referred to on the Sea of Galilee, "None of the disciples durst *ask* him, Who art thou?" The word implies "questioning in the way of examination," "inquiring for explanation," "demanding"†—a very different word from that used in Matt. vii. 7, "Ask,‡ and ye shall receive," where the asking is seeking as a favour. The former term our Lord employs when the Pharisees questioned His authority. "I," He says, "will also ask you" (demand of you) "one thing. The baptism of John,

See farther on this subject, Trench on the Synonyms of the New Testament, 45 and 97, and Alford and Bengel *in loc.*

† ἐταῖρος (etairos).

\* ναός (naos), the temple proper; ἱερόν (hieron), the outer portion of the temple.

† ἐρωτᾶω (erotao). ‡ αἰτέω (aitoo).



was it from heaven or of men?" This discrimination of terms strikingly appears in the memorable utterances contained in Christ's last address to His disciples. Thus (John xiv. 16) "I will pray the Father," etc., rendered "ask" in the words just referred to in connection with the question about John's baptism, and so involving a rightful claim on the part of the Saviour. If now we turn to John xvi. 23, we read, "In that day ye shall ask me nothing," *i.e.* in the way of inquiry (still the term implying "question," "inquiry"), but "whatsoever ye shall ask of the Father," etc.—the term of Matt. vii.—asking as a boon. Such are these beautiful distinctions, which are quite lost in our translation.

To quote another instance. In Luke x. we read that the seventy returned to Jesus, after the fulfilment of their brief mission. They returned, we are told, with joy, saying, "Even the devils are subject unto us," and Christ replies, "Rejoice not" (that is, not so much) "that the spirits are subject unto you; but rather rejoice, because your names are written in heaven:" and then in the next verse (21) we read, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father," &c. Now, in the Greek the term "rejoice" applied to the disciples and to Christ is different. The first term\* is general, the second special,† meaning "to

exult," "to be transported with joy." In the first case, there was just the gratification felt in the possession of new powers; there was with it an evident mingling of human infirmity, and so our Lord gently rebukes it. In the latter case it was the high and noble emotion of a benevolent spirit exulting in the exhibition of heavenly grace and wisdom.

And, to conclude this part of our subject, we may adduce Heb. i. 14, where we read, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The words rendered "minister" in both cases are not the same in the Greek. The first term refers to the higher service of heaven;\* it is a word generally used of the public duties of men of rank and consideration. These angelic beings, employed in heavenly ministry, are sent to minister† (the word used to designate the office of deacon), to wait upon, to assist the heirs of salvation; as Spenser so beautifully writes:—

"And there is care in heaven, and there is love

In heavenly spirits to these creatures base,

For oft do they their silver bowers leave.

To come to succour us that succour want."

\* λειτουργικός (leitourgikos).

† διακονεω (diakoneo).

(To be continued.)

\* χαιρω (chairo). † ἀγαλλιαω (agalliao).

## The Full Corn in the Ear.

A CHAPTER FOR THE YOUNG.

LET us go now into the fields, for the blade has become the ear, and has ripened into the full corn in the ear, on the margins of pleasant rivers, on the level meadows, and on gentle uplands; and it becomes us to adopt the words and to cherish the feelings of the Psalmist, as he said: "Thou, O God, crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures

are clothed with flocks; the valleys also are covered over with corn: they shout for joy, they also sing."

The plants which the earth produces *spontaneously* are confined within certain districts; but our heavenly Father has endowed those most essential to the human family with so much power of adapting themselves to changes of locality and climate, that their production can be greatly extended by *culture*. The grasses which yield the corn-plants are



especially favoured in this respect, though their extension depends on the knowledge and industry of man; so that with regard to all peculiarly useful plants there is an artificial as well as a natural boundary.

Tartary and Persia are presumed to have been the original countries of wheat and rye, and the Caucasus that of oats; but these grains have been so long in use, that to trace their origin with certainty is impossible now. Far up into the north the wheat is protected from the bitter cold of winter by sowing it in spring, or, if sown in autumn, it is defended by a warm blanket of snow; but wheat will not form seed within the tropics, except at a considerable height above the sea. In America the northern limit is unknown, the country being uninhabited; but at Cumberland House, in the very middle of the Continent, one of the stations of the Hudson Bay Company, wheat, barley, and maize are grown. Wheat thrives luxuriantly in Chili and Peru, and at elevations of 8,500 and 10,000 feet above the sea. It even produces grain on the banks of the Lake Titicaca, in the Peruvian Andes, in sheltered situations, at the height of 12,900 feet; and good crops of barley are raised in that elevated region.

Agriculture carries us back in thought to the earliest periods. Cain, one member of the family of our first parents, was "a tiller of the ground." Egypt appears to have been a great corn country from the most remote times of which history, whether sacred or profane, gives us any information. A species of *bearded* wheat, well known when Abraham, on occasion of a famine in Canaan, went into Egypt to sojourn there, and when Joseph's brethren went thither to obtain corn, continues to the present day. This kind of wheat was probably before the eye of Pharaoh's mind when he contemplated the coming years of plenty, in the "seven ears which came up in one stalk, full and good." Though allied to the summer and winter wheat, the spike is four times as large, and a hand in length,

formed of spikelets in two rows, from nine to ten in number, the lower ones being the shorter, and the upper ones large and erect. As it is supposed to have been a native of that country, it is called "Egyptian wheat;" and it bears also the name of "many-spiked wheat."

At a later period, when this wonderful country became tributary to the Roman empire, Rome and Constantinople, the seat of the later empire, derived almost the whole of their corn from Egypt, which was regarded as an inexhaustible granary. "There is corn in Egypt," has long been a proverb among ourselves to indicate that there is *any* plentiful store; and strange to tell, in the present day, Arabia, like other countries, brings her corn out of Egypt; and the caravans which leave Upper Egypt for Cosseir—a port on the Red Sea—are still freighted with wheat, which is thence transported to Jidda.

The occupation of the husbandman, under the law of Moses, was held in honour, not only for the profits it brought, but from its being supported and protected by the ordinances of the State; security being an indispensable element of human progress. All who were not set apart for sacred duties, as the priests and Levites, were, in the eye of the law, as in fact, agriculturists. It is true that the rich and noble did not sink to the level of their inferiors; but Elisha, the son of Shaphat, was *ploughing* with twelve yoke of oxen, when Elijah, so soon to ascend to heaven in "chariots of fire and horses of fire," would designate his divinely-appointed successor in the prophetic office. It became common to speak of a man engaged in the highest and noblest service, as "putting his hand to the plough;" and of Uzziah, though king of Judah, it was said, "He had husbandmen and vine-dressers in the mountains and in Carmel, for he *loved husbandry*."

As corn-plants, like all others, are fixed to one spot in the earth, their food cannot be sought, as it may be by animals, but must always be within reach; and



hence it is requisite that the roots should have the power of spreading, so as to secure, as they are needed, renewed supplies of nutriment. Now this beautiful provision God has made, by the *lengthening* of the roots at the extremities, so that their advancing points easily accommodate themselves to the nature of the soil in which the plant grows. Had roots increased, as stems do, by additions throughout their whole extent, and had had the form of a piece of cane, they would, when meeting with hard and impenetrable soil, have been *twisted* in such a way as to unfit them for the free transmission of fluid. But by this mode of lengthening *at the point*, they insinuate themselves easily into the yielding part of the soil, and when obstacles are presented to their progress, they wind about them, until they meet with less resistance; and thus these fibres move from one part of the soil to another, according as the nourishment is exhausted, in pursuit of that which is fresh.

A child will sometimes eat tarts when it ought to have bread, and drink wine when it ought to have only water; but corn-plants, like others, take up from the soil *only* those substances that will do them good. This power of *selection* is one of the marvels of the Vegetable Tribes. These plants choose specially an *earth* and an *alkali*—the earth is *silica* or flint, the alkali is *potash*, a substance we obtain from the ashes of plants; and unless these substances are duly present in the soil, it will neither yield a full crop of grass nor of corn.

The chemist tells us that the beautifully minute fibres of the roots of every kind of grass, while living, have the extraordinary power of drawing flint and potash from the soil, and of working them up into their structures—as our food is elaborated into the very substance of our bodies; and that when their vitality is destroyed by the mower's scythe or the reaper's sickle, the flint and the potash are found alike in the dead and withered hay and corn. One use of the flint may be easily understood.

The attention of Sir Humphry Davy was attracted, in early life, to a child rubbing together two pieces of bonnet-cane, which thus gave out a faint light; and on striking them together, he discovered vivid sparks were emitted, like those which arise from the collision of flint and steel.

Thus he tells us that the *flinty* coverings of the corn-stalks serve as a support, protect the bark from the attacks of insects, and act in the economy of these apparently feeble vegetable tribes like the crustaceous coverings of insects, and the shells of such soft-bodied creatures as oysters, lobsters, and crabs. And no wonder: the chemist mixes certain weights of flint and potash; he heats them in a fierce fire; and he finds that these two substances, combining and melting into a liquid, become, on cooling, solid *glass*. Glass cooled in the open air is marvellously strong: leaden bullets may be allowed to fall on it without breaking it; but only let a few grains of sand fall, and the glass is broken into a thousand pieces. The reason is, that the lead does not scratch the surface of the glass; whereas the sand, being sharp and angular, scratches it sufficiently to produce the fracture.

Plants are viewed as they occur in nature, as individuals resembling or differing from each other; and some individuals are so alike that we at once give them the same names. Thus a field of wheat is composed of numerous similar individuals, which can be separated from each other, but cannot be distinguished by any marked or permanent difference. Though there may be some difference as regards size and other minor points, still we at once say, they are stalks of *wheat*. Every grain of wheat, when sown, produces a stalk of wheat; and these stalks yield grains which produce individuals like their parents. The shoots or buds given off from the base of wheat by the process called "tillering," also produce stalks of wheat; and Humboldt mentions wheat-plants in Mexico which sent up forty, sixty, or seventy stalks, the ears of



which were almost equally well filled, and contained from one hundred to one hundred and twenty grains each. From such considerations we derive our idea of what is called a *species*, which may be defined as an assemblage of individuals presenting certain characters in common, and derived from one original stock.

These individuals may differ to a certain extent in size, colour, and other unimportant respects, but they resemble each other more closely than they resemble any other plants, and their seeds continue to produce plants like themselves. Marked improvements have been effected during the last half century in the culture of wheat; and thus our agriculturists have done much to augment the yield of an acre of land, and the profits of its tillage. But, whatever some naturalists may affirm, as oats are still oats, and barley is barley, so wheat is *still wheat*. The wheat which thrives at the present day so luxuriantly in Chili and Peru, and at elevations of 8,500 and 10,000 feet above the sea, is precisely the same that flourishes in our valleys and on our sloping hill-sides, and has done so for a very long period.

The parable of the tares and the wheat is familiar to us all; the tares being supposed to be a noxious grass called the Darnel (*Lolium temulentum*), the name of which, among the Arabs, is "siwan." Volney, the infidel, bears unintentionally a testimony to Divine truth when he says of Palestine and Syria: "The peasants of these countries, lest they should lose a single grain of corn, do not cleanse away the seeds of the weeds from it, and often leave the rye-grass, called in Arabia 'siwan,' amongst it, which stuns people, and makes them giddy for some hours." In their early growth, these tares, like other grasses or grains, resemble wheat: in this state they can be distinguished by the practical botanist; but if one attempted to separate them it would be a difficult task, and the risk would be great of pulling up with the noxious darnel the precious grain.

The darnel grows also in European

countries; and is the only deleterious plant of all the grass tribe. Men and animals are alike intoxicated by it, and, in some instances, it proves fatal. A farmer in France is said to have died from poisoning in eating bread made of darnel flour; and his wife and servant were ill from the smaller portion of it they had eaten. The people of Aleppo separate the darnel from the wheat after it is thrashed by means of a fan or sieve; and an acquaintance with the facts just stated casts much light on our Lord's parable. When the servants asked the householder if they should go and gather up the tares, he replied: "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (Matt. xiii. 28—30.)

A beautiful picture of the simple manners of the ancient Israelites appears when we behold Boaz, a prince of high rank in Judah, coming from Bethlehem, and saying to the reapers, "The Lord be with you. And they answered him, 'The Lord bless thee;'" and when we see him sitting down to dinner in the field with the reaper, and helping Ruth with his own hand, as she accepted his invitation to come and drink of the water which the young men had drawn, and to eat of the bread, and to dip her morsel in the vinegar. (Ruth ii.)

A different scene opens before us as we now enter a corn-field. A pleasant sight it is when a good reaper handles his sickle, and clutches the grain; he takes but one sweep, and the whole armful is so deftly laid down that, when the band is put around the sheaf, the bottom of almost every straw touches the ground on its being reared up, and the ears look, in their golden ripeness, as if they were still growing. He, however, is only one among many; while the handkerchiefs the reapers bind about their foreheads to keep off the sun, and their white shirt-sleeves, blend spots of



light with the yellow corn ; and the in-coming waggon, with its horses and driver, and perhaps another team going out, add greatly to the picturesqueness of the rural scene. A few reapers will soon make great gaps in the standing corn ; so that where the eye rested on a broad furrow of upstanding ears, there is speedily a low road of stubble, where corn-flowers of every hue may be seen, with here and there a brilliant poppy, and no less clearly the trails of the ground convolvulus. So it is in the fields around ; while waggon after waggon comes rocking over their furrows, and sweeping through the green lanes ; and so it will be till the last load of the surrounding lands is carried into the rick-yard, surmounted, perhaps, with ribbons and flowers, amidst the cheery shouts of the children, the huzzas of men and women in vigorous health, and the shrill tributes of the aged men and women who can bear the burden and heat of the day no more.

Nor let us look on without crying, as with one heart and one voice, "PRAISE BE TO GOD FOR THE HARVEST !"

"The harvest song would we repeat :  
Thou givest us the finest wheat ;  
The joys of harvest we have known :  
The praise, O Lord, is all thine own."

"Our tables spread, our garners stored,  
O give us hearts to bless Thee, Lord !  
Forbid it, Source of light and love,  
That hearts and lives should barren prove."

Nor let us refrain from heartily adding :—

"Another harvest comes apace :  
Ripen *our spirits* by Thy grace,  
That *we* may calmly meet the blow  
The sickle gives to lay us low."

"That so, when angel-reapers come  
To gather sheaves to Thy blest home,  
*Our spirits* may be borne on high  
To Thy safe garner in the sky."

C. W.

## The Heart with the Treasure.

BY THE REV. W. LEASK, D.D.

THOSE statements of the Divine Teacher which appear the most simple have a profound depth of meaning. His words like Himself, are "truth ;" but the truth is far-reaching, suggestive, comprehensive, wonderful. The longer you look at it, the more you see in it. It grows as you gaze, and swells out in all directions, like a magnificent cedar of Lebanon covering a vast area, and shooting its strong branches towards every point of the compass. Criticism sometimes tells us that certain authors exhaust the subjects on which they write ; but the thoughts of Him who spake as never man spake, are literally inexhaustible. When you have traced the idea which first strikes the mind along one line of meditation, as far as you are able, others immediately present themselves, with their blessed burden of thought, until you are reminded of a tree

whose arms are laden with delicious fruit, waiting to be gathered by the grateful husbandman. We, of course, deprecate all fanciful interpretation, or the introduction into our Lord's words of shades of meaning having no better authority than that of the imagination,—which is, in truth, no authority whatever ; but the light which radiates from any given doctrine should be gratefully welcomed, and gladly used for the purpose for which it has been given. Even if it were lawful so to do, there is no necessity for importing any of our conceits into the Word of Truth, because it contains whatever is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

In the Sermon on the Mount,—a discourse which is far above human eulogy,



—the Teacher sent from God counsels thus: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;" and then adds, "For where your treasure is, there will your heart be also." That these words state a fact perfectly in harmony with universal human experience is beyond all question. It is the very law of being, written upon the constitution of the soul,—the heart *is* with the treasure, be that treasure worthless or valuable, a great delusion or a splendid prize. What the mind pronounces good, either ignorantly or intelligently, the heart appreciates and desires; and when that imaginary or real good is obtained, the heart rests with it, and clings to it, Lange remarks: "Our treasure or dearest possession forms the ideal on which our affections are set, and in accordance with which our feelings and desires assume shape. Hence, if our treasure is on earth, our heart will also be there,—our inclinations and desires will be earthly; and since this is contrary to our heavenly destiny, the consequence must be eternal sorrow and shame. But if the heart has its treasure in heaven, its affections will also be directed thither; and it will be transformed in accordance therewith." Whether this statement of our Lord be a current proverb, one of those numerous axioms which the experience of all ages has declared to be a common law of the race, or whether it be a doctrine originally propounded by Him who knows what is in man, and sees the continual workings of the mind and heart, is a matter of no consequence: for, according to the first supposition, he adopts the proverb, and henceforth gives it the sanction of infallible truth; and according to the second, it takes its place as an oracle of the living God,—a light shining in a dark place, to which we do well to take heed. In either case the meaning is the same; and the amount of holy instruction contained in the words is

exceedingly great. Let us glean a few of the thoughts that spring from this prolific subject.

And, first of all, here are two spheres of action laid open to human enterprise,—earth and heaven; and in either of them the result of that enterprise is the acquisition of "treasure." The desire to lay up is assumed as existing in the mind. It is taken for granted that men everywhere wish for something that they can call their own; something, that is to say, which shall result from labour or well-directed activity, and which shall be useful to its possessor. Labour is one of the conditions of existence, and the profit resulting from it is its reward. But the Lord teaches that there is another world beside this, having vastly superior claims on human thought, in which it is possible to lay up treasure, and which, *as a treasure house*, has recommendations immeasurably superior to any found on earth. His good-will to men is forcibly exhibited in the revelation of this fact. He would have us really rich; and, therefore, does not forbid labour with that end in view. But because He loves us, and wishes to shield us from miserable disappointment, He directs our attention to the place where we may deposit our wealth, with the absolute certainty of finding it perfectly safe from any of the manifold dangers to which treasure laid up on earth is constantly liable. He would see us satisfied with abundance; and the point of the counsel is the place where to treasure it beyond the reach of moth, rust, thief. He brings before the mind a region where decay, corruption, waste, fraud, bankruptcy, robbery, or any other danger to property, are all absolutely unknown; and in that place, for this strong reason, He would have us "lay up" for ourselves. This of itself is an extremely attractive revelation of heaven: no blasting mildew destroying the promise of spring; no sweeping tempest hurrying the young blossom to destruction; no fearful earthquake burying mansion and cottage in a common ruin; no tornado desolating in an hour the results of long years of toil; no com-



mercial crisis convulsing cities and turning merchant princes into beggars; no fraudulent bankruptcy bringing misery on helpless orphans and widows; and no cowardly thief, with silent foot and cunning hand, working his way to the treasure accumulated by years of self-denying toil, and bearing it away from its unsuspecting owner in the darkness of night. The idea of absolute safety to person and property could not be more strikingly conveyed. "Moth, rust, thief,"—the depredations of the insect world, the wasting action of the atmosphere, the wickedness of man,—are *not* there! "Lay up—in heaven!"

Secondly. By this counsel our Lord reveals His perfect knowledge of the characteristics of both worlds. He knows earth, with its numberless cares and dangers. He also knows heaven, with its boundless joy and perfect safety; and He describes the latter as a place where wealth perishes not with the using, and where the violent man, the deceiver, the covetous, and the thief are not found. It is as if He had said, "I will take care of all that is entrusted to my keeping. Labour devoted to my service, self-denial on my account, money given to my cause, shall not be lost. The cup of cold water given to a poor disciple for my sake shall meet with an ample reward. No one will ever have cause to regret that he trusted me, for great shall be his reward in heaven." There are some Christians who shrink from the idea of reward, as if it were inconsistent with salvation by grace; but the truth is, treasure in heaven is just the grand development of the wonderful scheme of grace. It is grace

all through—grace on earth and grace in heaven. If grace make us sons, it also makes us heirs, and secures for us the possession of the eternal inheritance. Let it be remembered that our Head will be honoured by every mark of the Father's goodwill bestowed upon the members of His body the Church in the world to come. The durable riches of eternity will be the outgrowth of redeeming love. The Father will give with Divine liberality to the followers of His Son. Treasure in heaven, where no spoiler shall enter, will be found in surprising abundance by those who, whilst on earth, gave themselves and all they had to Christ. The two worlds are thus contrasted by the Lord, who knows perfectly that the one is all unreal, deceptive, and disappointing; whilst the other is real, true, and glorious.

A third point of great value may be noticed. He whose heart is in heaven, has in that fact a proof that he has treasure there. The divinely-given evidence of durable possessions in a region where no robber enters, is the rising of the heart to that region. If you love to think of Jesus where He is, He tells you to understand that as an intimation that you shall shortly be with Him where He is, and behold His glory, and bask in His light, and enjoy the magnificent inheritance of the saints. It is clear, too, that if the heart be in heaven, holiness will be prized as the highest endowment, and the life on earth will be a daily following of the holy Redeemer—union with whom constitutes safety and honour here, and qualifies for the possession of unfading treasures hereafter.

## The General Election.

BY THE REV. HENRY ALLON.

A GENERAL election puts "constitutional government upon its trial;" few things could try it more. The right of self-government is appealed to, and a positive exercise of it is solicited; the passions which party politics excite are solicited by every device of able oratory

and of social influence; the humblest voter is made to feel that he exercises a franchise, against which even the sovereign herself is powerless, and to the result of which every power in the empire must submit; and the excitement of a personal and social strife, with its



perilous temptations to turbulence, disregard of social courtesy, and compromise of high moral feeling, is actually entered upon. No thoughtful man can anticipate a general election without somewhat of solicitude, which but for the assuring experience of many generations, would be extreme and painful; no Christian man, without prayer that He, under whose "rule and governance" the hearts of all men are, would "dispose and turn them as seemeth best to his godly wisdom," would give them fidelity to righteousness, respect for law, and high patriotic solicitude. To statesmen of other lands, where freedom is less enjoyed and more feared than happily it is in England, a general election in this country is an interesting study, exciting envy in the less generous, admiration in the more noble.

Never have English people and English Christians had more cause for satisfaction with their institutions, and for thankfulness to God, than in the election which has just closed; never have the good order and self-control of the people been more signally manifested. With a few exceptions, such as Nottingham, Chippenham, Belfast, &c., where unscrupulous men successfully appealed to the worst passions of the people, and a cowardly and ruffianly violence was had recourse to, the election crowds throughout the three kingdoms have been perfectly orderly and good-humoured; they have instinctively felt the proper limits of noisy demonstrations, and have conceded to others what they have claimed for themselves. The conflict has been political rather than personal—an earnest and lawful advocacy of differing views of what was best for the government of the nation. It would be very disastrous for the country if this kind of conflict were to cease; for it would indicate an indifference to public policy, which, sooner than anything else, throws the government of a country into the hands of the selfish and the unprincipled. For this, then, we are proud of our country, and thankful to the Providence that has so richly favoured it. The noble

patience and uprightness of the sufferers from the recent cotton famine, and now the almost unexampled peacefulness and order of a very strenuous election contest, have demonstrated an intelligence and a power of self-government, especially in the lower classes of the people, which, as contrasted with the characteristics of elections thirty years ago, furnish cause for very great thankfulness. No nation is truly advancing, the lower classes of which are not advancing in intelligence and self control. The good order which so largely characterizes our English population, is happily not disorder kept down by police, but inherent respect for law and for the social rights of others. The results of day-schools, ragged-schools, Sunday-schools, places of worship for the poor, theatre and way-side preaching, and of other Christian and philanthropic agencies, together with wise and equitable government, are beginning to be felt. Freedom is the true condition of social order.

Another result of the general election, upon which we may fairly congratulate ourselves, is the unmistakeable fidelity of the nation to the great principles of liberty and progress. In a greater degree, and more emphatically than ever, the constituencies have chosen men identified with great measures of commercial emancipation, social improvement, and religious equality. Reactionary and obstructive politicians have received an unmistakeable rebuff. And the encouraging thing is, that this is palpably an intelligent, discriminating, and conscientious thing. Men of extreme views on either side have been equally rejected; the ultra radical has been as much distrusted as the ultra tory; while intelligent and able men have been recognised by the constituencies, and distinguished as such from glib talkers and fluent promisers, and have frequently, as in some of the metropolitan boroughs, been returned regardless of the extravagant expenditure, and even of the personal excellencies of their less eligible competitors.

The political questions to which promi-



nence has been given at the election just accomplished have been few. A peaceful and righteous foreign policy has been emphatically endorsed; an intelligent, liberal, and economical home administration has been approved; a disposition to extend the rights and privileges of citizenship to all capable of exercising them has been evinced; no class prerogatives or prejudices have found favour. We rejoice especially to see that one or two Protestant constituencies in England have returned liberal and enlightened Roman Catholic representatives — Sir John Acton and Sir Charles Simeon, for instance,—and that several Roman Catholic constituencies in Ireland have returned liberal and enlightened Protestants — notably Dublin, which in Mr. Pim has returned a member of the Society of Friends. In some places Churchmen have heartily united to return Dissenters; and in others Dissenters have as heartily supported Churchmen. We rejoice in the decay of unreasoning religious animosities which this evinces; and while by no means indifferent to distinctions of creed, we are thankful to see great considerations of patriotism overpowering narrow considerations of sect. Members of Parliament are returned, or should be, as citizens, not as sectarians. He is a sorry patriot who is unable to subordinate his own denominational preferences to great national interests. Where would the nation be if its statesmen were to legislate in the spirit of mere sectaries?

On the whole, there is cause for congratulation in the character of the individual men who have been returned to Parliament. A larger proportion of intelligent, able, earnest men will enter St. Stephen's than perhaps any recent Parliament has seen. Generally speaking, mere *dilettanti* representatives on the one hand, and fanatics and political agitators on the other, have been signally repudiated, and wherever the constituencies had the opportunity, men of intelligent, calm, measured principles have been preferred. Even where one Liberal or Conservative has been ex-

changed for another, the less informed and earnest has given place to those more so. We may not approve of all the opinions of some of the able men returned to the House of Commons, but in such an assembly it is a great thing for every variety of opinion to have its intelligent advocate. Men like John Stuart Mill, Mr. Hughes, Mr. Torrens, Mr. Fawcett, Sir John Acton, Sir Henry Rawlinson, &c., will give fresh dignity, intelligence, and weight to the debates of the House. Their peculiar views will be discussed and modified, and the result must be a more intelligent and equitable legislation. The Nonconformists will be represented by a band of able, earnest men, to whom Mr. Morley will be a valuable addition. One cause for special thankfulness is the increasing number of men of sincere religiousness and devoutness — men of all political opinions, and belonging to all political parties—a large and godly band of men with Mr. Gladstone at their head, who will perform their duties earnestly, righteously, prayerfully, and in the fear of God.

Great ecclesiastical questions must come before the new Parliament:—the opening of the national universities to all citizens, irrespective of ecclesiastical sect; the opening of parochial graveyards to all parishioners; the abolition of church rates; the Irish establishment; and similar questions affecting the perfect religious equality in the sight of the law, which every citizen has a right to demand. The great principle is admitted, that no man should suffer civil disability for his religious beliefs; but many things have to be done before this principle is practically realized. Happily the new House of Commons gives augury that such questions will be dealt with in a broad, intelligent, earnest way, and that they will be advanced towards their equitable solution. They are not mere nonconforming questions, they are national ones; and belong to the broad policy of civil, commercial, and religious freedom to which the nation is committed, and which has already done



so much to enrich and ennoble it. Hence their advocates are to be found not merely among the nonconformist members of the House of Commons, but among liberal Churchmen, and the liberal party generally. Happily Mr. Gladstone, disencumbered of the restraints which Oxford imposed upon him, may now be expected to place himself at the head of those, who, not in the narrow spirit of sectarianism, but broadly, patriotically, intelligently, and earnestly seek the removal of all legal disabilities that religious or ecclesiastical opinions impose. On the whole, as Christian citizens having a vital interest in all that affects the well

being of the nation, we are thankful to the God of nations for both the peacefulness of the recent election itself, and its hopeful results. Caring but little for party politics, we care much for national honour, morality, and religiousness, and we therefore rejoice in a new Parliament of good and earnest men: and we pray that upon all their deliberations the rich blessing of God may rest, that they may in all things feel their responsibility to Him, and their dependence upon Him, and that in all things they may seek "the wisdom that is profitable to direct," and "the righteousness that exalteth a nation."

### Poetry.

#### ON A DARK WINTER DAY.

Is fair Nature dying?  
This funereal pall,  
Must it hang for ever  
Darkly over all?

Stormy clouds are hiding  
All the morning light,—  
Has the sun forgotten  
How to conquer night?

Must the frozen streamlet  
Silent still remain?  
Shall the summer blossoms  
Never smile again?

Hush, desponding spirit!  
Hush the sad surmise;—  
Light shall spring from darkness,  
Life from death shall rise.

Still the sun is shining  
Bright behind the cloud,  
Only thy dim vision  
Cannot pierce its shroud.

Nature, bound and buried,  
Under winter's reign,  
Soon shall burst her fetters,  
Start to life again.

Silent streams, awaking  
From their icy sleep,

Through the vale shall murmur,  
Down the mountain leap.

Thousand buds already,  
Far beneath the snow,  
Dream of spring's soft breezes,  
Dream of summer's glow.

"Learn, sad heart, our lesson,"  
Now they seem to say,  
"Dream of spring and sunshine  
Through *thy* wintry day."

Yes, in grief and darkness,  
Through the gloom and fear,  
Love Divine is watching,  
Christ Himself is near.

Since in dying anguish  
Once *He* bowed his head,  
Then arose as Victor  
From amidst the dead,—

Now His tempted people  
Need despond no more;  
All our foes He conquered,  
All our sins He bore.

Love and Power unfailing  
Life from death shall bring,—  
From the grave's dark winter  
Everlasting spring!

*From the German.*



## The Holy Land.\*

It is remarkable, that though so much has been written about the Holy Land, there is but little known respecting certain objects of interest in that oft visited country. Modern tourists, for the most part, follow in the steps of those who have gone before them, and that generally with great haste and cursory observation. They are content to glance at what others have noticed, and then pass on. And there are abundant reasons for so doing, as every one knows who has visited Palestine. To diverge from the usual route, to visit unexplored districts, involves time, trouble, expense, and even peril, such as people who stay at home and blame the ordinary run of travellers for want of enterprise, can never estimate or understand. Besides, to make an original and trustworthy survey of the land of Israel, in reference to those points most neglected, requires an amount of scientific knowledge which few possess. After all which has been reaped by Robinson, Van de Velde, and others on the geographical field, there are some good gleanings left for their thoroughly scientific successors. And as to the geology, the botany, the natural history, and the ancient architecture of Syria, more remains to be done than a person can have any idea of, till, full of inquisitiveness, he travels from Dan to Beersheba. Vainly he seeks in existing books for some competent help to guide him in his study of the mountains, valleys, and rocks amidst which he rides from day to day; of the rich and abundant trees, shrubs, and wild flowers which, in some parts, arrest his attention every moment; and of the character, age, and purpose of the almost numberless ruins which strew his path wherever he turns. Those who only look for pictorial descrip-

tion of scenery, or Scripture illustrations, or historical reminiscences, or pious sentiment, or speculations on the fulfilment of prophecy, may find in the library of Holy Land literature already published all he wants, and a great deal more; but, as to the scientific subjects just indicated, it is far otherwise.

Two new works on Palestine now lie before us. Each is exceedingly interesting in its way, and one supplies a large amount of valuable and original information; but neither contributes the special desiderata.

Mr. Dixon has written a couple of clever volumes, in rather a dashing style, containing lively sketches of his own adventures, and some artistic word paintings, skilfully executed, of landscapes by the wayside, of buildings sacred and domestic, and of Syrian life in manifold phases. We have travelled with him in imagination, and compared his glowing pictures with the sketches in our humble note-book; and making allowance for differences of taste and temperament, we must say, we have found the former, in numerous instances, correspond with our own impressions. We did not, indeed, meet with so much of fatigue, and privation, and peril, and romance, as did the gifted author, though we crossed the same ground, and a great deal more. And we must confess that we are somewhat surprised to find, in so able and practised a writer, so much straining after effect. The style is often so brilliantly rhetorical as to exhibit things in a golden haze, rather than to convey a clear idea of scenery, characters, and incidents intended to be described. But Mr. Dixon is genial, intelligent, and full of literary power from beginning to end, and it is a pleasure to hear what such a man has to say about his trip to the East.

The leading characteristic of the book is the construction of a brief history of Judaism and Christianity, founded principally upon the study of Josephus and the

\* "The Holy Land." By WILLIAM HEPPWORTH DIXON. In 2 vols. (London: Chapman and Hall.)

"The Giant Cities of Bashan, and Syria's Holy Places." By the Rev. J. L. PORTER, A.M. (London: Nelson and Sons.)



Scriptures, in the light thrown upon them by the scenery, remains, and customs of the Holy Land. The history is sketched in an unprofessional, unecclesiastical style. A layman—a man of letters—a man of the world—looks at the sacred story from his own point of view, and describes what was done by the patriarchs, the prophets, the apostles, and our Lord, in such a way as such a man might relate events of stirring incident in our own time. He prepares his canvas after the fashion of a modern artist, puts in his background from materials supplied by his journey, and faithfully paints his historical groups after models of the highest authority. It is the book of a painter, not a critic. In a note on "Cana," Mr. Dixon has shown so much knowledge, acumen, and care, that even those who do not adopt his conclusion, will wish he had entered, in like manner upon other topographical discussions; and it is plain enough that he is "well up" in many of the controversies about sites and places. But he often makes short work with questions which have tasked the study and learning of Robinson and Rosen, Williams and Fergusson, and many more. Without attempting to unravel perplexities, he cuts the knot and gives his own version of the result. So he deals with the vexed topography of Jerusalem. His readings of Jewish history, and especially the way in which he tells the story of the Maccabees, is open to some grave objections: but he never betrays any sceptical tendency. There is no carping at sacred narratives. He takes them as they are, and repeats them in his own way, and often sets very beautifully a Bible text in the midst of his narrative, like a diamond in a gold ring.

As a specimen of Mr. Dixon's manner of writing, we give the following instructive passage:—

"No synagogue of the time of Christ is now standing in Nazareth, or even in Galilee, to picture the place in which Jesus taught. Sun and rain, theft and malice, have been hard upon these frail tabernacles; the soft stone of which

they were built, and the need and greed of the Arab peasants, having either ground them back into dust, or stolen them away for the erection of hut or fence. Yet a man like Gilbert Scott, from such ruins as abound within twenty miles of Nazareth, would rebuild a synagogue of Galilee, true to its original in every stone. At Capernaum, at Kedesh, at Beth Arbel, at Meiron, at Kefr Birim, at other spots—all lying between Nazareth and the lake—you find ruins of synagogues, in some of which it is certain that Jesus must have prayed and taught. These fragments—more or less perfect, more or less near to His time in date—would afford to an architect who reads the Bible every sort of hint from which to draw his plans. The remains at Meiron and Beth Arbel are of the period of the Herods, giving proof of their past splendours in broken column and colonnade; many of the fallen shafts being adorned with Corinthian capitals. Those at Kedesh and Kefr Birim are, perhaps, of the third century; having the lintels and doorways highly wrought, and the wall over the main entrance decorated with fruits and flowers. The synagogue built at Capernaum by the Roman centurion was of noble style, if it may be judged by the pillars and friezes which lie partly buried in the mould, now covered with brambles and prickly pears. These buildings for village worship were brightened in detail by the prevalence of Grecian taste; but the plan was everywhere the same: the outline being that of the Tabernacle in the desert, of the Temple on the sacred Mount; the ornaments only—the friezes, flutings, capitals, colonnades—being added to the simple block by those who built synagogues on the more costly models of Antioch and Rome. Take the foundations which still peep out from the soil at either Kefr Birim or Capernaum. Cast away the Greek additions; work out the hints afforded in the Bible and Talmud; add some knowledge of the ritual now used in Safeel and Zion; and it would be no hard labour to rebuild the meeting-



house at Nazareth, and to restore the worship in which Jesus took a part.

"A synagogue, whether small or large, had the form of the temple and the tent; but the idea of a synagogue, like that of a church, is not a pile of stone, having this or that shape and height, but a gathering of the people to read the Law. The House of Meeting was built on the highest ground of Nazareth, with its door on the north side, away from Jerusalem, like the principal gates of an English church; so that a worshipper, when entering the holy place, and when throwing himself on the ground in prayer, might have his face towards the Temple hill.

"In early days a balcony hung above the door of a synagogue, as a balcony still hangs over the door of some Syrian houses; but when the first traditions of the Exile had passed away—when Greek art had become familiar to the Jews, and foreign masons, deft and supple in their crafts, had come to be employed in erecting sacred structures, as they were on nearly all private and public buildings—the simple balcony gave place to a handsome portico. Such a change, however, is not likely to have occurred in Nazareth, an obscure hamlet, peopled by peasants and shepherds, and lying away from the Roman road.

"A house of unhewn stones, taken up from the hill-side; squat and square, of the ancient Hebrew style; having a level roof, but neither spire nor tower, neither dome nor minaret, to enchant the eye, like some of the houses and mosques of the modern town; a pile to be noticed in the group of buildings only for its situation and its size—such was that simple synagogue of the Jews in which Jesus taught. The front, though otherwise plain, would have a wreath of fruits, either tooled or painted, in imitation of the clustering vine above the Temple door.

"Inside a Syrian synagogue is like one of our parish schools; and with seats for the men—rough sofas of wood, half covered with rushes and straw; a higher seat stands in the centre, like that of a

mosque, for the elders of the town; a desk for the reader of the day; at the south end a closet, concealed by a hanging veil, in which the Torah, a written copy of the Pentateuch, is kept in the sacred ark. A silver lamp, kept always burning, a candlestick with eight arms, a pulpit, a reading-desk, are the chief articles of furniture in the room. The floor is rough, often unpaved; and the raised bench in the middle, from which the elders read the service, is painted in a crude style of art, with lakes and gardens, boats and flowers. The walls are bare, with no gold, no colour upon them, though they seem to be occasionally washed with lime. Nothing in a Syrian synagogue appeals to the sense of beauty, mystery, and awe, like the majestic art employed in the synagogues of Amsterdam and Livorno—art which the Jews of those cities may have learnt from the Moors, and carried with them out of Spain. In olden time, women were allowed to enter the synagogue with the men, as they still go into the mosque; though they were even then parted from father and son by a wooden screen. They are now shut out. A few females may be admitted, as in Zion, to an adjoining room, from which they can peer into the holy place through a grill; others may climb into a gallery near the roof, which they gain from the outside; and others, again, are content to crowd about the building, and to peep at what is being done through windows opening on the street. No female is now suffered to tread the synagogue floor."

Mr. Porter does what Mr. Dixon does not. He gives a good deal of new and original information. In addition to lively sketches of what has been often described, he tells us what he saw on the east side of Jordan, in the land of Bashan—a part of the country rarely visited, on account of its difficulties and perils. A knowledge of Arabic, familiarity with Eastern customs, and long acquaintance with Syrian life, are essential pre-requisites for such explorations as Mr. Porter's, and these he possesses. His long residence in Damascus, from which he took



his departure to Bashan, amply qualified him in all these respects for his important enterprise. He saw numerous and extensive remains,—many of them, we believe, never so fully described before. But there appear to us two drawbacks in his descriptions. In the first place, he is so eager to point out the fulfilment of prophecy in the present state of the Bashan cities, that he applies to them some passages of Scripture which do not, in our judgment, bear on the subject. Several texts, evidently relating to the desolation of the Holy Land in general, and the fulfilment of which must be mainly sought on the west of the Jordan, Mr. Porter applies to the cities of Bashan in particular, which were situated only on the frontiers of the Land of Promise. We have no sympathy with the extreme shyness of certain Biblical schools about the application of Old Testament predictions to the state of the Holy Land at the present day. We think such application very important and valuable; but then it requires great critical care, and without such care it never can be worthy of the character of Biblical evidence. All needful care in this respect does not seem to be taken in Mr. Porter's book. He applies, in particular, the prophecy respecting the cities of Moab (Jeremiah xlvi. 15–24) to the cities of Bashan. But are the cities of Bashan the same as the cities of Moab? Can all the cities mentioned by Jeremiah be identified? Is Bozrah, which Mr. Porter sets down as a city of Bashan, really so? At least, in the present state of our geographical knowledge, these questions have to be answered before the fulfilment of the prophecy can be made clear. We think, however, that Mr. Porter's descriptions strikingly illustrate Deut. iii. 4, 5, 14; for whatever may be thought of the present remains, they indicate the site of very ancient cities there. In the second place, it is a pity that Mr. Porter—while he acknowledges many ruins he saw to be Roman, Christian, or Mohammedan—does not enter upon a statement of architectural reasons why he concludes the others belonged to the old cities of Bashan

mentioned in the Bible. The differences between their architecture and that of the Romans, Christians, and Mohammedans, require to be distinctly pointed out: but they are not. We should like these ruins to be examined by some accomplished architectural antiquary, free from prejudice, and having no particular theory to support. Mr. Porter gives us a photograph of stone doors and an interior, to which, with Ritter, no mean authority, he ascribes an antiquity extending back to the era of the giants mentioned by Moses. Yet, with all deference, we certainly should hesitate to adopt this conclusion from what we can see in the engraving.

But while we honestly point out these defects, there is much in the book we can very highly commend. Mr. Porter's account of his travels is very interesting, and his description of Bashan very valuable. Other parts of Palestine with which he is familiar are also described. Take, as an example, the following account of the cedars of Lebanon:—

“THE CEDARS.

“At the head of Wady Kadîsha is a vast recess in the central ridge of Lebanon. Round it in a semicircle rise the loftiest peaks of the range, their summits glittering with perpetual snow. The sides of the recess are smooth, white, uniform, and perfectly bare; and in its centre, on the top of a limestone knoll, far removed from all other foliage and verdure, stand, in strange solitude, the Cēdars of Lebanon. Seen from a distance, the little grove is but a speck on the mountain side; and the first feeling of the pilgrim who has travelled far to visit it is that of bitter disappointment. But when he enters all such feelings vanish. Then the beautiful fan-like branches and graceful forms of the younger trees, the colossal trunks of the patriarchs, and their great gnarled arms stretching far out to embrace their brethren, and the deep and sombre shade amid that blaze of sunshine—all combine to excite his admiration.

“The grove is scarcely half a mile in circuit, and in some places is not dense. It contains only about *four hundred trees*



of all sizes. A dozen of them are very ancient, one or two measuring upwards of forty feet in girth, and the others not much less; but their trunks are short, and are much hacked and hewn up by the vandalism of travellers. Thirty or forty others are of very respectable dimensions—three, four, and even five feet in diameter. The younger trees are mostly in the outskirts of the grove, and the patriarchs in the centre. The grove would increase were it not that the seedlings are either cropped by goats or broken by shepherds. At present there are no very young trees.

"This was my second visit to the cedars, and the impression made upon my mind was even deeper than before,—probably in part owing to the solitude. My former visit was during the annual feast, when the grove was filled with noise and riot. Now, not a living creature was there, and the snow wreaths still lay deep around the sacred trees. I had ample time to examine their grandeur and beauty, and to meditate on their long and glorious history. And as I looked, I could not wonder that the Hebrews regarded them with almost religious veneration, and that their prophets called them the 'trees of the Lord' (Ps. civ. 16), and the place where they grew 'the garden of God' (Ezek. xxxi. 8). Nor could I wonder that Hebrew poets selected such graceful foliage, and stately forms, and colossal trunks, as emblems of pride, and majesty, and power. 'The day of the Lord of hosts,' writes Isaiah, 'shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon that are high and lifted up' (ii. 12, 13). And Ezekiel says, 'Behold, the Assyrian was a cedar in

*Lebanon with fair branches . . . and of an high stature; . . . his height was exalted above all the trees of the field,' &c. (xxx. 3, &c.).*

"As I sat there alone in the Cedar Grove, the Psalmist's magnificent picture of a storm was brought more vividly before my mind, even than ever it had been before. A huge branch of one of the oldest trees had recently been broken by a tempest, and in its fall had partly destroyed a younger tree. There it lay before my eyes, amid the ruin it had caused, as if to show the power of the storm, and to illustrate the words of the Psalmist. I read the words, looking out, as I read, upon those 'great waters' whence the voice of the storm came, and upon those mountain sides up which it rolled, and upon those cedars which it brake:—

"The voice of Jehovah is upon the waters:

The God of glory thundereth:

Jehovah is upon great waters.

The voice of Jehovah is power;

The voice of Jehovah is majesty.

The voice of Jehovah breaketh the cedars.

Jehovah breaketh the cedars of Lebanon;

He maketh them skip like a calf.'

(Ps. xxix. 3—6.)"

The temper and spirit of the work throughout are all one could wish. Mr. Porter is an eminently evangelical and devout minister, and laboured hard for the religious welfare of Syria, for which, as well as for his literary labours in connection with it, he deserves to be held in the highest honour.

In conclusion, we beg to state that we have just received another book on the Holy Land, of the kind we indicated at the outset as so desirable. It is the Rev. Mr. Tristram's "Land of Israel," which we hope to notice next month.

#### STRANGE FIRE.

Many are contented with offering to God strange fire; and while busy and voluble in talking of religion, think they must be religious. We have now much of this "strange fire" in all quarters.

#### THE IMPORTANCE OF ADHERING TO THE SCRIPTURES.

We cannot be too cautious, lest we give wrong touches to the ark of God, and do hurt where we intend to do good.



## Brief Notices of Books.

*The New Testament: Illustrated by a Plain Explanatory Comment, and by Authentic Views of Places mentioned in the Sacred Text, from Sketches and Photographs taken on the Spot.* Edited by EDWARD CHURTON, M.A., Archdeacon of Cleveland and Prebendary of York, and W. BASIL JONES, M.A., Prebendary of York and St. David's. 2 vols. (London: John Murray.)

To those who have but little time for reading lengthened biblical commentaries the brief notes contained in these volumes will be of great service. They are neither so long as to be wearisome, nor so brief as to be unintelligible. The various opinions among Christians about the meaning of certain passages require that this, as well as all kindred works, should be read with discrimination. The pictorial illustrations, especially those from photographs, are admirable, and give a peculiar interest and value to the work.

*The Scripture Testimony to the Holy Spirit.* By JAMES MORGAN, D.D., Belfast. (Edinburgh: T. & T. Clark.) 8vo, p. 494.

More than twenty-five years ago, the author determined to deliver a series of discourses on "The Testimony of the Scriptures to the Holy Spirit." The result is now published in the volume before us. It consists of sermons based upon texts in the Old Testament, the Gospels, the Acts, the Epistles, and the Revelation. Controversy and criticism are avoided. Scripture ideas are unfolded in a clear and popular way, so as not only to inform the judgment, but also purify the heart. No one can devoutly ponder these testimonies to the Spirit without thinking more highly of the importance and grandeur of His work.

*The Standard Reader.* I. to VI. A cheap edition. By J. S. LAURIE, one of Her Majesty's Inspectors of Schools. (London: Simpkin, Marshall, & Co.)

These books are arranged according to the standards of attainment required in the different classes presented for examination in day schools under Government inspection. They are admirably fitted for their purpose.

*The Communicant's Companion.* By MATTHEW HENRY. (London: The Religious Tract Society.) *Our Sympathising High Priest.* By A. L. O. E. (The Religious Tract Society.) *Precious Truths in Plain Words.* (The Religious Tract Society.)

These publications are all worthy of the Society that sends them forth. The first is a new edition of a work well known to the Church of Christ, that has been a source of blessing to many, and will continue to be prized by the earnest and thoughtful.

The second presents different views of Christ's daily trials and ours, with appropriate thoughts. They will bring the Saviour nearer to His disciples, and strengthen confidence in His sympathetic care.

The third consists of short chapters on sixty different topics of general interest to the soul, and is adapted to the instruction and encouragement of all who are seeking the Saviour or who have found Him.

*Commentary on the Prophecies of Isaiah.* By JOSEPH ADDISON ALEXANDER, D.D., Princeton. New and revised edition. Edited by JOHN EADIE, D.D., LL.D. 2 vols. 8vo. (Edinburgh: Andrew Elliot & James Thin.)

Dr. Eadie remarks, with sound judgment, that this exposition "is among the best Commentaries on Isaiah of any age or in any language." It is already well known and highly prized, and the publishers have done good service to the Christian Church by its re-publication. The corrections and improvements made by the late Dr. Alexander in preparing for a new edition of his work are embodied in this. We have, therefore, the ripened fruits of his scholarship, intelligence, and Christian feeling. No biblical student can well dispense with this admirable work.

*A Manual Explanatory of Congregational Principles.* By G. PAYNE, LL.D. (London: J. Snow.)

We wish this were the thirtieth, rather than the third, edition of a book which ought to be familiar to all the younger members of our congregations.



*The Voice of Jubilee: A Narrative of the Baptist Mission in Jamaica, with Biographical Notices of its Fathers and Founders.* By JOHN CLARK, W. DENDY, and J. M. PHILLIPPO, Baptist Missionaries. (London: John Snow.)

This account of the trials, conflicts, and triumphs of our Baptist brethren in Jamaica ought to be read by all the friends of Christian Missions.

*Memoirs of the Rev. John Pyer.* By K. P. RUSSELL. (London: John Snow.)

These memoirs are a becoming tribute to the Christian manliness of their subject. The Evangelistic labours of Mr. Pyer in the West of England, in Manchester, and in London, were among the most useful of his life. For these he was peculiarly qualified by his facility of speech, his self-possession, his warm-heartedness, his strong will, sanctified, as all these qualities were, by the indwelling of the Holy Ghost. The record of his labours abounds with interest.

*The Sunday Teacher's Treasury*, 1864. (The Book Society.)

The Sunday School has now long been one of our religious institutions. It

becomes increasingly important that its influence should tend, as much as possible, to the spiritual health of all connected with it. *The Sunday Teacher's Treasury* is well fitted to contribute towards this result by its seasonable suggestions to teachers about the subjects, the manner, the spirit, and the design of their instructions.

*The Ideal Theory of Berkeley and the Real World.* By THOMAS HUGHES. (London: Hamilton, Adams, & Co.)

The title of this work excited expectations that were sadly disappointed by the contents.

*Christian Poems.* By TIMOTHY HARLEY, Minister of the Gospel, Aylsham. (Jarrold & Sons.)

These poetic effusions are likely to be thought more of by the author and his friends than by strangers.

*The Analytical Bible-Class Book.* By G. TAYLOR, F.E.I.S. (Edinburgh: P. Nimmo.)

This summary of the contents of the different Scripture books is in a form that will make it most serviceable to Sunday School teachers, to whom we cordially commend it.

## Obituaries.

MR. WILLIAM CLAYDEN.

MR. CLAYDEN was born in the year 1791, at Peyton Hall, near Clavering, Essex. His father was one of those substantial farmers who so long formed the mainstay of Nonconformity in that county. A near relationship, and a strong tie of Christian sympathy, bound together three families who, at that time, dwelt in three neighbouring Halls—the Martins of Rickling Hall, the Hawkesses of Berden Hall, and the Claydens of Peyton Hall. In the excellent society of these three families his earliest years were passed. He was the youngest of eight children, and was, in consequence, considerably indulged; and to this may, perhaps, be traced a certain want of business habit which he manifested all through his life. He received, however, an excellent education, and the tastes which it awakened never left him. Nor was his religious training neglected. Of a pious ancestry, he was a child of many prayers, and being "trained up in the

way he should go," when he was old he "did not depart from it." His family were diligent attendants on the "means of grace," usually spending the whole of the Sabbath at Clavering Meeting, of which they were chief supporters, and in the graveyard of which many of them sleep. While he was still a boy, his father removed to Stanstead Mountfitchet, where a small estate, called the Castle Hills, and a "malting" near it, belonged to him. In the Independent chapel of this place his grandfather had worshipped when residing at the village of Ugley (now called Oakley), where his father was born. It was intended, we believe, that he should join his elder brother in his business of malting; but some change occurring, he was, at an age much later than is usual, apprenticed to an ironmonger at Braintree. Whether he there became a member of the church under the care of the Rev. Mr. Carter or not, he was at any rate attached to the congregation, and late in life spoke of



his old minister with affection and respect. In 1814 he took up his abode in Wallingford, Berks, and at once became an active member of the Independent church there, of which the late Rev. William Harris was for so many years the respected pastor. Here for nearly fifty years he adorned his Christian profession.

As a man of business he was distinguished for strict uprightness and honour. All who had to do with him felt that even the smallest transaction was conducted on the highest principle of rectitude. He was a living proof that the truest Christian is the truest gentleman, for none who had to do with him would find it possible to believe that any mean act had ever soiled his fingers or any false word had ever crossed his lips. His detestation of all meanness, his chivalrous truthfulness and honour, were characteristic of him, and they gained for him universal confidence and esteem.

But it was not in business alone that he served God. He was an active Christian, filling up his time with Christian labours. The Sunday-school was, perhaps, his favourite sphere of Christian work. For fifty years he was constantly engaged in this labour of love, and for forty years was superintendent of the school. During the whole of this long period he was always at his post, twice every Sunday, and was never absent unless illness or other Christian duties kept him away. Nor was he without many and most gratifying proofs that the instruction given in the school, and the sacred influences exerted there, were owned and blessed of God. His large-heartedness won for him the affection of all the children he came in contact with. He noticed the Sunday scholars in the streets and established a personal relation with them, which made him most popular among them, and made many remember him with personal affection in their after years.

Nor were other spheres of Christian labour neglected by him. Although his modesty made all public appearances very distasteful to him, he was for some years accustomed to labour as a lay preacher in some of the then benighted villages of Berks and Oxon.

He rarely attempted to preach his own sermons, usually reading from the printed book the simplest and most natural sermons he could find. In the early Sunday morning and the Monday

evening prayer-meetings his voice was usually heard; and after the public duties of the Sabbath were over, there was for many years a prayer-meeting held in his own house, presided over by himself. To these activities, which made his Sunday a working day with him, he added the most difficult of all, that of visiting and praying with the sick and the poor. In this work he found much profit to his own soul, and was much blessed to the souls of others.

It was only natural to expect that the church would designate such a man as this to important office. For more than thirty years Mr. Clayden was one of the deacons, frequently the acting deacon of the Independent church with which he was connected. To the discharge of the duties of this office, he brought that gentleness of disposition and that religious tenderness which made him so generally beloved.

Though Mr. Clayden, like most men engaged in business, read comparatively little, he had kept up his knowledge of the Greek of the New Testament, and added to it a knowledge of Hebrew. It was not only his constant custom to assist his sons in their classical studies, but he diligently read both the Testaments in their original tongues. During the latter years of his life this was his one study and pursuit. For many years it was his custom to read a portion of each Testament in the original every day, and he was familiar with the whole New Testament in Greek, and the greater part of the Old Testament in Hebrew. His acquaintance with the former extended to a considerable knowledge of the various readings, for he was accustomed to compare the *Textus Receptus* with the editions of Scholz, Griesbach, and Tischendorf, and the well-worn copies of these editions he has left behind him testify to the diligence and constancy of his study. Indeed he was very rarely without his Greek Testament in his pocket.

In periodical literature the *EVANGELICAL* was his favourite work. A well-bound series of this magazine, beginning in 1808 and extending to the present time, occupies a prominent place on his book-shelves. Of that series of volumes, every number was diligently read at the time of its appearance; and in his last illness he got much support and help in reading again the memoirs of departed saints, many of whom he had heard or seen, or had even entertained at his ever hospitable board. He has gone and



joined them, now a true saint himself, ever humble and faithful.

Mr. Clayden married in 1826 the grand-daughter of that Thomas Greene, of Ware, whose volume of *Evangelical Poems* was well known to the past generation, and one of whose hymns we still sing, "It is the Lord." She was his helper in all his good works, his strength and support in his age, and is his widow now. He left three sons—a favourite daughter preceded him by ten years to his rest—two of whom are active members of the church of which their father was an ornament, and the third is the minister of a congregation belonging to another section of the Christian Church.

The death of Mr. Clayden took place at Faringdon, Berks, on Friday morning, 5th May, in the seventy-fifth year of his age; his last connected utterance epitomising his life: "By the grace of God I am what I am, and His grace which was bestowed upon me was not in vain."

W. C. WELLS, ESQ.

The name of William Collings Wells deserves a special place in the pages of the *EVANGELICAL MAGAZINE*. It is a name which will ever be regarded with honour by those who knew him and were associated with him in Christian work. He was for many years deacon of the Congregational Church, London-road, Chelmsford; also one of the treasurers of the Essex Congregational Union and Home Missionary Society; and a large contributor to benevolent and Christian institutions. After a long illness, he died at the beginning of the present year; and good men not a few followed him to his burial.

Mr. Wells was born at Shenditch Farm, near King's Langley, Herts, on the 3rd of March, 1790. His parents belonged originally to the Church of England, and his father continued in connection with it until his death. Not so, however, his mother, to whom he was devotedly attached, and to whom, under God, he owed, what so many have owed to a pious mother, his earliest religious impressions. The death of a beloved daughter was the means of awakening in the mind of his mother feelings of deep religious concern; and as there was at that time a great lack of evangelical preaching in the Establishment, and she was in search of the pearl of great price, she was compelled, as so many have been under similar circumstances, to seek what would meet the

wants of her soul elsewhere. She found what she needed, which was Christ, whilst attending the preaching of the Gospel in a room in a neighbouring village. Then she became a Nonconformist, and with her twelve children, all of whom became Nonconformists, and some of them eminently pious, she from this time attended a Nonconformist ministry; not, however, without meeting with considerable opposition from her husband, who was exceedingly displeased with her for, as he said, "changing her religion."

Mr. Wells being the eldest and favourite son, his father was very anxious that he should devote himself to agricultural pursuits; but this not being to his taste, he resolved to strike out a course for himself. Accordingly, when about fifteen years of age, he left him, and went to reside with an uncle in London. In proof how early his heart was brought under religious influence, it is related of him that, while undecided as to what his future path should be, he betook himself on one occasion into the fields, and there prayed earnestly for Divine direction.

His stay in London was short, for in the meantime his godly mother put an advertisement in the *EVANGELICAL MAGAZINE*, which obtained for him a situation in Chelmsford—a circumstance which he ever after remembered with gratitude, and which made him specially attached to this Magazine to the end of his days. On going to Chelmsford, he made up his mind from the very first whom, by the grace of God, he would serve, and attended regularly the ministry of the Rev. Mr. Douglas, formerly pastor of the church with which Mr. Wells was so many years connected.

Owing to reverses experienced by his employer, he left Chelmsford after a short residence, and returned to London, where he obtained a situation in Sun-street, Bishopsgate-street, and attended the ministry of the Rev. J. Stodhart. One very interesting fact of his history while in that situation is, that however late he might be compelled to remain in business on Saturday night, and though seldom in bed till an hour after midnight, he was never absent from the seven o'clock Sunday morning lecture, carried on for so many years in New Broad-street Chapel. Thus early was there the manifestation of two habits for which Mr. Wells was distinguished. He was a remarkably early riser. For upwards of forty years he was seldom in bed after five o'clock. One reason why he accus-



tomed himself to rise so early every morning was, that he might secure time for the private exercises of religion. He always spent the first hour of the day in his room, reading the Scriptures, and other books of devotion, and communing with his own heart and with God; and how much he was indebted to that hour so spent for help, and guidance, and preservation, during an unusually active and busy life, who shall declare?

Mr. Wells was also a great lover of the house of God, and never was there one more regular in his attendance, not only on the Sunday, but also at the week-day services; and he carefully avoided making any social engagements for the evenings on which those services were held. One of the greatest trials of his last illness was, that he was kept away so much from public worship; and his feeling in regard to the house of God was strikingly expressed when, on one occasion, after having been absent for several months, he was able again to attend a Sunday service, he remarked, with great earnestness, "*I love the very boards.*"

Leaving London, he resided for some time at Colchester; and there, in conjunction with the late Rev. J. O. Kinns, of Totham, he devoted himself to the establishment of a Sunday-school, which was, it is believed, the first Sunday-school conducted on the gratuitous plan in that town. The work which he then began as a Sunday-school teacher he continued until late in life. Notwithstanding the amount of business which was upon him all the week, for upwards of forty years he laboured unremittingly in the school connected with the church of which he was a member.

Before his final settlement in Chelmsford, Mr. Wells lived some little time at Braintree, where he first began business on his own account, and where he became a member of the church under the pastoral care of the Rev. John Carter; and it was towards the alteration of the chapel at Braintree that he made his first contribution of £10—a sum he could then but ill afford, but to which circumstance, he often said, he looked back as the starting-point of his subsequent prosperity. The sacrifice he then made for Christ was also the beginning of that liberality for which he was distinguished.

About four years ago, it pleased God to call him aside from his ordinary duties, to bid him "come apart and rest awhile." During three of those years he was not unfrequently a great sufferer; but all was borne with a child-like simplicity, meek-

ness, and resignation. Throughout the whole of his illness he was never known to express a murmur, while his daily prayer was that patience might have its perfect work. He said, "I would not complain; I hope I shall not complain; I would not say a murmuring word." On another occasion he remarked, "I do feel so thankful that I have been enabled, I trust, to be still. I do dread not being so. 'Be still, and know that I am God.'" He was most anxious to get the greatest good possible from his affliction. "I am waiting; I want to feel that my affliction is for the glory of God." "I have prayed for this. I have wanted to glorify Him by this affliction. This is my desire." "Here's my heart. Take it; mould it; sanctify it; cleanse it: that's all I can say." "I want to endure as seeing Him who is invisible." Such were his expressions at various times.

He was profoundly affected by a sense of personal unworthiness, and ever spoke of himself in terms of the deepest self-abasement. Such was the feeling he entertained of his own imperfections, that only a day or two before his death, on the hope being expressed that his children would follow his example, his quick and earnest reply was, "Only so far as I have followed Christ; *not an inch farther.*" So far was he from deriving self-complacent satisfaction from any of his doings, that his frequent lamentation was that he had done so little. "Christ," said he, "is worthy of being served. Oh that I had done a thousand times, yea, ten thousand times more for Him while I had health! But by the grace of God, I am what I am; I can get no further, and I don't want." Such was his beautiful testimony. He always delighted to magnify the grace of God, and ever expressed the most simple trust in the Cross of Christ. "I renounce all for that, and rejoice that I am *required* to renounce all for it."

He frequently expressed himself as overwhelmed by a sense of the Divine goodness in granting him a season of withdrawal and retirement from worldly pursuits, that he might be able rightly to review the past, reflect upon the present, and anticipate the future. And he did this most thoroughly.

The end, which came somewhat unexpectedly, at last found him ready. His weakness was excessive. "But what a mercy," he said, "to have patience to bear it!" "The words most suited to me now," he remarked, "are the words of prayer;" and then, feeble as he was,



he would *kneel* down to pray, feeling that it was the most fitting posture for a sinner and a suppliant.

On being asked, an hour or two before his death, "Is Christ precious to you?" "Oh, yes," he answered; "what should I do now if He were not?" On being asked again, soon after, if he were happy in Christ, he replied, though with considerable effort, "Happy . . . in

Christ." These were his last words. He then remained for some time peaceful and quiet, with his eyes closed, only opening them once for a minute or so, and gazing fixedly upward, and pointing upward, as though he saw heaven opening, and the Divine glory was beginning to be revealed to him. And so William Collings Wells fell asleep. He "was not, for God took him."

## Our Letter-Box.

### A VOICE FROM THE TOMB.

TO THE EDITOR OF THE EVANGELICAL  
MAGAZINE.

MY DEAR SIR,—A few days ago I took up one of our newspapers and saw an account of the death of Isaac Taylor, Esq. I could not but exclaim, "Another good man has fallen, or rather gone to the abodes of the blessed."

While reading, I called to mind days and years gone by for ever. Sir, it was my privilege at the commencement of my ministry to live for eight years within a few yards of Mr. Taylor's residence at Stanford Rivers. When I was a young man he counselled and encouraged me, and assisted me in every possible way. Very pleasant indeed it is to recollect evenings spent in his family, or walks with him to and from an adjacent town. I was also privileged in giving the rudiments of learning to some of his family, and occasionally in acting as his amanuensis when preparing some of his smaller works. What an intelligent, loving man! What a wise and good father! and of what a happy, united family, was he the honoured head!

But, Sir, you may ask, "Why give publicity to your personal feelings? Mr. Taylor needs not your eulogy." True, my reason for writing is just to make an allusion to some of Mr. Taylor's habits, which I am sure may be turned to good account by many of the literary men of the present day.

How often are we hearing of young men and young ministers breaking down in health, and compelled to lay aside literary labour for a considerable period, or cut off altogether by an untimely death. Is there not sometimes fault somewhere? May it not arise in many cases from the contracting of bad habits of various kinds?

Now, Isaac Taylor had but a feeble

constitution, yet he lived to the advanced age of seventy-eight, and pursued his literary course till nearly the close of his life. How is it to be accounted for? Let the following particulars be duly considered.

He was an early riser,—summer and winter he was in his study long before his early breakfast. What he did before breakfast was only preparatory to the more severe labour of the day. From about nine till two or three, he devoted to severe study. It was during these hours that his most celebrated works were composed. When he had finished his studies, he would walk some two or three hours, nor would he be hindered by cold or heat, summer or winter. He dined about five, and then passed the evening in listening to reading in his family, or in some very light occupation. He told me once, that if ever he composed anything at night he generally destroyed it the next day. He was remarkably temperate in eating and drinking, scolding me for my teetotalism, but being himself as near one as he could be practically. No heavy supper; generally a crust of bread and a glass of water. Then his time was not frittered away in useless reading; he read the best on subjects most connected with his literary pursuits: *ad rem* seemed to be his daily motto.

This allusion to the personal habits of Mr. Taylor applies to the eight years during which I lived by him as his neighbour; and I have reason to think that his habits were pretty much the same during life.

Now, I ask, is there nothing here worth consideration? Might not many a literary man be spared to a good old age if he would tread in the footsteps of Mr. Taylor? My friend Mr. Taylor had no yearly relaxations by travel, &c.; he needed none. He never exhausted his powers, but kept them vigorous



by early rising, temperance, and daily exercise in the open air. He said to me once, "*My life is the property of my family: I take care of it for them as well as for myself.*"

Sir, if you think the few recollections

of a truly good and great man may be of use, I forward them to you for insertion in your Magazine.

Yours respectfully, S. DYALL.

[We hope shortly to furnish a brief memoir of this eminent and excellent man.]

## Diary of the Churches.

### TRUSTEES' MEETING.

THE Half-yearly Meeting of the Trustees of the EVANGELICAL MAGAZINE was held at Radley's Hotel, on Tuesday, July 11th. The Revs. S. B. Bergne, J. Stoughton, T. James, Dr. Tidman, H. Allon, E. Mannering, T. Aveling, H. J. Gamble, W. P. Lyon, B.A., W. M. Statham, and I. V. Mummery were present. The Rev. E. Mannering offered prayer. Sixty-five grants were voted to widows, amounting to £524.

In consequence of the sacramental collections received and promised, the Trustees had the gratification of adding eight more names to the list of grantees, besides making some special donations to urgent cases.

May 31.—Moy, Ireland. A public meeting was held to welcome the Rev. D. Fletcher to the pastorate. The Rev. Messrs. Bain, Kidd, Lane, Short, Kelso, Skuse, and other ministers and friends spoke on the occasion.

June 5.—Surrey Association. The summer meetings of this Union took place at Godalming. The Revs. T. Davies, E. Waite, M.A., J. Ketley, N. Hall, LL.B., J. B. Brown, B.A., and B. Scott, Esq., took part in the various engagements.

June 6.—North Bucks Association. This Union held its forty-seventh anniversary at Buckingham. The Revs. S. Darley, C. Dukes, M.A., J. Slye, S. Bellamy, J. Bull, W. Chapman, Esq., and other friends, conducted the usual engagements of the session.

June 12.—Moseley Green, Forest of Dean. The first stone of a new chapel was laid in this village by Mr. Ford. The Revs. R. Stevens, M.A., V. P. Sells, P. Press, and Mr. Nicholson, took part.

—Kebworth Harcourt, Leicestershire. A meeting was held for the purpose of presenting a testimonial of an elegant timepiece, to the Rev. F. Islip, pastor of the church, on entering upon the twenty-first year of his pastorate.

June 13.—Banbury. The Rev. H. A. Nash, of New College, was ordained to the pastorate. The Revs. Dr. Halley, Professor Newth, M.A., A. Buzacott, B.A., W. Burgess, D. Martin, and J. M. Blackie, LL.B., took part in the service.

June 14.—Huntingdonshire Association. This Union held its annual meeting at St. Ives. The Rev. Messrs. Lloyd,

Millard, Simmons, Morris, Penman, Whiting, Flanders, Kirby, with T. Coote and C. P. Tebbutt, Esqs., assisted on the occasion.

June 14.—Forest Hill. The Rev. E. Johnson, B.A., of New College, was ordained to the pastorate of Queen's-road Church. The Revs. T. C. Hine, J. S. Pearsall, G. Wilkins, R. Halley, D.D., and R. Lewis, took part. The Rev. H. Christopherson preached to the people on the following Sabbath.

—Pennal, Merionethshire. The Rev. W. Perkins was ordained to the pastoral office over the churches of Pennal and Aberdover. The Revs. W. Rees, J. Jones, D. Price, S. Edwards, J. Lewis, J. Jones, and other ministers, assisted on the occasion.

June 18.—Edmonton. The chapel here was re-opened after the erection of galleries, &c. The Revs. J. De Kewer Williams (a former pastor) and N. Hall, LL.B., preached. On the following Tuesday the Rev. H. Allon preached, and a meeting was held, presided over by Mr. Alderman Abbiss, when the Rev. A. Hall (the pastor) and other ministers gave addresses.

—Lewisham High Road. The Rev. G. Martin, pastor of this church, made the gratifying announcement that the debt of £6,000 on the chapel was removed, and called on the congregation to join in singing the Doxology as an act of special thanksgiving to God.

June 20.—Herne Bay. The opening of the new chapel in this town was celebrated. The Revs. T. Blandford, V. Ward, H. J. Bevis, W. E. Parrett, and S. Martin, conducted the service; after which a meeting was held, presided over



by Mr. W. H. Watson, when many brethren gave addresses. On the following Sunday the Rev. J. Viney (a former pastor) preached. The cost of the building is £3,200.

June 21.—London Congregational Chapel Building Society. A meeting of the friends and supporters of this Institution was held at the Mansion House, by special invitation, the Lord Mayor presiding, and giving the opening address. The Revs. E. Mannering, J. Stoughton, H. Allon, J. Kennedy, W. Tyler, J. Corbin, B. Scott, Esq., Chamberlain, E. Smith, Esq., Mr. Alderman Abbiss, Messrs. Beighton, Jupe, Digby, Shepherd, and others, took part in the proceedings. Upwards of £3,000 was raised during the evening.

— Melbourne, Derbyshire. A meeting was held in the Athenæum Room, presided over by J. Sidebottom, Esq., when it was announced that the debt on the chapel was extinguished.

— Lancashire Independent College. The annual gathering of subscribers and friends took place in the library of the College. The Revs. J. Green, J. H. Gwyther, Dr. Guisberg, H. Griffiths, R. Bruce, M.A., and Professor Rogers, took part. The Rev. E. Mellor, M.A., delivered an address to the students, the Rev. Dr. Parker and many others also assisting in the proceedings.

— Airedale College. The anniversary of this Institution was held, H. Brown, Esq., Alderman, in the chair. The Revs. W. Roberts, R. A. Redford, M.A., J. Parsons, J. Tattersfield, Dr. J. R. Campbell, T. T. Waterman, B.A., and B. Dale, M.A., took part in the concluding business of the session. Mr. B. Waugh, the senior student, read a paper.

June 22.—Pavement Chapel, New North Road. The Metropolitan Railway having required the site of Barbican Chapel, City, the church has removed to the above place. A meeting was held there this day, when speeches were delivered by the Revs. Drs. Tidman, Campbell, J. Boyle, L. Herschell, and others.

— West Burton, Yorkshire. The Rev. J. R. Binns, of Airedale College, was ordained to the pastorate of the church in this town. The Revs. F. Barnes, B.A., J. H. Morgan, A. C. Wood, M. Howard, and J. Harland, conducted the service.

— Ridgmount, Beds. A meeting of the church and congregation in this place was held for the purpose of

presenting to the Rev. T. Baker, B.A., the retiring pastor, a purse of gold.

June 22.—New Bolton-le-Moors, Lancashire. The new school-room in connection with Mawdsley-street Chapel was opened by Dr. Parker; the Revs. J. Bush and R. Best preaching on the following Sunday. The outlay is estimated at £1,075.

June 23.—New College. The annual meeting of the subscribers was held at the College, under the presidency of the Rev. T. Binney. The Revs. V. Pryce, R. W. Farrar, LL.B., Dr. H. H. Price, J. H. Godwin, S. Newth, M. Nenner, Dr. W. Smith, C. Dukes, J. Stoughton, W. Tyler, J. Rowland, J. R. Mills, M.P., and other gentlemen, conducted the engagements. Mr. Newland, one of the senior students, read an essay.

— Warrington. The corner stone of a new lecture hall and schools in connection with Wycliffe Chapel was laid by W. Armitage, Esq. The Rev. R. Jessop, the pastor, conducted the devotional exercises.

June 25.—Manchester. The chapel in Rusholme-road, which had been closed seven months for repairs, was re opened, when sermons were preached by the Revs. J. Griffin (the former pastor), A. Thomson, M.A. (the present pastor), and G. W. Conder. The cost of the improvements is about £2,000.

June 26.—Bainbridge, Yorkshire. A new chapel was opened in this village, the Revs. J. H. Morgan and M. Howard conducting the service. A meeting was afterwards held, presided over by J. Thompson, Esq., many ministers and friends taking part.

— Atherstone, Warwickshire. The recognition of the Rev. W. Paton, as pastor of the church in Coleshill-street, took place. The Revs. J. B. Paton, M.A., J. Sibree, S. Hillyard, Professor Barker, and G. B. Johnson, engaged in the service on the occasion.

June 27.—Northampton. The friends connected with King-street Chapel met to present the retiring pastor, the Rev. G. Nicholson, B.A., with a silver tea and coffee service, and other offerings.

— Hackney College. The annual meeting of the above Institution was held in Haverstock-hill Chapel, J. G. Stapleton, Esq., the Treasurer, in the chair. After prayer by the Rev. I. V. Mummery, F.R.A.S., Mr. T. Batty read an essay, to which the first Homes's Jubilee Prize of £20 had been awarded. The Secretary, the Rev. J. E. Richards, read the Report. The meeting was ad-



dressed by the Revs. E. Price, E. White, S. Newth, M.A., S. McAll, S. Ransom, W. Tyler, and J. Nunn.

June 27.—**Surbiton.** The foundation stone of the new chapel was laid by T. Barnes, Esq., M.P.; the Revs. A. Mac-kennal (the pastor), H. Allon, J. G. Rogers, M.A., and Mr. Carvell Williams, assisting in the ceremonial. W. Leavers, Esq., presided at the afternoon meeting, when a large number of ministers and friends were present.

June 28.—**Rotherham College.** The annual meeting was held in the College Library. The address to the students was delivered by Rev. G. Rogers, of the Metropolitan College, and formerly a student at Rotherham. The chair was taken by Rev. James Parsons, of York. The Report was read by Rev. Dr. Falding, the Principal; Treasurer's statement by James Yates, Esq., J.P. Various resolutions were moved and seconded by Revs. F. Watts, H. Sanders, E. Gatley, H. Quick, J. Oddie, J. Sidebottom, F. E. Henson, and R. Leader, J. Yates, T. Oates, and W. Brown, Esqs.

— **Over, Cheshire.** The foundation stone of the new Congregational Church was laid in this place by J. Rylands, Esq. The Revs. J. Marshall, G. B. Kidd, and P. C. Barker, LL.B., took part in the ceremony. The estimated cost of the building is £1,800, and upwards of £1,260 has been promised by the congregation and their friends.

— **Western College.** The annual meeting of the friends and supporters of this Institution was held at Union Chapel, Plymouth; D. Derry, Esq., presiding. The Revs. A. Rooker, C. Wilson, J. Shedlock, J. Wood, C. B. Symes, J. M. Charlton, F. E. Anthony, and Mr. A. Hubbard, spoke on the occasion. Mr. Cookey, one of the students, read an essay, and the Rev. J. B. Brown, B.A., delivered an address to the students.

— **Cheshunt College.** The ninety-fourth anniversary of this Institution was held, the Rev. W. Brock, D.D., preaching the sermon. The senior student, Mr. W. W. Chaffey, read an essay. Mr. Alderman Challis presided at the afternoon meeting, which was addressed by the Revs. H. R. Reynolds, B.A. (the President), H. Allon, W. Cuthbertson, J. B. Figgis, B.A., G. Jones, with Messrs. Glover, Cook, Stobart, H. Spicer, J. W. Williams, and others.

— **Lower Norwood.** A meeting of the church and congregation under the pastorate of the Rev. B. Kent was

held for the purpose of presenting him with a testimonial, on occasion of the twenty-fifth anniversary of his ministry. It consisted of a timepiece and a purse of £150.

June 29.—**Lower Clapton.** A meeting was held to welcome the pastor, the Rev. F. Soden, who had been absent for nine months, on account of ill health. The congregation presented him with the sum of seventy guineas to defray his travelling expenses.

— **Uckfield, Sussex.** The memorial stone of a new chapel was laid by J. Finch, Esq. The Revs. R. Hamilton, J. Webb, W. Bean, and J. B. Pike, took part in the ceremonial. The cost will be about £1,133.

— **Penrith.** The memorial stone of a new chapel was laid by Mr. Alderman Brown. The Revs. W. Brewis (the pastor), R. Hall, and Dr. Fraser, conducted the devotional service on the occasion.

— **Slough.** A meeting was held, when the remaining debt on the chapel was removed, and a purse of £51 presented to the Rev. G. Robbins, the pastor. The Revs. J. Rowland, R. P. Clarke, A. Mirrilees, Esq., Messrs. Griffith and Woolridge, spoke on the occasion.

June 30.—**London Missionary Society's Institute, Highgate.** A meeting was held in connection with the second year's existence of this Institute, Dr. Ferguson in the chair. The Revs. J. S. Wardlaw, M.A. (the President), J. Viney, Dr. Tidman, J. Corbin, Judge Payne, and W. H. Dobell, Esq., conducted the various engagements.

July 1.—**Dukinfield.** The first stone of a new chapel was laid by Mr. T. Collier. The Revs. J. T. Barker and T. Green took part in the proceedings. The cost is estimated at £3,380.

July 2.—**Weigh House Chapel.** The Rev. H. D. Bevan, B.A., of New College, was inducted as assistant pastor to the Rev. T. Binney, who on that day completed the thirty-sixth year of his ministry at the Weigh House. Mr. Binney read a letter from Mr. Bevan's former pastor; and when the young minister had read a paper or confession of faith, Mr. Binney requested a few moments of silent prayer for him, after which he himself offered special prayer.

July 3.—**Park Chapel, Crouch End, Hornsey.** Mr. G. Sidney Owen, of the London Missionary Society's College, Highgate, having been appointed to Shanghai, China, was ordained at the above place. The Revs. A. Hannay,



W. Knibb Lea, of Amoy, China, J. S. Wardlaw, M.A., President of the Mission College, J. Corbin, A. Hampson, and J. Viney, conducted the service.

July 3.—Burley-in-Wharfedale, Yorkshire. The ordination of the Rev. J. Wilde took place in Salem Chapel. The Revs. J. Boyd, W. Kingsland, J. S. Hastie, J. H. Gavin, and D. Fraser, LL.D., conducted the service. On the following Sunday the Rev. H. M. Stallybrass preached to the people.

July 4.—Street, Somersetshire. The ordination of the Rev. J. Ward as minister of the chapel in this village took place. The Revs. J. E. Drover, E. H. Jones, J. Frost, J. Morris, and W. Guest, took part. The Rev. J. Lambert then presented Mr. Ward with several volumes of books, as a token of fraternal regard from brethren in the ministry. The Rev. C. R. Howell preached to the people.

— Redbourn, Herts. The chapel in this town was re-opened, after having been enlarged at an expense of £250. The Rev. T. Aveling preached, and the Revs. D. Richardson, C. Moase, and J. Dixon conducted the devotional exercises.

— Stanstead, Essex. The new chapel in this village was opened, the Rev. S. Martin preaching. A meeting was afterwards held, the Rev. D. Davies, the pastor, presiding, when several ministers and friends addressed the audience. The cost is £1,600.

— Milborne Port, Somersetshire. The Rev. E. Lewis, late of Hackney and Highgate, was ordained in the Independent chapel as a missionary to India, in connection with the London Missionary Society. The Revs. J. W. Sampson, J. S. Wardlaw, M.A., F. Beekly, E. H. Perkins, and Rev. Mr. Dean, took part in the service.

July 5.—Highgate. Mr. J. Brown, of Lancashire College, was ordained as a missionary to Africa, in connection with the London Missionary Society. The Revs. J. Corbin, J. S. Wardlaw, M.A., Dr. Tidman, J. Viney, S. Clarkson, and R. Fletcher, conducted the service.

— The annual meeting of the Flintshire and Denbighshire Association of Congregational Ministers and Churches was held at Mostyn. Ministers of the two counties officiated, together with the Rev. H. Ellis and the Rev. W. Ambrose.

— Pickering, Yorks. A public

meeting took place in the Independent chapel, Pickering, in connection with the settlement of the Rev. M. A. Wilkinson as pastor; when the Revs. J. Parsons, J. C. Potter, J. Hoyle, B.A. (a former pastor of the church), D. Senior, N. Woodcock, J. Abbs, J. Hurst, and M. A. Wilkinson, took part in the proceedings.

July 6.—Westminster. The new chapel erected for the church and congregation under the pastorate of the Rev. S. Martin, was opened for Divine worship, the Revs. Dr. Cumming and W. Brock preaching on the occasion, and the Rev. T. Binney taking the devotional exercises. On the following Sabbath, the Rev. E. Mellor, M.A., and N. Hall, LL.B., preached, and the Rev. Dr. Edmond on Wednesday. The total cost is estimated at about £18,000, of which about £14,000 is already obtained.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

The Rev. C. Croft, of Cheshunt College, has accepted the invitation to the pastorate, from the church at Abbey Foregate, Shrewsbury.

The Rev. W. F. Revell, that of the church, Chertsey, Surrey.

The Rev. E. Walker, of Lancashire College, that of the church, Uttoxeter.

The Rev. H. C. Welsford, of Ruabon, that of the church, Cannock, Staffordshire.

The Rev. F. Newman, of Manningtree, that of the church, Gorleston, Great Yarmouth.

The Rev. E. H. Davies, of Wood Setton, that of the church at Birstal.

The Rev. T. Baker, B.A., of Ridgmount, that of the church, Ramsey, Hunts.

The Rev. P. Thomson, M.A., of Manchester, that of the church, Castle-green, Bristol.

The Rev. M. A. Wilkinson, of Harden, that of the church, Pickering, Yorks.

### RESIGNATIONS.

The Rev. C. Horne has resigned the pastorate of the church at Cuckfield, Sussex, through ill health.

The Rev. H. Pawling, that of the church, Aston Tirrold, Berks, in consequence of advanced age and failing health.



THE

# Missionary Magazine

AND

## CHRONICLE.

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### INDIA.

WE feel assured that our readers will receive with great interest and satisfaction the following statement of Sir HERBERT EDWARDES, made on his recent arrival from India. It would be difficult to find a witness who has enjoyed equal opportunities for forming correct opinions on the state and prospects of that vast empire, or one more sincerely concerned for the improvement and happiness of all classes of our Indian fellow-subjects. Sir Herbert has spent the greater part of his life in India, and, while he has watched the progress of providential events, he has had the great happiness of aiding in a high degree the onward course of the people in social improvement and religious inquiry. It is evident that the fearful mutiny, though destructive of the lives of thousands and hundreds of thousands, has been followed by results of great value, and the influence of which is only beginning to be seen and felt, but which afford brighter and larger prospects for the coming generation.

ADDRESS OF SIR HERBERT EDWARDES, K.C.B.,  
TO THE COMMITTEE OF THE CHURCH MISSIONARY SOCIETY, ON HIS  
RECENT RETURN FROM INDIA.

“SIR HERBERT said that he should characterize the present state of India as one of activity and thought. A general thaw seemed to have set in, and the native mind to be set free. The mutiny of the Indian army has been one great cause of this. Before that event there was a kind of instinctive feeling in Indian society that trouble was impending; and wealthy natives held back, and hoarded their money till they could see the issue. The native army was the impending trouble. It had overgrown the European element; and at last it turned upon its masters, and tried to drive them out of India. The Sepoys had everything in their favour, yet they failed; and every disaffected



class in India confessed the failure and accepted the situation. The whole country felt that the struggle was over, at any rate, for the present. The air was cleared; peace was restored; and progress became possible. The result has been a marked activity in commerce, administration, education, material prosperity, and religious movement.

"In *commerce* money had been unlocked and unearthed, and embarked in a perfect revulsion of enterprise. The American war arose at this very crisis. The cotton demand ensued: European capital flowed into India; and in Bombay alone it is calculated that thirty millions sterling of clear profit have been reaped, chiefly by native capitalists, in the last three years. Nor was the profit confined to the capitalists. Happily the agricultural classes had shared largely in the harvest. They found out the use of the telegraph once more. In Umritsur, the commercial capital of the Punjab, the daily telegram from Bombay as to the state of the market had been looked for with the keenest excitement, and the quotations soon spread into the villages. The cultivators never met a European official without eagerly inquiring the latest news from America; and thus, incidentally, the minds of the whole people had been opened to the vast importance of both Europe and America, and the dependence of all countries on each other. The great influx of Europeans into India, in all branches of enterprise, and unconnected with Government, though it had its attendant evils, undoubtedly, on the whole, did good. The undertakings which were set on foot throughout the country associated natives and Europeans together in the common bond of self-interest. There is a tendency for the stronger to overbear the weaker race; but laws were stronger than either; and there is, and has been, in the highest quarters, a thorough determination to do justice between the races without fear or favour.

"In the departments of *administration* the Government itself was setting the example of activity. It was preparing steadily for the permanent settlement of the land revenue; a measure which, by its results, would constitute a new era, and advance alike the prosperity of natives and Europeans. The reforms in the judicial department were so extensive, and the improvements daily demanded by the European voice were so many and refined, that a result little expected would probably ensue; viz., the increased admission of natives to both bar and bench. The revenues of India could never meet the demands of the judicial reformers if the English element were to be increased.

"The *material prosperity* of the country was being yearly developed in an astonishing manner by the progress of the great system of railways, opening up new parts of the country, bringing produce to new markets, equalizing prices, diminishing famine, and leading natives to travel. The very merit of pilgrimages was being smoothed away.

"*Education* was both impelling and being impelled by all these changes. There was a perfect avidity for learning English. Self-interest, as usual, was at the bottom of it. Sir Herbert remembered, some years ago, a native pupil in the Peshawur Mission School writing in his copy-book that 'Knowledge was the root of all money;' and, nowadays, knowledge of English is found to be the root of all employment in the judicial and railway departments. At present



the Bengalis, having got the start in education, were profiting by the demand for natives who can read and write English. But the Punjabis are determined to resist this incursion, and are making great efforts to teach their children English. In Sir Herbert's own district of Umballa the American Missionary had opened a night school, to give instruction in English to adults, after all the labours of the day; and amongst the pupils were middle-aged Government officials, trying to keep up with the age.

"And, lastly, as to the *religions* of the country, both Mohammedans and Hindus were agitated by reforming movements, though of widely different character. The Mohammedan reform was an aggressive movement. Its authors were the Wahabis, who strove to revive the Korán in all its strictness and bigotry. They called on the Moslem to lay aside all worship of saints and relics; to cease to attribute to them the powers of healing and of miracles, which belonged only to the one Creator; and to draw off from all connection with infidels. This latter doctrine is aimed at the English, and has already produced much political trouble. A crescentade has been preached throughout the villages of Bengal; hundreds of disciples have been deluded into leaving their country, and going to a Wahabi colony in Afghanistan, beyond the British border; thence to make attacks upon the British Government at feasible moments, and unsettle the mind of India. The Hindu reformers—the Brahma Somáj—were not actuated by hostility to the English. On the contrary, they had learned from the English to reform manners and customs, reject caste and many obnoxious usages. So earnest are they, that they send out their ablest men to Madras and Bombay, to spread the movement; and, though they do not admit that they have drawn their inspiration from anywhere but their own ancient books, Sir Herbert considered it the greatest homage to Christianity that had yet been paid in India. On the whole, Sir Herbert regarded the activity of thought now to be seen in India as most hopeful for Mission work. Efforts should be doubled, not relaxed, at such a crisis; and education, both religious and secular, should be helped by all, as a powerful agency for good. He hoped and believed we might all live to see Christianity *indigenous* in India."



#### SUCCESSFUL VILLAGE LABOUR NEAR CALCUTTA.

WE were indebted in our last Number to our friend and brother Dr. MULLENS for an interesting report of the Native Church in BHOWANIPORE, and the zealous and liberal efforts of its members for the erection of a new place of worship, with an adjoining house for the native pastor. We have been gratified during the month to receive some kind contributions in aid of that good work from friends in England, and shall be glad to find that others are ready to afford similar encouragement to their Christian brethren in India.

We now present a second report from Dr. Mullens as to the state of the Native Churches and their pastors in the neighbourhood of CALCUTTA; and



no kind of intelligence can be more important or satisfactory than that which is here given of the multiplication of these Christian communities and the Scriptural efforts they are putting forth towards meeting the salaries of their pastors and the expenses attendant upon Christian worship. May "the little one become a thousand, and the small one a strong nation"!

"Bhowanipore, June 7th, 1865.

"MY DEAR FRIEND,—You are aware that, four years ago, the missionaries of the Society in this city enjoyed the privilege of ordaining to the ministry three of the native brethren, who had been both specially trained for the office and for a considerable period practically engaged in missionary work. Of these, one was chosen pastor of the native church at this station; another was appointed a missionary to the heathen in the northern part of the city; and the third received pastoral charge of the village churches over which Mr. Lacroix watched with affection and faithfulness for a long series of years.

"From time to time our letters and reports have continued to record the great satisfaction with which the members of the Mission have watched the labours of these native brethren. Their consistency, fidelity, and diligence, and the true-hearted watchfulness with which they have sought to care for the spiritual welfare of their flocks, have year by year added to their usefulness, and given them a secure place in the affections of their people. They never stood so high in our confidence and regard as they do now; nor could we ever indulge such a strong assurance as we do now that the grace which has raised them to their present position will be supplied according to their need, and will preserve them faithful to the end.

"It is for the youngest of these pastors, the Rev. SURJOKUMAR GHOSE, that the native church at Bhowanipore are seeking to build a new chapel and parsonage. The eldest, the Rev. KASHINATH DUTT, a year ago was removed to Benares, where the illness of our colleagues left their important English school very weak; and, from his previous experience as a teacher, he has since given to the Mission most efficient and acceptable service. To the work of the third, the Rev. TARAPROSAD CHATTARJEA, my attention has been specially drawn of late, and I have thought that you would be interested in a few particulars respecting that work in the native churches and numerous villages which he faithfully and wisely superintends.

"Our excellent brother lives among his people. His station is KAORAPUKUR, about four miles south of Calcutta, at the edge of the great rice-plain, and on the banks of a small creek, which Mr. Lacroix used to traverse every week in the long Mission canoe. Easily accessible from Calcutta by a fair carriage-road, and only three-quarters of an hour distant, it is peculiarly well placed for communication with the many villages by which the rice-plain is studded. It is called by the people themselves 'The Gate of the South,' and fully deserves the name. The Mission was commenced here about seven years ago, by Mr. William Hill, and, by degrees, all the elements of a complete station have been gathered. At the side of a large tank, which furnishes the village with good drinking-water, is built a pretty brick house, of four rooms, for the pastor's residence. Near one corner is the chapel, erected with solid walls of mud, and roofed and thatched with palm-tree beams and cocoanut leaves.



“A year ago the chapel was almost entirely destroyed by the hurricane of October; while the pastor’s house proved almost the only solid shelter for many miles, and was crowded with the villagers, whose own frail huts had been swept away by the ruthless storm. The chapel has since been quite restored; and, both at its original erection and its repair, the native Christians contributed labour and money towards its completion. Houses for the catechist, schoolmaster, theological students, girls in the little boarding-school, and the Christian families, stand around the Mission premises. Various families have removed here from other places, and now the pastor has around him a flourishing community of a hundred and twenty people, and the church numbers thirty members. The establishment of this station as the headquarters of our village missions in South Bengal has been one of the most successful steps for their improvement adopted by the Mission of late years.

“That it has proved so is, under God’s blessing, almost entirely due to the wisdom, piety, and devoted earnestness with which our excellent brother, Mr. Chatterjea, has endeavoured to fulfil his ministry. For four years he has been pastor of these scattered flocks. To their great astonishment, from the very outset, instead of encouraging them to depend for their expenses on the local auxiliary, he urged them forward to efforts towards supporting the ordinances of the Gospel themselves. This was a new thing, and, coming as it did from a native minister, excited a great deal of discontent. His discipline has been very strict, though kind, and administered with great judgment: his instructions are plain, earnest, and high in tone: he makes no compromises with sin. For a long time his constant prayer was, that all hidden sin among his people that was hindering their growth might be brought to light. And in remarkable ways has that prayer been heard. I am glad to know that his manly views and his earnest efforts are beginning to be appreciated. The affection of his people is growing strong, and they give him their hearty confidence. Not only so, but he is held in very high regard by the converts of other churches, and by his Hindu neighbours; and all classes around him frequently seek his counsel in their difficulties. His last report contains a proof of very gratifying progress in respect to the contributions of his people. For a long series of years they would give nothing even towards the simplest elements of their own worship, chapel repairs, and the like. Our Society bought the very mats on which they sat in church. All that is changed. In 1864 Mr. Chatterjea received from them 120 rupees for church purposes; and *last year they gave a hundred and eighty-seven!* The principles also on which Christian liberality is based are making way; and the duty of exercising it is being understood. He thus gives the particulars, which I quote with peculiar pleasure, because they stand out in such bold contrast to the former proceedings of these Churches:—

“‘One thing is certain, that Christians ought to do something for their religion; and that something these people have already commenced to do. The Church at Rammakhalchoke this year twice repaired their place of worship, and also helped their poor. The Church at Gangrai, a little before the hurricane, gave to their pastor twenty-five rupees for the repair of their place of worship, bought mats for the use of their school boys, and supported their poor, widows, &c. The Church at Balliabatty repaired their chapel and



gave aid to the poor. The Church at Kaurapookur gave about sixteen rupees in cash for the building of their place of worship; almost every male worked for a day, a few worked for two days, and four women, three of whom are church members, worked for two days, in putting mud plaster on the new rough walls for nothing. This Church materially helped a new convert, and gave help to their poor, and bought eight new mats, worth five rupees, for the chapel use, and also collected thirty rupees to feast their brethren at the time of the opening of their new place of worship. Surely this is a good beginning!

"Our brother's report of his people is like himself, open, manly, and honest. He puts in plainest figures the disagreeable fact, that at one of his stations, containing 340 Christians of all ages, only fifty go to church; and that out of 740 Christians in all, the congregations at worship average only 220. Yet has he to add, that he baptized last year fifteen adults, and received nineteen members into his four Churches.

"In prospect of my early departure from Calcutta, last Sabbath I went over with my daughter to his station to conduct the morning service, and take farewell of his people. At eight o'clock a very nice congregation of about a hundred persons gathered in the chapel. After the sermon, I had the privilege of baptizing six adult heathen, *our brother's first converts from this locality*, and six children of the Christian families of the place. I then administered the Lord's Supper; and thirty native members were present, besides the pastor and his excellent wife. At the close of the service the members presented to me, as a parting gift, a copy of the new edition of the Bengali Bible, purchased by themselves. Thanking me for the interest I have felt in their prosperity during the twenty-one years of my residence here, they expressed their great regret at my leaving; but, at the same time, rejoiced that I was going to serve the Society at home. They spoke gratefully and affectionately of him who had been their helper so long, but who, like their own parents and older members, was, six years ago, called to his rest; and begged that I would remember them still, and uphold the hands of their pastor in his efforts for their good.

"I feel quite sure that the Directors will observe with thankfulness and satisfaction the blessing with which this first native pastorate of our village Churches has been followed. I feel sure that they will give a full measure of their confidence and affection to our dear brother, who, amidst many discouragements, from a state of principle and Christian knowledge far below his own, is striving to elevate the tone of their piety and lead them on to excellence. I desire nothing in our Mission work so much as liberal Native Churches and a good Native Ministry. And when I see the men whom the Spirit of God has raised up in our own Mission during the last ten years, I 'thank God and take courage.'

"Believe me always

"Most affectionately yours,

"J. MULLENS."





## CHINA.

CHINA is still for the greater part an unexplored region. A few cities only on its extended coasts are yet fully known to European travellers. We are, therefore, gratified that Christian missionaries should, in the prosecution of their benevolent purpose, penetrate the interior provinces and give us the benefit of their itinerancies. It must indeed be most desirable that the specimens of Western character first presented to the Chinese should be found in alliance with Christian intelligence and works of mercy. Too often, we fear, it has been seen deformed and polluted by European cupidity and vice. The habits and dispositions of the people, as exhibited in the journal of Messrs. LEES and HALL, from which we give extracts, afford great encouragement to extend such visitations. The people are happily free from the bondage of caste, and the debasing influence of idolatry and superstition, such as prevail over the millions of India; while their characteristic inquisitiveness and sociality afford great facilities and encouragements to the Christian teacher.

*Passages from a Journal of the Rev. JONATHAN LEES, narrating the Incidents of a Missionary Tour undertaken by him in company with the Rev. W. N. HALL, from Tien-tsin to Pau-ting-fu, the capital of the province of Peche-li, in 1864.*

## OBJECTS OF THE JOURNEY.

"*Saturday, 23rd April.*—The Rev. W. N. Hall and myself started at 4 p.m. to-day for a fortnight's trip. We propose to make Pau-ting-fu, the provincial capital, our bourn, but may possibly get farther. Our main object is to recruit Hall's strength, which is reduced by his late illness. I, of course, shall work as opportunity presents itself. To help in preaching and distribution of books we have with us Chang, one of Hall's men. Mr. Innocent accompanied us as far as the junction of the Peiho with the Grand Canal. At this point stand the buildings of the Roman Catholic Mission. These are splendidly situated in some respects, being well elevated, and commanding a fine view down the river; but, not being among the population, for public services, should they ever hold them, they will need other accommodation.

## RIVER NAVIGATION.

"We were struck, as often before, with the enormous population upon the river's bank. On this side of the city the villages lie close together, forming one continuous suburb, which stretches several miles. We need not leave home to seek work. Large river junks by hundreds lined the bank. These were awaiting the grain vessels from the south, which are too unwieldy to get up to the imperial dépôts of Tung-chau. The wheat, &c., is therefore transferred to smaller craft at Tien-tsin.

"What a horrible noise! We told the man it was 'not good to hear;' but he appeared to think his taste better than ours, and took no notice. He was beating a thin metal gong, either in token of farewell on leaving home, or as



a sort of joyous announcement of his return. The practice is nearly universal among the boatmen.

“Passing a stream, known as the Lower West River (marked in maps as the Hoo-to), and which is water route to Ho-chien-fu, we at length reached the point where the Upper West River, or the Ta-ching, falls into the Peiho. Leaving the main stream, we entered the tributary, but had soon to leave this, turning up what looked a mere rivulet, but which proved to be a sort of canal, kept in order by the salt-merchants of Tien-tsin, in order to help them in bringing down mats, &c., from the interior. It appears that, though broad, the Ta-ching, between this point and the Ta-ching Lake, is usually too shallow for navigation.

#### FLOATING STACKS OF RUSHES.

“*Sunday, April 24th.*—We awakened to find that our canal had widened into a morass, and that the boat was anchored to a bank some three feet wide. It was a curious place: on either hand were large lagoons in which grew enormous quantities of the large reeds used for burning. In the centre ran the canal, separated from these reed-ponds by the narrow bank just named, and which is kept in imperfect repair as a towing-path. A few yards farther off is a ferry, which has all day presented a busy scene, and made us wonder where all the people come from. The nearest village is on the banks of the Grand Canal, two miles away; the next nearest is on the north, not less than five miles distant: yet it is anything but solitary. Not only has there been at the ferry an unceasing stream of peasants with their cattle, market people, hawkers, loaded and empty carts, &c., but the sound of mule-bells and the cries of shepherds have been constant from the shore, and the river itself has been thronged with boats. Not less than forty sail have usually been visible at once; and, as they soon come up with the fair wind and pass us, many hundreds must have gone by in the course of the day. Some of them look strange enough. I could think of nothing but a lot of gigantic straw stacks which had somehow got adrift. These floating stacks were formed of rushes bound into bundles, which are taken in large quantities to Tien-tsin for hedging and burning. They form the only fuel of the poor, and at times even this resource is beyond their reach. Many stacks were seventy or eighty feet long, by twenty broad, and as many high. To enable them to float this pile, two, and in some cases four boats are lashed together. A small mat sail is perhaps hoisted on the top; but usually one or more half-naked men act as mules and tow, while another stands at the stern with a long boat-hook to push.

#### OPENING THE GOSPEL MESSAGE IN A NEW REGION.

“Other boats are devoted to passengers. These are often crowded. On inquiry we heard that the occupants of most were going to the great annual festival of the ‘Queen of Heaven’ at Tien-tsin; not a few having come as much as 200 English miles! The presence of many women, old and young, formed a curious commentary upon the professed exclusiveness of Chinese social life. This morning we had a little service on the boat with our men, and then settled down to a quiet read. Later on, we resolved to visit Yang-liu-ching,



the nearest village, and therefore took the ferry. A mile's walk brought us to the bank of the Hoo-to, and to another ferry, which we also crossed. So far we had not passed a house, but the road was lined with traffic.

"We found the village a town, having probably not less than 25,000 people. It was plain that a foreigner was a *rara avis* in the neighbourhood; and, indeed, missionaries have only 'passed through' once or twice on their way to distant centres. We saw at once that here, within easy reach of our home, is an admirable position for an out-station. Young and old flocked round in crowds. We made our way to the principal temples. In one of the side-buildings was a native school with more than thirty scholars. The teacher, an intelligent, pleasant-looking man, candidly owned to having no literary rank; but the state of his school proved him to be a man of some ability. There are said to be forty schools in the place; but many are, of course, much smaller. This one is supported by a wealthy resident; the scholars, however, paying a small fee. The teacher receives 100 dollars a year.

"Leaving the school, we took our stand under the arched gateway; but the over-anxiety of the people, and especially of the children, to see and hear the 'red-haired' made it hard work to get a hearing. One often wonders what sort of notions men can carry away from such an address. Mr. Hall overheard one explaining what he had heard to a new-comer. 'Very good doctrine; very good indeed,' said he. 'Just like our own books. He is urging men not to steal, or tell lies, or commit adultery; but to reverence their parents, and worship heaven and earth'! Seeing that the question of filial duty had never been named, and that I certainly had *not* been anxious to make them what they were already, the description was amusing. Still, if but *one* hearer should carry away the bare fact that Jesus died to atone for his sin, he would have enough, in the hands of the Divine Spirit, to convert and save him. And who knows? Nay, we have many proofs that not a few learn more than this. At any rate, it is ours to work in faith, and leave results to God.

"Our next audience was in what seemed a well-sheltered spot, but which proved unluckily a busy thoroughfare. However, a large crowd again collected, and were apparently interested by the story of Gethsemane, and its meaning, which I tried to give them. A shopkeeper showed us much attention, bringing us a form to sit upon, and eagerly offering tea. We were escorted back to our boat by a detachment of youngsters. These children, many of them sharp, happy-looking lads, often carry me vividly back to by-gone days. One's heart aches to think that they will grow up, live, and die idolaters. Is there no means of saving them? Oh! when will poor China have her Sunday and ragged schools? Alas! the very vastness of this harvest-field seems to paralyse the Church, and she spends her main strength on more manageable, because smaller, races. The policy is a doubtful one. Rome knows better.

#### A WILLOW-PLANTATION.

"After tea we had a quiet walk. The little path we followed led at length to a large willow-plantation, which, we were assured, covered seventy Chinese, or about eleven English, acres. The trees were ranged in regular avenues, each some four yards wide, and had a pretty effect. Between each row were planted young shoots, as though for another crop. Our perplexity as to their



use was done away by the civil, simple-hearted peasant in charge. There are a number of such plantations near here. The willows are grown to burn for charcoal. Every three years the timber is cut, and the fuel prepared in a sort of kiln built of brick for the purpose. Such a plantation gives constant work to at least twenty hands.

#### A PICTURESQUE SCENE.

*“Monday, April 25th.*—I have christened our anchorage ‘The Paradise of Frogs.’ Never surely was there heard such a croaking. We have it in the daytime; but at night!—one would fancy a carnival, and all Frog-land guests. But then, like much human music, one needs a trained ear to enjoy it. Our men pulled up anchor, I fear, before midnight, and have been at work ever since. At 5 a.m. I found that we were just out of the creek, and anchored on the shore of the large fresh-water lake marked in maps as the ‘Ta-ching Lake,’ and to which allusion has before been made. The day has again proved full of interest. I was on deck before six, and greatly enjoyed the prospect—to our eyes singular enough. This body of water is beautifully clear; one can see every weed at the bottom; and the large masses of green reeds, now just peeping above the surface, by-and-by to grow into mimic forests; the numberless fowl, the fishing-boats, the white sails of trading junks in the distance, with the numerous villages, half buried in bright green foliage, upon the horizon, and the gorgeous sunshine over all, united to replace the feeling of sameness, which the absence of hills and extensive woods is so apt to create, by one of intense delight. A few weeks later, and the lake must be even more beautiful. It abounds in the lotus; and this splendid flower is said to cover its surface. Unluckily for such as fear mosquitoes, these troublesome insects are also there in full force; and, as they are here of enormous size, and more than commonly venomous, one would need be more than ordinarily enthusiastic to brave their friendship.

“There were several things upon this lake of which one has often heard. In one place was a large flock of ‘house ducks.’ The boat in which their owner lived and in which they slept lay anchored near; and the birds are constantly watched.

“Fishing cormorants were also a novel sight; for, though common in many parts of China, I have not before met with them in the north. We passed a boat with at least a dozen, but the birds and their master were seemingly all at rest.

“Fishing is, of course, one of the great trades upon the lake. It must swarm with fish. Many a time we were reminded of Simon Peter and Andrew, James and John, old Zebedee, and the rest. How beautifully simple are the Scripture narratives! And how such scenes as these make them live before us! The first disciples must have been much such men as these. Watch them. More than one is literally ‘naked,’ and, one cannot but feel, *conveniently* so, especially in such weather. I quite envied them their alligator life. And then watch them draw the net up into their boat—clambering up the sides like so many lads, and, with a curious look of interest, bending over the net as one shakes and examines it for their glittering prize. For a time it seems their haul has been in vain; but, no! yonder are some bright scales gleaming



in the sunshine; and one is glad the poor fellows have not wrought to no purpose. 'Master, we have toiled all night and taken nothing.' 'They were fishers.' How much of vivid reality do such touches as these give to the Gospels!

"The natives have all sorts of ingenious devices for catching fish. Another common one here is a trap, formed of reeds, plaited neatly into little walls, just appearing above the water, with narrow openings here and there, from which, when the fish has strayed in, there is small chance of escape.

"Before noon we had crossed the lake, and were again in the river at its farther end. But the country was still little better than a lake. Every now and then the stream widened into reedy ponds, and we could see that the whole plain was netted with streams, and that a slight rain-fall would place the whole under water. It is just the sort of country for rice-culture, and we are told that, in point of fact, the best rice grown in the north is actually produced here in great quantity. We saw many little plats, surrounded by earthen mounds, some two feet high, and so separated from the wilds, carefully filled with water, upon which would soon be sown the bread of China.

#### A COUNTRY MARKET.

"As we neared T'aiteù (ninety leagues from Tien-tsin) the stream divided into three. We followed one which brought us alongside the village, and immediately went ashore. T'aiteù cannot have more than 2000 or 3000 inhabitants, and so is truly a village. However, it was market-day, and there was a good muster from the neighbourhood round. The street reminded one a good deal of small market towns at home. It was narrow, and, as is usual with more regular shopkeepers, the good folks at the stalls had spread awnings from one side to the other, as shelter from the sun. They had not much variety. Of course there were eatables in plenty, and the sellers of live-stock and garden stuff clustered together. In another street there was a more miscellaneous gathering; but the cloth-sellers carried the palm. There were few stalls, nearly everything being spread upon the ground. The cloth sold is principally native calico, blue and white, of various qualities. A good deal of foreign also gets into the market; but it is too dear just now to compete with what is woven here. I saw, too, some prints which were, likely enough, Manchester manufacture.

"I was amused with the display at what we should call a marine-store keeper's. I often wonder whether these fellows have any moral kinship with their brethren in England. Here, spread upon the ground, were odds and ends of all sorts: a foreign horse-shoe, a pair of native stirrups, some old books, a Chinese harp, plenty of rusty nails, pieces of patched crockery, two or three native mirrors, and a native painting on glass of an English lady simpering at a butterfly. I dare not try to describe this last; but, caricature though it was, I have seen far worse pictures hanging on cottage walls at home. A couple of jewellers had little tables. Their almost sole trade is the sale of the silver ornaments for the hair worn by women. Their tables had each a square iron wire cage upon them, the side nearest the owner being left open—a hint to home jewellers.

"After some ado, a good-tempered fellow led us to a quiet spot, and we



began our work, our friend planting himself by my knees and keeping order. We greatly enjoyed the simple kindliness of the people, and they were many of them plainly much interested. Hall told me after that more than one quite understood the great truths proclaimed. They have a habit of saying 'Haù hwa, haù hwa' (good words), when anything is said which pleases them; and this was uttered to-day at times and in a way which showed that it was not mere politeness. A crowd followed us to the boat. No missionary, they said, had ever visited them before, nor had any books reached the village.

ARRIVAL AT SHENG-FANG.—VEHEMENT CONTENTION FOR BOOKS.

"Six miles farther on we came to the central and largest place in this fenny region. This is Sheng-fang, where also the people spoke of its being the first time that they had heard the 'strange foreign doctrine.' It is a considerable town. Being surrounded on three sides by the stream, it has a water-front about two miles in length. The population is probably over 40,000. There are some very good houses, there being many respectable residents, retired tradesmen and others. A large temple stands near, at which a great festival is held in the fifth month, when the population for miles round crowd into the town.

"Our boat was hardly anchored before a scene began which was new in our experience. It was not without difficulty that Chang and I got ashore. We were at once besieged for the books we carried. Making our way across the bridge, I pushed into a temple yard, but the crush was so great that I had to ask a man to guide us to some larger space. He found us a capital stand, and made himself very useful. I told them the story of Jesus raising the widow's son. There is a wonderful power in these 'Bible stories.' Latterly I have been much struck with this. One may preach away most earnestly and plainly, illustrating as best we can, and all in vain; but the moment some incident from the Gospels is told, and the lessons taught by it naturally drawn, every eye is fixed; and one is led to ask whether the Divine Spirit does not specially honour the Gospels for the salvation of men.

"It was so at T'aiteù, where the tale of the leper had induced many to listen patiently while told of their own disease and its cure; and I now found it so again at Sheng-fang. A minute before Chang-sein-seng had tried in vain to get a hearing: a few listened, the mass were talking noisily, while some walked off. But the poor faces brightened when told of Christ's mercy to her. For nearly half-an-hour I had as quiet an audience as man could wish.

"Preaching over, we asked for the reading men, in order to give our books. For a moment all went well; but soon the eagerness of the people broke all bounds, and I found it needful to announce that we would give no more: they must buy. At once fifty hands were outstretched; and, for fear lest others should forestall them, there was a rush forward on the part of each to snatch them from us. Again and again we implored them to be patient. More than once, by main force, I pushed back those who crowded up the temple steps. All to no purpose. There was nothing for us but to beat a retreat. We made for our boat; but not to rest. The people, young and old, followed



us; and for upwards of three hours there was a scene of the most exciting interest. Over a thousand must have visited us. Kept constantly supplied with books by Mr. Hall, who most of the time remained inside out of the turmoil, and with the boatmen and others trying to keep order, it was still more than I could do to supply the demand. Many a time, in sheer self-defence, I had to clear the boat; for they swarmed upon it like bees, and some poor lads got ducked repeatedly, but, nothing daunted, their cash was the next minute once more presented, and they got one book only to return the succeeding minute for another. The men on shore, except when they wished a forty-cash Testament, trusted all to these nimble messengers. Soon the bank presented an extraordinary appearance. It was a gradual slope of considerable height, and crowded from top to bottom with natives. I was too busy to notice much, but Hall speaks of it as the most wonderful thing he has seen in China. Many were supplied with books; and these were being opened and read with eager curiosity. Numbers more were, with outstretched hands, demanding the coveted treasure. The perspiration ran down my face. I begged for rest. They crowded round the open window. I expostulated, got angry. No; books they wanted, and books they would have. We resolved to drop down the river. As we took up the anchor half-a-dozen fell into the water. No matter, they followed us down the bank. We crossed, and shut up shop for awhile, leaving Chang to preach while we had a quiet stroll. They pressed us with questions and entreaties for books. We soon found there was no rest for us at Sheng-fang. It was close on seven o'clock, and I was worn out. I began to fear, too, that the excitement would be too much for Brother Hall. So we resolved to go. Before leaving, however, I mounted a high grave-mound, and preached again. There must have been 500 present. They were as attentive as before. We now said 'Good-bye.' When a mile from the town, scores still lined the bank, crying, 'Don't go, don't go! let me have one book. See, here is money: only one!' We thought to supply just these, and pass on. No sooner had we pulled to one bank than those on the opposite one pulled off their clothes, and, holding them upon their heads with one hand, while the other contained their money, plunged into the water towards us. As soon it was known we had stopped, the stream again began to pour from the town. We once more pulled up anchor; but some poor fellows followed the boat for two miles, until their pleadings proved successful. Being told that the stream we were upon became, a little farther on, too shallow for boats, there was no plan but to return on our course to T'aiteu and take another."

*(To be continued.)*

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## MADAGASCAR.

ALTHOUGH the Queen and the Government continue practically to tolerate the civil and religious privileges of the native Christians, yet it is too obvious that both the Sovereign and the officers who surround her are strongly attached to the superstitions of the country, and that the tendency of various



measures they adopt is unfavourable to Christianity. The religious freedom of the Christians is not only declared in one of the articles to which the Queen and Government are pledged, but in the proposed treaty with Great Britain it is *guaranteed* both with respect to the English missionaries and the Native Churches; and upon the latter especially our hope, under God, for the maintenance of this freedom must mainly depend.

In this state of things forbearance and discretion on the part of the missionaries are doubly important; and the Directors have been deeply grieved during the last month to learn that certain military regulations for the preservation of the capital during the Queen's absence were forcibly resisted by two or three members of the Mission. These regulations, among others, consisted of temporary barriers at the principal entrances to the city, where armed guards were stationed, with orders to require from every person passing in or out of the city either his name or some other mark by which he might be recognised. Through these barriers and the sentries stationed there the individuals referred to forced their passage. Happily these acts of serious indiscretion produced no immediate indications of displeasure from the Government on the offenders, but the guards were punished who had allowed the violation of the Queen's orders. They led, however, to a remonstrance from the British Consul, and to a conference with him by no means amicable. The substance of this conference has been transmitted to the Foreign Office, and forwarded by Earl Russell to the Directors. The communications of our friend Mr. Ellis as to the facts of the case concur in substance with those of the Consul.

The Directors have given to the painful case their most serious consideration, and by the mail of the 26th June they transmitted to Madagascar the following resolution, expressive of their sentiments and feelings on the subject:—

“That a communication be transmitted to the missionaries of the Society in Madagascar, expressing the deep regret and decided disapprobation of the Directors that any of their agents should have been chargeable with acts of resistance and violence against the native authorities of Madagascar; the Directors regarding it as a duty incumbent on their missionaries, in common with all other foreigners, to conform to the civil and social requirements of the Government of the country in which they reside. The Directors hereby most urgently entreat and explicitly enjoin on their missionaries in Madagascar to render to such regulations of the Queen and native Government uniform compliance. And further that, in the intercourse of the missionaries with the British Consul, as the representative of our Queen and Government, the Directors most earnestly desire that they should invariably cultivate sentiments of respect and the spirit of conciliation.”

The preceding resolution was adopted on the information contained in the letters of the missionaries, and before the documents from the Foreign Office had been received; but the Directors have since felt it imperative to adopt



further resolutions on the case, which they trust it may not be necessary to carry into effect, as they cherish a strong hope that the offending parties have already, upon mature reflection, made ample reparation for the precipitancy and indiscretion of their conduct, which was doubtless calculated greatly to offend the Government, and to imperil the privileges of the native Christians.

While the Directors deeply regret the necessity of giving the preceding statement, they are thankful to add that the intelligence received from our venerable friend Mr. Ellis, as to the internal state of the Mission, continues to be equally cheering with his former letters. The following very interesting particulars are selected from his latest communications:—

“Amidst many difficulties we have much to encourage us. Under the mercy of its Divine Author, the Gospel is still spreading, and evidence of its influence over the minds and hearts of men placed in circumstances peculiarly unfavourable to such influence is continually coming to our knowledge. Two days ago I received a visit from some of our own people here, who were accompanied by a Christian from one of the frontier villages on the south-west of Imerina, seventy miles distant; and between whose village and the eastern villages of the Sakalavas there are only military pickets. In that village, midst the mass of heathens, there are thirteen Christians, who pray to God, observe the Sabbath, and are learning to read and to sing; and the object of the visitor in coming to me was to ask for a Malagasy Bible, and school-books and hymns. I was glad to supply his want, and hope to learn a little more of the history of the introduction of the Gospel to that remote region before he returns.

“Yesterday, April 27, after morning service at Ambatonakanga, one of our people, who had been absent a long time, came to me before I left the chapel, and presented a letter from the germ of a Christian congregation about equally distant in an opposite direction; namely, north-east from the capital, and in the Antsianaka Province, where there is, in a heathen village, a little congregation of only five persons, who maintain public Christian worship, and are teaching others. This distant gathering originated in two Christians, a man and a woman, who fled from Imerina during the season of persecution, found an asylum there, and became apostles to the people. The writer of the letter was an officer; but the preacher and chief supporter of the Gospel there is a woman whose husband, though he does not oppose, does not receive the Gospel.

“It is also a source of great satisfaction to us, and encouragement in our work, to sustain cordial and friendly relations with our brethren the missionaries of the Church Societies who are also labouring in Madagascar to promote the same great work. I hope we shall be able to unite, not only in heart, but in using the same educational works in our respective schools, as well as in preaching the same Saviour to the different races of the Malagasy by which we are respectively surrounded.”

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## ORDINATION OF MISSIONARIES.

THE following missionary students, having completed their educational course, have recently been set apart, by ordination, for their several spheres of labour :—

## SOUTHERN INDIA.

On Tuesday, July 4th, an interesting ordination of a missionary to India took place in the Independent Chapel, Milborne Port, Somerset. The Scriptures were read and prayer offered by Rev. J. W. Sampson, of Yeovil. The Rev. J. S. Wardlaw, tutor of the newly ordained minister, described the field of labour. The usual questions were put by the Rev. F. Beckley, of Sherborne, and Mr. EDWIN LEWIS, the young missionary, replied in a satisfactory manner. The ordination prayer, with the laying on of hands, was offered by the Rev. E. Mannering, of London. The Rev. E. H. Perkins, pastor of the newly ordained missionary, delivered the charge. Rev. G. Deane, of Harrold, Beds, gave out the hymns.

## NORTHERN INDIA.

On Thursday evening, July 6th, Mr. JOHN GILES HAWKER, who has been appointed by the Directors to labour in India, was ordained at Maidenhead, Berkshire. The following ministers took part in the service :—the Rev. S. B. Sloman read the Scriptures and offered prayer; the Rev. J. S. Wardlaw, M.A., described the field of labour; the Rev. W. Fairbrother proposed the usual questions; the Rev. J. Macfarlane, B.A., offered the ordination prayer; and the Rev. W. Alliot delivered the charge.

## CHINA.

On the evening of Monday, the 3rd of July, very interesting services were held in Park Chapel, Crouch End, Hornsey, when Mr. GEORGE SIDNEY OWEN was ordained as a missionary to China. The introductory part of the service was taken by the Rev. Alex. Hannay, of City Road Independent Chapel. The Rev. W. Knibb Lea, late of China, described Mr. Owen's future sphere of labour; after which the Rev. J. S. Wardlaw, M.A., President of Highgate Missionary College, asked the usual questions, which were answered by Mr. Owen in a deeply interesting manner. The ordination prayer was offered by the Rev. John Corbin, pastor of Park Chapel, with which Mr. Owen has been connected. The Rev. Aspinall Hampson, late of Devonport, delivered the charge; and the services, which were throughout of a very interesting kind, were concluded by the Rev. Josiah Viney, of Highgate.

The services in connection with the ordination of Mr. EVAN BRYANT as a missionary to China took place at Ebenezer Chapel, Aberdare, South Wales, on Monday and Tuesday, July 3rd and 4th. The Rev. W. Fairbrother described the field of labour; Rev. Professor Morris, of Brecon College, asked the usual questions; Rev. W. Williams, Hirwaun, offered the ordination prayer; and Rev. W. Edwards, pastor of the young missionary, delivered the charge. The following gentlemen took part in the other services: Revs. Dr. Rees, Swansea; H. Oliver, B.A., Pontypridd; W. Davies, Rhymney;



D. Davies, Risca; D. Davies, New Inn; J. Jones, Brynmawr, &c. Many ministers from the neighbouring towns were also present.

#### CHINA AND SOUTH AFRICA.

On Tuesday, June 27th, Mr. JAMES ANDERSON and Mr. WILLIAM DOWER were ordained at Edinburgh as missionaries; the former to China, and the latter to South Africa. The Rev. G. D. Cullen, A.M., opened the meeting; after which the Rev. D. Wallace, of Aberdeen, engaged in prayer and read the Scriptures. The Rev. W. Swan then put the usual questions. These having been answered, the Rev. Dr. Gowan presented the ordination prayer, which was followed by the imposition of hands. The Rev. Dr. Alexander delivered a very pointed and encouraging charge, from Luke ix. 60. The Rev. Dr. Goold then gave a stirring address on Psalm lxxviii. 1, 2, 3; and the Rev. James Robertson, of Newington, offered up the concluding prayer.

#### SOUTH AFRICA.

On Wednesday, July 5th, Mr. JOHN BROWN, formerly of Lancashire College, was ordained at Highgate as a missionary in connection with the London Missionary Society. Mr. Brown's appointed sphere of labour is the Kuruman Station, in South Africa, where the venerable Robert Moffat has so long laboured. The service was opened by Rev. John Corbin, of Hornsey. Rev. J. S. Wardlaw, M.A., described the field of labour. Rev. Dr. Tidman asked the usual questions. Rev. J. Viney, of Highgate, offered the ordination prayer. Rev. Samuel Clarkson, of Bocking, Mr. Brown's pastor, gave the charge; and Rev. Richard Fletcher concluded the service.

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#### LONDON MISSIONARY SOCIETY'S INSTITUTE, HIGHGATE.

A VERY interesting meeting was held on Friday, the 30th June, under the roof of the Institute itself, in connection with the close of its second year's existence and labours. The chair was occupied by the Rev. Dr. Ferguson, who opened the proceedings of the afternoon by a short devotional service. The Rev. J. S. Wardlaw, the president of the Institution, read a thoroughly-prepared report of what had been done during the past year, including the study and exegetical exposition of several portions of the Greek Testament and Hebrew Scriptures; lectures on the Apostolic and primitive Church, the place which miracles occupy in the New Testament economy, the gift of tongues, second advent, and other cognate subjects; lectures on Christian Missions, the history, mythology, and moral condition of the nations to which the students under his care have been appointed as the scene of their labours; with instruction in the rudiments of those languages in which they will be called to deliver the message of salvation to the Heathen.

The reports of the different examiners, which Mr. Wardlaw incorporated in his interesting record, were truly discriminating and impartial, yet highly satisfactory.

The adoption of the report was moved by the Rev. J. Viney, of Highgate, seconded by H. W. Dobell, Esq., the ex-Chairman of the Board, and was supported by the Rev. Dr. Tidman, Professor Godwin, of New College, and Mr. Judge Payne, all of whom spoke with great effect.



The Rev. John Corbin, of Hornsey, then addressed the students in a strain of sound practical wisdom, which they will do well to embody in their future life and character among the Heathen. A vote of thanks was moved and seconded among the students themselves to Mr. Corbin for his appropriate address.

At the close of Mr. Corbin's address, the Rev. Dr. Tidman, in the name and on behalf of the students, presented to Mr. and Mrs. Wardlaw an elegantly-bound copy of Sir Walter Scott's Poetical Works, as a memento of their gratitude and affection. The presentation was preceded by a few loving and generous sentiments, to which Mr. Wardlaw responded in words of tenderness and satisfaction.

After singing a hymn, the Chairman offered prayer and pronounced the benediction.

Notwithstanding the unpropitious state of the weather, there was a very fair attendance of both ladies and gentlemen, who, at the close of the proceedings, were served with tea and coffee, and retired delighted and gratified with the enjoyments of the afternoon.

It is the hope of not a few of the most devoted and liberal friends of the Society that this Institute may prove the germ of a future Mission College, under whose roof all the students may live together as one holy brotherhood, and in which every branch of their education, with the exception of medical science, will be begun, carried on, and completed. The history of the Institute during the past two years justifies the hope; and we trust the day is not far off when it will be realized.



### RETURN OF REV. DR. MULLENS TO ENGLAND.

THE members of the Society generally are aware that the Directors, having respect to its future interests, have invited the Rev. Dr. MULLENS to return to England, with a view to his being associated with Dr. TIDMAN in the duties of the Secretariat for the foreign department. Dr. M. has accepted the invitation; and, having been requested also by the Directors to visit the Society's stations in China and throughout Southern India before his return, he has already left Calcutta in the execution of these instructions. The Society's Mission in that city and neighbourhood, and, indeed, the cause of Missions throughout India, will suffer a great loss in the removal of our friend and brother; but we anticipate a corresponding, if not a greater advantage from his presence and exertions at home.

The "Friend of India," anticipating the departure of Dr. M., bears the following just and honourable testimony to his character and labours:—

"Thus will end a life of twenty-one years in India, during which Dr. Mullens has seen a large part of its provinces, made personal acquaintance with more than five hundred missionaries, and written many pamphlets and books. Dr. M. will be much missed in the Calcutta University and Missionary Conference, and in many a sphere of public usefulness in Bengal. Few men have spent so active and useful a life as he, and his large and catholic experience will be of great use in England."



## MISSIONARY CONTRIBUTIONS.

From April, 1865.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

<b>Legacy of the late Miss Mary Frances Woodburn, of Kensington Park Gardens, less duty</b> 270 0 0		<b>City Road Chapel.</b>		<b>Marlborough Chapel.</b>	
<b>Josiah Forster, Esq., towards the Advancement of Useful and Religious Education in Madagascar</b> ... 200 0 6		May Sermons ..... 25 18 9		For Widows' Fund 6 4 1	
<b>H. S., for Madagascar</b> ..... 100 0 0		Auxiliary ..... 5 9 9			
<b>A Friend, W.</b> ..... 50 0 0		317. 8s. 6d.			
<b>G. B.</b> ..... 50 0 0		<b>Cole Street.</b>		<b>Middleton Road, Dalston.</b>	
<b>H. M. B.</b> ..... 50 0 0		Sunday School ..... 2 10 6		Rev. C. Dukes, A.M.	
<b>W. C. Gellibrand, Esq.</b> ..... 10 0 0		<b>Craven Chapel.</b>		<b>Mr. M. Young, Treasurer.</b>	
<b>Ditto, for Native Children at Salem</b> ..... 0 0 0		Mrs. Clapp, Treasurer.		Annual Collections 22 0 10	
<b>E. H., St. John's Wood, a grateful acknowledgment for unexpected mercies</b> ..... 10 0 0		Corrected addition of Sums acknowledged in the May Magazine; viz.:		Auxiliary ..... 15 8 10	
<b>Miss Langton, for the Native Teacher John Stephenson</b> ..... 10 0 0		Ladies ..... 58 12 11		Sunday School, per Mr. Gelliet ..... 5 6 11	
<b>Dr. J. R. Bennett</b> ..... 5 5 0		Native Teacher ..... 15 0 0		Ditto, for the Ship 11 8 3	
<b>Cymro</b> ..... 5 0 0		Annual Sermons ..... 43 16 9		531. 19s. 10d.	
<b>A Friend</b> ..... 5 0 0		For Widows' Fund 20 0 0		<b>New Court Chapel, Carey Street.</b>	
<b>S. T.</b> ..... 3 3 0		Juvenile Branch ..... 29 15 1		May Sermons ..... 4 17 6	
<b>E. Taylor, Esq., for the Native Girl Eliza Taylor</b> ..... 8 0 0		Young Men's ditto 12 0 0		Collected by Miss Mason ..... 1 13 6	
<b>E. W., in remembrance of deceased Parents</b> ..... 2 0 0		J. Glazier, Esq., previously acknowledged ..... 5 0 0		Sunday School, per Mr. Howell ..... 2 8 0	
<b>R. C.</b> ..... 2 0 0		189 4 9		81. 19s.	
<b>A Poor Man</b> ..... 2 0 0		(See Report for 1865, p. xiii.)		<b>Oakland's Chapel, Shepherd's Bush.</b>	
<b>E. S. P., for First Hill, Jamaica</b> ..... 2 0 0		<b>On Account of the Current Year.</b>		Moisty of Collection 5 0 0	
<b>Mr. J. Barker</b> ..... 1 1 0		May Sermons ..... 43 17 11		For Widows' Fund 1 3 2	
<b>A. C.</b> ..... 1 0 0		Mrs. Boss, for Native Children in India ..... 12 0 0		For the Ship 11. 5s. 8d.	
<b>W. C.</b> ..... 1 0 0		T. Clark, Esq., for a Native Boy in India ..... 4 0 0		<b>Orange Street Chapel.</b>	
<b>A Friend</b> ..... 0 10 0		641. 17s. 6d.		Rev. R. E. Forsaith.	
<b>Rev. T. Kueber, for Mrs. Corbold's School</b> ..... 0 10 0		<b>Craven Hill Chapel.</b>		Mr. Bendall, Treasurer.	
<b>Mr. J. Saunders</b> ..... 0 10 0		Sunday School ..... 0 17 4		Collection in May ... 7 8 0	
<b>Collected by Master Carpenter</b> ..... 1 1 0		Ditto, Juvenile Association ..... 1 15 6		Subscriptions.	
<b>Mrs. Carpenter</b> ..... 0 5 0		81. 12s. 10d.		Mr. Price ..... 1 0 0	
<b>W. Edgar, Esq.</b> ..... 1 1 0		<b>Crown Court, Drury Lane.</b>		Mrs. Price ..... 1 0 0	
<b>W. Edgar, Esq., Jun.</b> ..... 1 1 0		Juvenile Society, for a Teacher at Shanghai ..... 12 0 0		Mr. Bendall ..... 0 10 0	
<b>Mr. and Mrs. Foley</b> ..... 0 13 6		<b>Ebenezer Chapel, Bermondsey.</b>		Mr. Wilson ..... 0 10 0	
<b>Arthur &amp; Alice Gale</b> ..... 1 0 0		Sunday School ..... 5 0 1		Miss Turner ..... 0 4 0	
<b>R. Hope, Esq.</b> ..... 0 2 6		<b>Finsbury Chapel.</b>		<b>Paddington Chapel.</b>	
<b>R. Hope, Jun.</b> ..... 0 2 6		Home and Foreign Missionary Association, for Native Teacher at Madras ..... 15 0 0		Per J. D. Betts, Esq., on Account ..... 32 5 0	
<b>Jean Hope</b> ..... 0 2 6		<b>Hanover Chapel, Peckham.</b>		<b>Park Chapel, Camden Town.</b>	
<b>Mrs. Harwood</b> ..... 0 5 0		Sums acknowledged in May ..... 144 19 8		Collected by Miss Hutton.	
<b>Mrs. W. Morland</b> ..... 0 5 0		<b>Ladies' Branch.</b>		Rev. D. Blow ..... 1 0 0	
<b>Alex. Miller, Esq.</b> ..... 1 1 0		Young, Mr. .... 1 0 0		Mrs. Chaplin ..... 0 5 0	
<b>Miss Mather</b> ..... 0 10 0		<b>Male Branch.</b>		Mrs. Chinnick ..... 0 10 0	
<b>Miss Sewell</b> ..... 1 10 0		Subscribers (see Annual Report) ..... 20 15 6		Mr. Gunn ..... 3 3 0	
<b>Rev. W. C. Yonge</b> ..... 0 10 0		For Native Teacher William Beoge Collyer.		Rev. T. C. Harrison ..... 0 10 0	
<b>R. Beaton</b> ..... 0 1 0		Mrs. Baylis ..... 0 5 0		Mr. B. Lyon ..... 1 1 0	
<b>J. F.</b> ..... 0 2 0		Mrs. Brown ..... 0 5 0		Mr. J. MacLaren ..... 5 0 0	
<b>G. H.</b> ..... 0 1 0		Mr. Carter ..... 0 5 0		Mr. Marnack ..... 1 1 0	
Exs. 4s. 6d.; 81. 11s.		<b>Boxes.</b>		Young Women's Bible Class, for Mirzapore School 1 12 6	
<b>Collected by Miss Stone, for Rev. J. Pearce's Chapel, Antananarivo</b> ..... 8 8 6		Mrs. Bellis ..... 0 2 8		Girls, for the Ship... 0 7 7	
<b>Arundel Square Chapel.</b>		Miss Cooper ..... 1 0 0		Per Miss Woolings.	
May Collection ..... 12 0 0		Mrs. Southgate ..... 0 5 6		Mr. and Mrs. Bowen, for the Native Girl M. A. Bowen, at Madras ..... 3 0 0	
<b>Bethnal Green.</b>		Young Men's Lecture ..... 0 15 0		187. 10s. 1d.	
<b>Twig Folly Sunday School</b> ..... 1 3 6		For Widows' Fund ..... 2 2 0		<b>Park Crescent Chapel, Clapham.</b>	
<b>Carlisle Chapel.</b>		Sermons in May ..... 9 13 9		Sunday School, per Mr. Panrucker ... 3 6 6	
May Collection ..... 5 0 0		Sunday Schools ..... 23 1 10		<b>Poultry Chapel.</b>	
<b>Miss Toy's Class, for Madagascar</b> ..... 0 15 3		For the Ship ..... 16 5 6		Auxiliary Society, per J. Johnston, Esq. .... 116 10 2	
<b>For the Ship</b> ..... 0 5 0		Exs. 24s. 9d.; 787. 9s. 11d.			
61. 8s. 3d.					



**Robert Street Chapel,  
Grosvener Square.**

W. Cullum, Esq., for  
Native Teacher ... 10 0 0

**Robert Street, New Cut.**

Sunday School..... 0 16 0

**St. John's Wood Chapel.**

Rev. R. Ferguson, LL.D.

B. W. Webb, Esq., Treas.

Senior Girls' Bible  
Class, for Native  
Girl Harriet Maria  
Watkins (half-r.) 1 10 0

Rev. Dr. Ferguson 1 1 0

Mrs. Ferguson ... 0 10 0

Miss Ferguson's  
Box ... 0 13 0

T. Morgan, Esq. (D.) 10 0 0

Mrs. Jolly ... 1 0 0

Mr. W. S. Cuff, (A.) 1 0 0

Miss Guy ... (A.) 1 0 0

Miss H. Leonard (A.) 0 10 0

Mr. B. W. Webb (A.) 1 1 0

Collected by Miss  
A. F. Webb, for  
Mrs. Wilkinson's  
School, Santha-  
pooram ... 0 10 0

Collections ... 11 5 9

30<sup>th</sup> 6s. 9d.

**St. Thomas's Square,  
Hackney.**

Rev. W. Kirkus, LL.B.

I. Sheffield, Esq.

Collections ... 12 3 0

School Pence ... 0 14 8

12<sup>th</sup> 17s. 8d.

**Southgate Road.**

Rev. J. Spong.

Collections ... 12 5 2

Mr. J. W. Richards 0 10 6

12<sup>th</sup> 15s. 8d.

**Surrey Chapel.**

Auxiliary, per Mr.

C. G. Saunders ... 23 16 11

**Trinity Chapel, Poplar.**

Rev. G. Smith, D.D.,  
President.

Edward Nathan, Esq.,  
Treasurer.

J. W. Morris, Esq., Sec.

May Sermons ... 37 17 7

For Widows' Fund 13 8 6

Annual Meeting ... 11 4 3

Annual Subscrip-  
tions ... 36 1 6

Donations.

Mr. and Mrs. E. H.  
Nathan, for China 10 0 0

Miss Ada Smith,  
for New Ship ... 1 0 0

Miss Whitehead, do 1 0 0

Christ Street Girls'  
Sunday School ... 2 15 8

Ditto, Boys' ditto 0 14 4

Trinity Girls' ditto 8 8 0

Christ Street Boys'  
School, for Ship ... 7 10 2

Trinity Sunday  
Schools, ditto ... 31 14 4

Trinity Day School 0 3 8

**Missionary Boxes.**

Miss Marchant ... 0 10 0

Miss Westhorpe ... 0 3 1

Mrs. Carter ... 1 3 1

J. T. Johnson ... 0 9 11

Mrs. Warne ... 0 4 4

Miss M. A. Toplis ... 0 6 3

Mrs. E. Swain ... 0 5 1

Mrs. S. Robertson ... 0 5 0

Mrs. Budd ... 0 0 8  
L. Blackmore ... 0 3 11  
J. Hawkins ... 0 2 0  
Mrs. Brown ... 0 8 4  
Mrs. S. White ... 0 6 0  
Mrs. E. Child ... 0 16 0  
Mrs. B. Gibbs ... 0 2 4  
Miss A. Smith ... 0 3 7  
Mrs. Bond ... 0 2 7  
Miss Featherstone ... 0 4 4  
Mrs. Poole ... 0 5 1  
James Phillips ... 0 5 5  
Mrs. Woods ... 0 14 0  
Mrs. Tabrams ... 0 2 10  
Mrs. Flowers ... 0 11 6  
Mrs. Dean ... 0 2 10  
Ruth Fudge ... 0 13 0  
Mrs. Lethaby ... 0 3 1  
Mary Boucher ... 0 3 4  
Mrs. Priddle's Chil-  
dren ... 0 5 4  
Emma Driscoll ... 0 2 9  
H. Keed ... 0 1 9  
Miss White ... 0 7 6  
Miss Ashley ... 0 1 7  
Mrs. Parkhouse ... 0 5 4  
Mrs. Farrow ... 0 5 9  
Mrs. Day ... 0 1 10  
Miss Emily Cole ... 0 3 6  
Miss Susan Selbey ... 0 5 10  
Henry Guy ... 0 2 0  
R. R. Perfect ... 0 7 1  
Mr. Barker ... 0 3 0  
Fractions ... 0 1 2

**Ladies' Auxiliary.**

Mrs. G. Smith, Treasurer.

Miss Cartwright, Secretary.

Mrs. G. Smith ... 2 2 0

Miss Cartwright ... 0 10 0

Mrs. Woods ... 0 10 0

Mr. Abrams ... 0 10 0

Mr. H. W. Cook ... 0 10 0

Mr. Machin ... 0 10 0

Mrs. Selfe ... 0 6 0

Mr. Turner ... 0 6 0

Mr. Foul ... 0 5 0

Mr. S. Fail ... 0 5 0

Mrs. Guy ... 0 5 0

Smaller Sums ... 1 2 6

Collected by Miss Robson.

Miss Parkhouse ... 0 10 0

Mrs. Priddle ... 0 10 0

Mr. Gibbs ... 0 10 0

Smaller Sums ... 0 12 8

Collected by Mrs.

Marston ... 1 6 0

Sale of Artificial

Flowers ... 0 1 6

Exs. 10s.; 189<sup>th</sup> 12s. 6d.

**Union Chapel, Brixton  
Hill.**

Mrs. Inmray, Treasurer.

Collections ... 8 2 10

Missionary Boxes.

Sunday School Box 2 16 3

M. A. Sparshotes ... 0 8 1

Josephine Whyman ... 0 8 5

Harriet Atkins ... 0 2 5

Selina Surridge ... 0 2 4

Mrs. Southall ... 0 2 11

Mrs. Brompton ... 0 11 9

Mrs. Crabb ... 0 10 0

Emma House ... 0 4 11

Eliza Tingley ... 0 4 1

Subscribers.

Collected by Mrs. Sheffield.

Mr. Hislop ... 2 0 0

Mr. Bailey ... 0 2 6

Mr. Baker ... 1 6 0

Mrs. Lucas ... 0 5 0

Mr. Burley ... 0 2 6

Mrs. Jardine ... 0 10 0

Mrs. Sheffield ... 0 10 0

Miss Jardine ... 0 5 0

Mr. Gilbert ... 0 2 6

Mrs. Wright ... 0 2 6

Miss Fletcher ... 0 5 0

Collected by Miss Bousfield.

Mrs. Bousfield ... 1 1 0

Mrs. Huggins ... 2 0 0

Mr. Huggins ... 1 0 0

Mrs. Moser ... 1 1 0  
Mrs. Holwell ... 0 10 6  
Miss Holwell ... 0 5 0  
Mrs. Hood ... 0 10 6  
Mrs. Saml. Edwards ... 1 1 0  
Mrs. Edwards ... 1 1 0  
Master Edwards ... 1 1 0  
Mr. Heptinstall ... 1 1 6  
Mrs. Keighley ... 0 10 6

Collected by Miss E. Bigg.

Mrs. Inmray ... 1 1 0

Miss Hilton ... 1 1 0

Mrs. Lynch White ... 1 1 0

Mr. McArthur ... 1 1 0

Mrs. John Dawson ... 1 1 6

Miss Bates ... 0 5 0

Mrs. Phillips ... 1 1 0

Received too late ... 0 10 10

37<sup>th</sup> 11s.

**Westminster Chapel.**

Rev. S. Martin.

G. Glover, Esq., Treasurer.

Collections ... 37 11 11

Collected by Miss Bishop.

Sir C. Fox ... 1 0 0

Mr. Wardle ... 1 0 0

Mrs. Wardle ... 1 0 0

Mrs. McLaren ... 1 0 0

Miss Berymann ... 0 10 0

Miss Bishop ... 0 10 0

Sums under 10s. ... 0 10 0

Collected by Mrs. Hunt.

Mr. Binge ... 0 10 0

Mrs. Law ... 0 10 0

Mrs. Parsons ... 1 1 0

Miss Parsons ... 0 10 0

Mrs. Sugg ... 0 10 6

Small Sums ... 1 3 0

Coll. by Miss Hutchinson.

Small Sams ... 0 19 6

Collected by Miss Lethem.

Mr. Lethem ... 10 0 0

Mrs. Lethem, sen. ... 5 0 0

Miss Lethem ... 1 0 0

Collected by Miss L. Parker.

Miss Mudie ... 0 10 0

Miss L. Parker ... 0 10 0

Small Sums ... 1 5 0

Collected by Miss Pope.

Miss Grange ... 0 10 6

Mrs. J. Hibbert ... 0 10 0

Mrs. Davies ... 0 10 0

The Misses Pope ... 5 0 0

Small Sums ... 0 15 0

Collected by Miss Stanesby.

Mr. Thompson ... 0 10 0

Rev. S. Martin ... 1 1 0

A Friend ... 0 1 4

Mr. W. M. Seaman ... 5 6 0

Mr. Tudor ... 0 5 0

Mrs. Williams ... 0 5 0

Mrs. Yielding ... 1 0 0

Young Men's Bible  
Class, per Mr.

Vernon ... 2 0 6

Servants' Bible  
Class, per Miss

Dowden ... 1 0 0

Boxes.

Mrs. Ayres ... 0 4 7

Miss Chevalier ... 0 3 4

Miss Harmer ... 0 6 4

Mrs. Harris ... 0 6 9

Mast. C. E. Hibbert ... 0 4 8

Miss Alice Martin ... 0 5 7

Miss Newall ... 0 5 2

Mrs. Seaman ... 1 9 3

Miss E. Sheppard ... 0 17 0

Mrs. J. M. Taylor ... 0 3 0

Mrs. Terry ... 0 4 1

Master Johnny  
Weare ... 0 5 10

Mast. Peter Weare ... 0 4 8

Mrs. Wood ... 0 11 1

Sunday School ... 25 12 7

Exs. 70s.; 113<sup>th</sup> 12s. 11d.

**Wycliffe Chapel.**

May Sermons ... 17 6 6

Sunday School ... 2 10 6

18<sup>th</sup> 17s.

**York Road Chapel,  
Lambeth.****Auxiliary Society.**

Rev. R. Robinson, Pres.

Mr. J. Nelson, Secretary.

Mr. G. Fairman, Secretary  
to Juvenile Auxiliary.

**Annual Subscribers.**

R. Swinscow, Esq. 4 4 0

R. B. Swinscow, Esq. 2 2 0

Rev. R. and Mrs. Robinson 2 0 0

W. England, Esq. ... 1 1 0

Annual Collections 24 14 2

For Widows' Fund 9 0 0

Mrs. Field, Balham 5 0 0

A Friend ... (D.) 5 0 0

A Friend ... (D.) 0 10 0

**Missionary Boxes. †**

Mrs. Bailey ... 0 2 2

Miss J. Lowe ... 0 5 1

Mrs. Fairman ... 0 5 3

Master J. Godwin ... 0 14 3

Miss Graves ... 0 3 0

Miss Havell ... 0 2 3

Miss Hentsch ... 0 9 0

Mrs. Mabey ... 0 4 0

Master W. Medwin ... 0 11 0

Master J. Mitchell ... 0 2 0

Mrs. Mount ... 1 0 0

Mrs. Painton ... 0 6 9

Miss Emily Payne ... 0 17 3

Miss Sewell ... 0 5 2

Mrs. Sharplington ... 0 5 0

Miss Trotter ... 0 2 9

Mrs. H. West ... 0 2 2

For the Ship (see  
"Juvenile Mis-  
sionary Maga-  
zine") ... 34 8 4

Miss A. M. Osborne,  
per Mr. Pool, for  
Madagascar ... 10 0 0

Collected by Mrs. Bailey.

Mrs. Collins ... 1 0 0

Small Sums ... 0 8 8

Collected by Miss Graves.

Mr. Hunt ... 1 0 0

Small Sums ... 1 4 3

Collected by—

Miss Havell ... 1 2 0

Mrs. Hearn ... 2 15 8

Collected by Mrs. Mabey.

Mr. Filer ... 0 13 0

Small Sums ... 0 16 0

Collected by Miss Medwin.

Mr. Medwin and  
Family ... 5 5 0

Mrs. W. Trotman ... 1 1 0



Coll. by Miss Robinson.	
Mr. James Nelson.....	0 10 6
Mr. Weatherhead.....	0 10 0
Small Sums.....	1 10 7
Sabbath Schools.	
Young Men's Class (Mr. Horsford).....	9 16 6
Young Women's Class (Mr. Smith).....	1 12 7
Boys.....	8 9 8
Girls.....	7 7 2
160 <i>l.</i> 13 <i>s.</i> 2 <i>d.</i>	

BEDFORDSHIRE.	
<i>Bedford.</i>	
Howard Chapel.	
Rev. W. Alllott.	
Collection.....	0 8 10
Weekly & Monthly Subscriptions.....	2 6 3
8 <i>l.</i> 13 <i>s.</i> 1 <i>d.</i>	
<i>Cotton End.</i>	
Rev. J. Frost.	
Contributions.....	9 0 0

<i>Luton.</i>	
Union Chapel.	
Per Mr. Ramsay.	
Contributions.....	23 17 9
For Widows' Fund.....	1 10 0
25 <i>l.</i> 7 <i>s.</i> 9 <i>d.</i>	

BERKSHIRE.	
<i>Abingdon.</i>	
Rev. S. Lepine.	
Subscribers.	
Mrs. Jno. Aldworth.....	1 0 6
Mr. Thos. Copeland.....	0 10 0
Miss Floyd.....	1 0 0
H. Leake, Esq.....	1 0 0
Rev. S. Lepine.....	1 0 0

Collected by—	
Miss Bghard.....	0 4 0
Mrs. G. Cox.....	0 10 10
Miss Cousins.....	1 10 8
Young People and Sunday School, for the Ship.....	18 4 0
Weekly Offering & Annual Collections.....	22 17 8
Sunday School, for the School at Am- puriho.....	2 1 5
For Widows' Fund.....	1 1 0
An Unknown Friend.....	13 0 1
Exs. 11 <i>l.</i> 10 <i>d.</i>	
60 <i>l.</i> 13 <i>s.</i> 10 <i>d.</i>	

<i>Faringdon.</i>	
Per Mr. S. Clayden.	
Mrs. Fidel.....	1 0 0
Mr. G. Fidel.....	0 10 0
Mrs. Peaple.....	2 0 0
Mr. Smith.....	1 1 0
Mr. Clayden, sen.....	0 10 0
Messrs. A. and S. Clayden.....	2 2 0
Mr. and Miss Wells.....	1 0 0
Mr. O. Gerring.....	0 10 0
Miss Last.....	0 5 0
Miss Partridge.....	0 4 6
Miss C. Partridge.....	0 4 6
Mr. Barfield.....	0 4 6
A Friend.....	0 10 0
Mrs. Ballard.....	0 10 0
Mr. G. Lewis.....	0 10 0
The Misses Lewis.....	2 0 0
Collected by Miss Myers, of Lang- ford.....	1 6 4

Missionary Boxes.	
Sabbath School.....	0 14 0
Miss Tryphena.....	0 9 0
Gerring.....	0 9 0
Miss White.....	0 10 0
Master F. Smith.....	0 13 0
Public Meetings.....	0 0 5
For Widows' Fund.....	1 0 0
For New Ship.....	12 5 0
Exs. 8 <i>s.</i> 9 <i>d.</i> ; 35 <i>l.</i> 10 <i>s.</i>	
<i>Newbury.</i>	
Rev. B. Waugh.	
Mr. Bew, Treasurer.	
Mr. Fielder, Secretary.	
Mr. Adnams.....	0 10 0
Mr. Bew.....	0 10 0
Mr. Blacket.....	2 0 0
Mr. Fielder.....	0 10 0
Mr. Graffe.....	0 10 0
Miss Hawkes.....	0 10 0
Mrs. A. Kimber.....	0 10 0
E. Noel, Esq.....	2 2 0
Mr. Pratt.....	0 10 0

Ladies' Association.	
For General Objects.....	8 12 7
For Native Teacher.....	10 0 0
For Orphan Chil- dren.....	9 9 0
Bucklebury.....	
43 <i>l.</i> 13 <i>s.</i> 11 <i>d.</i>	
<i>Reading.</i>	
Two Friends, per Rev. W. Legg, for New Church at Bhowanipore.....	
1 0 0	

<i>Thatcham.</i>	
Per Mr. Adnams.	
Public Meeting.....	3 8 2
Hannah's Box.....	0 2 10
Ex. 6 <i>s.</i> 4 <i>d.</i> ; 2 <i>l.</i> 10 <i>s.</i> 8 <i>d.</i>	
<i>Windsor.</i>	
Windsor and Eton Auxiliary, per B. C. Durant, Esq., on Account.....	
15 0 0	
William Street Sun- day School, for the Native Teacher James Macfarlane.....	
10 0 0	

BUCKINGHAMSHIRE.	
<i>Great Marlow.</i>	
Rev. J. Mearns.	
Contributions.....	20 16 1
South Auxiliary.	
W. Butler, Esq., Treasurer.	
On Account.....	10 0 0
<i>High Wycombe.</i>	
Trinity Chapel Sun- day School.....	
1 3 8	

<i>Stokenchurch.</i>	
Miss Austis's Box.....	
0 14 9	
CAMBRIDGESHIRE.	
<i>Duxford District.</i>	
J. Patterson, Esq., Treas.	
<i>Duxford.</i>	
Rev. J. Perkins.	
Public Collections.....	
14 5 0	
For Two Boys in Mrs. Gannaway's School, Nagercoil, Henry Madgin and Joseph Per- kins.....	
6 0 0	

Missionary Boxes.....	2 13 0
Mr. Patterson (A.).....	1 1 0
Rev. J. Perkins (A.).....	1 1 0
25 0 0	
Deduct for Colonial Missionary Society.....	
5 0 0	
20 <i>l.</i>	

<i>Sawston.</i>	
Rev. G. Denyer.	
Collection.....	7 0 0
Missionary Boxes.....	4 2 0
11 <i>l.</i> 2 <i>s.</i>	

<i>Little Shelford.</i>	
Collection.....	3 7 10
Subscriptions and Donations.....	2 16 4
6 <i>l.</i> 4 <i>s.</i> 2 <i>d.</i>	
37 6 2	
Two Years' Exs.....	1 0 0
30 6 2	

<i>Royston District.</i>	
J. Fordham, Esq., Treas.	
<i>Chishill.</i>	

Collected by—	
Miss Savell.....	1 6 6
J. Burton.....	0 7 0
M. A. Drayton.....	0 5 0
T. Hagger.....	0 3 3
M. C. Irwin.....	0 7 0
M. A. Norris.....	9 3 6
2 <i>l.</i> 12 <i>s.</i> 3 <i>d.</i>	

<i>Royston.</i>	
John Street Chapel.	
For the Ship.....	
1 10 0	

<i>Therfield.</i>	
Mr. C. W. Andrews	
Mr. Joseph Rey- nolds.....	
1 0 6	
Rev. D. Davis.....	
0 10 0	
Mrs. Bird.....	
1 0 0	
Annual Collection.....	
2 14 0	
Boxes.....	
0 18 0	
7 <i>l.</i> 3 <i>s.</i>	
Collected at the Annual Meeting, held at Therfield.....	
11 5 2	
22 <i>l.</i> 10 <i>s.</i> 5 <i>d.</i>	

<i>Wisbech.</i>	
Rev. J. Smith.	
Public Services.....	
9 2 10	
Collected by Miss Harman.....	
1 0 0	

Boxes.	
Sunday School.....	0 16 7
Mrs. Hands.....	0 2 8
Miss L. S. Schofield.....	0 2 4
Master Maxey.....	0 3 8
11 <i>l.</i> 8 <i>s.</i> 1 <i>d.</i>	

CHESHIRE.	
<i>Bucklow Hill.</i>	
Rev. J. Sidebottom.	
Proceeds of Needle- work, per Miss Hope.....	
4 5 0	
Part of a Collection.....	
7 15 0	
12 <i>l.</i>	

<i>Over.</i>	
Per Mr. T. Rigby.	
Molety of Collec- tions.....	
9 0 0	
For the Ship.....	
3 6 6	
12 <i>l.</i> 5 <i>s.</i> 6 <i>d.</i>	

CORNWALL.	
<i>Penryn.</i>	
Rev. T. B. Knight.	
Mrs. Davies.....	1 0 0
Mr. R. Harvey.....	3 3 0
Mr. Jenkins.....	1 0 0
Mr. J. B. Read.....	1 0 0
Mr. George Vivian.....	0 10 0

Collected by—	
Miss Harvey.....	1 1 8
Sabbath Schools.....	0 14 2
Mr. G. Vivian.....	0 7 6
Public Collections.....	7 2 0
Exs. 7 <i>s.</i> 6 <i>d.</i> ; 15 <i>l.</i> 10 <i>s.</i> 10 <i>d.</i>	

CUMBERLAND.	
<i>Asby, Arlcedon.</i>	
Mr. S. R. Gritton ...	
0 5 0	

DEVONSHIRE.	
<i>Ashburton.</i>	
Juvenile Working Society for 1863, per Mrs. Hopwood.....	
3 0 0	
G. R. Devon.....	
50 0 0	

<i>Kingsbridge.</i>	
Miss Fox, for Native Girl at Nagercoil.....	
2 0 0	

<i>Torquay.</i>	
W. Lavers, Esq. (L.S.).....	
10 0 0	

DORSETSHIRE.	
<i>Poole.</i>	
Rev. R. T. Verrall, B.A.	
Annual Collections, less Expenses.....	
14 7 7	
Rev. W. Hill.....	
1 1 0	
Rev. R. T. Verrall.....	
1 1 0	
M. K. Welch, Esq.....	
1 1 0	
R. Miller, Esq.....	
0 10 0	

Collected by—	
Miss Aldridge.....	4 1 10
Miss Miller.....	1 8 2
Miss Rimer.....	1 9 9
Miss Waterman.....	2 10 2
For Widows' Fund.....	2 2 0
Ditto, <i>Parkstone</i> Chapel.....	
1 0 0	

Sunday Schools.	
Skinner Street.....	14 19 0
Corfe Hills.....	0 16 10
Longham.....	1 4 2
<i>Parkstone</i> .....	4 10 0
Missionary Boxes.....	1 4 8
For the Ship.....	21 7 0
74 <i>l.</i> 14 <i>s.</i> 2 <i>d.</i>	

<i>Stalbridge.</i>	
Rev. A. Bisenti.	
Collection.....	1 7 6
Mr. W. Glyde.....	1 0 0
Mr. R. Moore.....	0 10 0
Mrs. J. Roberts.....	0 10 0
Mrs. Haubler.....	0 7 6
Mrs. Daw.....	0 7 0
Miss Hoobbs.....	0 4 0
Mrs. Edith Bryant.....	0 5 0
Master Thomas.....	0 3 0
4 <i>l.</i> 14 <i>s.</i>	

DURHAM.	
<i>Barnard Castle.</i>	
For Widows' Fund.....	
1 0 0	



<b>ESSEX.</b>	Mr. Plant .....	1 0 0	Collected by Miss C. A. Isacke.	Mr. Glover .....	0 10 0
<i>Bocking.</i>	Mrs. Rees .....	1 0 0		Mr. Quinn .....	0 10 0
Legacy of late Miss Mary Ralling, less duty .....	S. Travis, Esq. ....	1 0 0	Mr. C. W. Smith ....	Mr. Vine .....	0 10 0
90 0 0	J. Waddingham, Esq. ....	1 1 0	Mr. Wm. Roberts ...	Mrs. Vine .....	0 10 0
	Miss Ward .....	1 0 0	Mr. Jas. Apperly ...	Mr. Wigg .....	0 10 0
	Mrs. Wells .....	0 10 0	Mr. A. Apperly .....	Mrs. Toltry .....	0 12 0
	Miss Wilkinson .....	1 0 0	Mr. S. Sims, jun. ....		
	T. B. Winterbotham, Esq. ....	1 0 0	Mr. J. King .....	Collected by—	
	Sums under 10s. ....	0 5 0	Mr. J. George .....	Miss Shackelford ...	0 13 2
<i>Chelmsford.</i>			Miss R. S. Isacke ...	Miss Paice .....	0 12 0
Legacy of late W. C. Wells, Esq. ....	Collected by Dr. Burrell.		Miss C. A. Isacke ...	Miss E. Paice .....	0 4 4
1000 0 0	Mr. Boardman .....	1 1 0	H. M. J. ....	Missionary Sermons	8 7 10
	Dr. Burrell .....	1 1 0		Public Meeting .....	4 4 0
	Mrs. Burrell .....	0 10 0	Collected by—	Sabbath School .....	2 4 0
<i>Forest Gate Chapel.</i>	W. B. Ferguson, Esq. ....	1 0 0	Mrs. Gillman .....	Exs. 15s. 8d.; 28s. 8d.	
Rev. H. Winzar.	Mr. Lance .....	1 0 0	Miss S. A. Jeffries ...		
	S. Martin, Esq. ....	0 10 0	Miss A. Close .....	<i>Petersfield.</i>	
	Sums under 10s. ....	0 5 0	Miss M. Hooper .....	Rev. J. Gooby.	
Collections .....	Collected by Mrs. Hawkes.		Mr. O. Restall .....	Collection .....	2 1 2
Jabez Legg (D.) .....	Mr. Ballinger .....	0 10 0	Sabbath Schools .....	For Widows' Fund	1 5 6
20 0 0	Mr. Hawkes .....	0 10 0	20s. 8s. 2d.	Sunday School .....	4 14 1
	Mr. Johnson .....	2 0 0		For the Ship .....	3 19 0
	Mr. Jordan .....	1 0 0	<i>Stonehouse.</i>	12s. 6d.	
	Sums under 10s. ....	3 0 0	Per Mr. J. C. Grimes.		
<i>Subscriptions.</i>	Collected by the Misses Jull.		For the Ship .....	<i>Southampton.</i>	
Rev. H. Winzar .....	Mr. Boardman .....	0 10 0	For Widows' Fund	Above Bar Chapel.	
G. H. Wilson, Esq. ....	Mr. Jull .....	1 0 0	Public Meeting .....	Revs. Thos. Adkins and H. H. Carlisle.	
Mrs. Sewell .....	Mrs. G. Jull .....	0 10 0	Collected after Lecture .....		
Mr. Jeffries .....	Sums under 10s. ....	1 0 0	Chapel Box .....	Mr. R. S. Smith, Treasurer.	
A Friend, per Mrs. Wm. Smith .....				Rev. T. Adkins .....	2 0 0
1 0 0				Miss Baverstock .....	0 10 6
Mr. Edgar Winzar .....				H. Buchan, Esq. ....	2 2 0
0 10 6				Rev. H. H. Carlisle	1 1 0
Collected by Mrs. Winzar .....				Mr. R. D. Elissett ...	0 10 0
5 3 0				R. S. Fowler, Esq. ....	2 0 0
Mrs. Wm. Smith ...				Miss Ford .....	1 0 0
1 7 6				Mrs. Jefferies .....	1 0 0
				Mr. E. Jones .....	1 1 0
<i>Missionary Boxes.</i>	Collected by Miss Stephens.			Mrs. Josh. Lankester	0 10 0
J. Legg .....	Mrs. Lance .....	0 12 0	<i>Sunday School.</i>	Mr. Clark .....	0 5 0
Miss Piper .....	Mr. Rowbotham .....	0 10 0	Young Men's Bible Class .....	Mr. E. S. Smith .....	1 1 0
Miss Hinde .....	Sums under 10s. ....	0 13 3	Boys' Class .....	Mr. Thos. Steele .....	0 5 0
Mrs. Wm. Smith .....			Young Women's Bible Classes .....	Mr. D. Duncan .....	0 5 0
Miss Burton .....			Girls' Classes .....	Mr. Yonge .....	0 5 0
Miss Tonge .....	Collected by Mrs. Stokes.		32s. 13s. 6d.	Collection .....	20 0 0
Miss Hollands .....	H. Camps, Esq. ....	1 0 0		For Widows' Fund	6 0 0
Anonymous .....	Mr. Edwards .....	1 1 0		Ladies' Association	10 14 12
Sunday School .....	Mr. Engall .....	0 10 0		Sunday Schools .....	16 18 1
Exs. 15s.; 45s. 11s.	Mr. Giller .....	0 10 0		Juvenile Association	7 6 3
	Sums under 10s. ....	1 13 0		Rev. G. G. Cashman,	
<i>Plaistow.</i>				Bible Class .....	0 10 0
Collection .....	Collected by Mr. Wittchell.			Mr. Harbour's Box	0 5 6
Rev. T. Wiltshire (A.)	Lieut.-Col. Hobson .....	0 10 0	<i>Bedford Street.</i>	For New Ship .....	30 18 1
0s. 10s. 6d.	Mrs. Parnell .....	2 0 0	Rev. W. Wheeler.	Exs. 24s.; 109s. 2s. 4d.	
	Barrington Tristram, Esq. ....	2 2 0	Mrs. Browning .....		
<i>Roydon.</i>	Rev. J. E. Trye .....	1 0 0	Mr. P. H. Fisher .....	Rev. J. A. T. Skinner, B.A.	
Per Miss Mason .....	Collected at Miss Young's .....	1 2 0	Mrs. Fisher .....	Missionary Boxes .....	3 2 6
2 9 8	Mr. Edwards's Family	1 0 10	Mrs. Wyatt .....	Collection .....	2 15 0
	W. Graham, Esq. ....	2 15 6	Dr. Paine .....	5s. 17s. 6d.	
<i>Stratford Grove Chapel.</i>	Anniversary Collections .....	43 5 0	Mr. R. Winterbotham	<i>Southampton.</i>	
Moiety of Collection	Sabbath School .....	18 13 2	Mr. L. W. Winterbotham	Kingsfield Chapel.	
7 10 0	Day School .....	0 12 6		Per Mr. W. Wakeford.	
	Sabbath School, &c., for the Ship .....	58 10 10		Collection .....	4 15 6
<i>GLOUCESTERSHIRE.</i>	For Widows' Fund	8 0 0			
<i>Bristol.</i>	Exs. 99s. 7d.; 184s. 3s.				
For Chapel and Pastor's House at Bhowanipore.	Legacy of the late Mrs. Mary Cropton Agars, less duty .....	45 0 0			
Miss Brewin .....					
Miss Eliz. Brewin .....	<i>Gloucester.</i>				
10s.	The Misses Bevington, for Native Girl Caroline Brighton	2 5 0			
<i>Cheltenham.</i>					
Highbury Chapel.	<i>Rodborough.</i>				
Rev. A. M. Brown, LL.D.	Tabernacle.				
Mr. Field, Treasurer.	Collected by Miss C. M. Bizzey.				
Dr. Burrell, Secretary.	Mrs. Marling .....	5 0 0			
Collected by Mrs. Brown.	Mrs. Barnfield .....	0 4 0			
James Alder, Esq. ....	Miss Hillman .....	0 4 4			
1 1 0	Smaller Sums .....	0 5 2			
Mrs. Alder .....					
0 10 6					
Mr. Bailey .....	Collected by Miss E. Bizzey.				
1 0 0	Miss Pearce .....	0 4 0			
Bartholomew .....	Rev. J. Williams .....	0 10 6			
1 0 0	Smaller Sums .....	0 7 0			
Mr. Batten .....					
1 0 0					
C. B. ....					
0 10 0					
H. B. ....					
0 10 0					
Rev. Dr. Brown .....					
1 0 0					
Mr. Field .....					
1 0 0					
G. Freeman, Esq. ....					
1 0 6					
R. Gordon, Esq. ....					
1 0 0					
Dr. Hastings .....					
0 10 0					
Miss Hayward .....					
0 10 0					
Mrs. Hobson .....					
1 0 0					
Miss Hovell .....					
0 10 0					
F. Monro, Esq. ....					
1 1 0					
Miss Perkins .....					
1 0 0					



Collection .....	5	2	6
For New Ship .....	8	10	5
For Widows' Fund .....	2	4	0
Sabbath School Box .....	2	5	2
Collected by—			
Miss E. S. Warren .....	0	6	0
Mr. Reynolds and Class .....	0	11	4
Mrs. Reynolds and Class .....	0	7	6
Miss E. Carter .....	0	1	7
Miss Dunper .....	0	4	1
Miss Holdaway .....	0	2	10
Miss A. Hoar .....	0	0	8
Master Leckford .....	0	3	1
Miss S. Pease .....	0	1	2
Master C. Tammadge .....	0	2	1
Miss E. Wilkins .....	0	8	7
Exs. 9s.; 34s.			

## ISLE OF WIGHT.

## East Cowes.

Rev. J. Yonge.

Collection, less Expenses .....	7	6	2
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## Ventnor.

Mr. & Mrs. Hughes (A.) .....	2	0	0
A Friend, per Rev. J. Magowan .....	5	0	0

## HERTFORDSHIRE.

## Cheshunt.

Messrs. G. Mcall and G. L. Turner, Secs.

## For General Purposes.

## Subscribers.

Rev. H. R. Reynolds .....	5	0	0
A. Morrison, Esq. ....	5	0	0
Rev. C. E. Mayo .....	2	2	0
W. Stobart, Esq. ....	1	1	0
Miss Aldridge .....	1	0	0
A Friend .....	1	0	0
J. Hunt, Esq. ....	1	0	0
J. C. Wales, Esq. ....	0	10	0
W. B. Todhunter, Esq. ....	0	10	0
Mrs. Holt .....	0	10	0
Mrs. Lucas, Stanstead .....	0	10	0
Miss M. E. Smith .....	0	5	0
Students, Cheshunt College .....	4	17	6

## Collected by—

Misses Gocher .....	3	6	4
Misses Atkinson .....	7	6	0
Miss Gillett .....	6	0	1
Miss Hewitt .....	3	8	2
Mr. A. Pegoum, Nazing .....	4	6	0
Miss Barber, Hertford Heath .....	2	12	2

## Collections.

Crossbrook Congregational Church .....	5	0	8
College Chapel .....	6	2	10
Cheshunt Street .....	3	0	0
Hertford Heath .....	0	14	2
Stanstead .....	1	2	0
Botany Bay .....	1	19	9
Wormley .....	2	9	8
Whitehebs .....	0	4	0
Nazing (remainder of) .....	0	16	10
Crossbrook Congregational Church, Tea and Public Meeting .....	4	7	5

## Missionary Boxes.

A Friend .....	0	4	0
Whitehebs .....	0	12	1
Wormley .....	1	6	11
Botany Bay .....	0	8	7
Hertford Heath .....	4	2	11
For the New Ship .....	21	19	5

For Rev. G. O. Newport, Pareychale.

Rev. H. R. Reynolds .....	8	0	0
Mr. Lankester .....	1	1	0
Dr. Reynolds .....	1	0	0
Mr. W. Chaffey .....	1	0	0
Mr. W. Field .....	1	0	0
Miss Aldridge .....	0	10	0
Mr. R. W. Thompson .....	0	10	0
Rev. C. Mayo .....	0	10	0
Rev. J. W. Walker .....	0	10	0
Mr. C. Lankester .....	0	5	6
Nazing Collection (part of) .....	0	11	5
Wormley Sunday School .....	0	2	7

## For Widows' Fund.

Crossbrook Congregational Church .....	3	15	8
United Communion at ditto .....	2	19	0
College Chapel .....	1	2	7
Exs. 79s. 4d.; 117s. 8s. 6d.			

## Great Berkhamstead.

Rev. J. H. Snell.

Collections .....	4	16	7
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## St. Albans.

Collected by Mr. H. F. Cherry, for Native Teacher in the South Seas .....	3	0	0
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## Totteridge.

Sunday School .....	2	0	0
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## Wheatthampstead.

Rev. Wm. Wainwright (dec.) .....			
Collection .....	0	18	6
Missionary Boxes .....	0	8	0
Sunday School .....	0	7	0
For the Ship .....	0	12	6
Rev. W. Wainwright .....	1	1	0
3s. 7s.			

## KENT.

## Ashford.

Congregational Sunday School .....	2	12	4
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## Blackheath.

Rev. J. Beasley.

A. Smart, Esq., Treasurer. .....			
D. Birt, Esq., Secretary. .....			
Annual Meeting .....	0	2	0
Annual Sermons .....	39	12	4
For Widows' Fund .....	22	5	5
Subscriptions .....	152	7	0

## Missionary Boxes.

Miss Bellingham .....	0	7	0
Mr. Bonnett .....	0	15	11
Mrs. Bradshaw .....	0	4	8
Miss Hays .....	1	6	7
Mrs. Lockwood .....	0	9	7
Mrs. Romanes .....	0	8	5
Miss Simmonds .....	1	0	6
Mr. White .....	2	0	2
Chapel Box .....	0	1	3
For the New Ship .....	22	17	11
Ladies' Working Party .....	10	0	0
Juvenile Society .....	20	0	0
Exs. 18s. 2d.; 10s. 4d.			

## For Current Year.

## Juvenile Association.

Miss L. Williams .....	0	4	5
Miss Giessen .....	0	4	4

J. Kennedy .....	0	3	4
Minie Hain .....	0	3	9
Rebecca Wilks .....	0	2	4
The Misses Hill .....	4	10	0
Eleanor Hunter .....	0	2	6
Elizabeth Brunning .....	0	7	4
Miss Emma Franklin .....	0	2	10
In hand .....	0	6	2

## Sunday School.

## Boys.

Bible Class .....	1	3	0
1st ditto .....	0	11	1
2nd ditto .....	0	14	0
3rd ditto .....	0	6	4
4th ditto .....	0	4	3
5th ditto .....	0	2	3
6th, 7th, & 8th ditto .....	0	5	7
Infants .....	0	11	2

## Girls.

1st Class .....	0	14	6
2nd ditto .....	0	8	0
3rd ditto .....	0	5	9
4th ditto .....	0	10	0
5th and 6th ditto .....	0	1	0
Other Contributions .....	12	12	2
20s. 10s. 11d.			

Mission School and Home Pupils Association, per Edward Peter Rice, Secretary .....	6	13	6
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## Deptford.

## High Street Congregational Church.

Rev. J. Pulling .....	1	1	0
Mr. & Mrs. Slous .....	0	12	0
Mr. J. Watson .....	1	0	0
Mr. J. Baker .....	0	10	0
Mr. & Mrs. Staines .....	0	10	0
Mr. T. Heath, jun. ....	0	10	6
Collected in small Amounts .....	3	0	8
May Sermons .....	10	11	0

## For Missionary Ship.

Collected by—			
Miss Varley's School .....	1	11	9
Mr. Davis's Family .....	0	11	9
Miss Fleming .....	0	4	0
20s. 3s. 2d.			

Mr. J. T. Prestige's Missionary Bag .....	0	5	2
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## Folkestone.

Subscriptions, per Mr. Holden (3-yr.) .....	2	5	10
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## Gravesend.

Rev. B. H. Kluht.

Annual Meeting .....	8	10	6
Miss Everfield's Missionary Box .....	0	9	8
Exs. 6s. 2d.; 9s.			

## Greenwich.

Maize Hill Chapel.

Rev. G. C. Belleswe.			
Collection .....	10	15	1
Sunday School .....	4	19	9
Ditto, for New Ship .....	12	0	0

## Ladies' Auxiliary.

Miss Batley .....	0	10	0
Mr. Bongard .....	1	1	0
Mr. Brackett .....	1	1	0
Miss Browning .....	0	10	0
Mr. Butcher .....	2	2	0
Mr. Chambers .....	1	1	0
Mr. W. C. Chambers .....	0	10	0
Mrs. Haynes .....	0	10	0
Mr. Higham .....	1	0	0

Mrs. Hume .....	0	10	0
Miss Paul .....	0	10	0
Mr. Daniatt .....	1	1	0
Miss M. Pollard .....	0	10	0
Mr. Pious .....	1	5	0
Mrs. Smith .....	0	10	0
Mr. Stalain .....	0	10	0
Mrs. Upward .....	1	1	0
Sums under 10s. ....	6	2	5
Boxes .....	0	9	2
48s. 19s. 5d.			

## Tabernacle, Greenwich Rd.

Rev. W. R. Noble.

Mrs. Noble, Treasurer.

Miss C. Richie, Secretary.

Annual Collections 5 9 2

For Widows' Fund 2 2 0

## Missionary Boxes.

Miss Varley .....	0	9	2
Mrs. Prestige .....	1	3	6
Mr. Vane, jun. ....	1	19	0
Mr. Predam .....	0	16	10
Mr. Atkins .....	1	1	0
Mrs. Briggs .....	1	1	0
Miss Briggs .....	0	10	6
Miss A. Briggs .....	0	10	6

## Collected by Mrs. Stone.

Mrs. Stone .....	0	10	0
Mr. Major .....	1	1	0
Mrs. Major .....	1	1	0
Mr. Harris .....	1	1	0
Mr. Paine .....	0	10	0
Mr. D. B. Lewis .....	0	5	0
Collected by Miss Richie .....	2	1	4

## Collected by Mrs. Freeman.

Mr. Wood .....	0	10	0
Smaller Sums .....	2	0	5

## Collected by—

Master Noble .....	0	9	9
Mrs. Hubble .....	0	13	0

## Sunday Schools.

Girls .....	1	6	2
Boys .....	0	13	7
Senior Class .....	0	14	0
For New Ship .....	13	9	9
Exs. 12s. 4d.; 40s. 16s. 2d.			

On Account of Current Year, per H. Major, Esq. ....	5	0	0
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## Lewisham High Road.

Juvenile Society, for Maré .....	12	15	5
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## Margate.

F. W. Cobb, Esq. (A.) .....	12	0	0
For Native Teacher Francis .....	10	0	0
For a Scholarship at Calcutta .....	3	0	0
For Chinese Mission .....	50	0	0
For Madagascar .....	20	0	0
For the New Ship .....	10	0	0
110s.			

## Millon next Sittingbourne.

Rev. W. E. Parrett.

Collections .....	14	11	5
Mrs. Barry .....	0	16	8
Mrs. Hadaway .....	0	13	0
Mrs. Harnett .....	0	10	6
Mr. A. Harnett .....	0	10	0
Mr. F. Harnett .....	0	10	0
Collected by Mrs. Bassett .....	2	1	1
Collected by Miss Parrett.			
Mr. Filmer .....	0	10	0
Mr. J. Filmer .....	0	10	0
Small Sums .....	1	13	4



Sunday School and	
Missionary Boxes	5 13 2
For the New Ship	0 5 0
For Widows' Fund	3 0 0
Exs. 6s.; 39l. 12s.	

**New Cross.****Union Chapel.**

Missionary Boxes,	
by a few junior	
Pupils	2 0 6

**Tunbridge Wells.**

Per Mrs. J. Wilson.

On Account	12 17 10
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**LANCASHIRE.****Manchester Auxiliary.**

On Account, per J.	
Sidebottom, Esq.	1400 0 0

**West Lancashire Auxiliary.**

S. Job, Treasurer.

**Liverpool.****Collections.**

Public Meeting	25 0 4
Norwood Chapel	29 5 4
Juvenile Meeting	8 17 1

**Great George Street Chapel.**

Collection	105 14 10
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**Crescent Chapel.**

Juvenile Working	
Party, for Support	
of Two Girls at	
Bhowanipore	
School	8 0 0
For Support of Jno.	
Kelly, at Mr. Rice's,	
Bangalore	3 0 0

**Missionary Boxes.**

Misses Kelly	3 3 5
Mrs. McMudron	1 19 6
Mrs. Hughes	1 6 7
Mrs. White	1 3 1
Mrs. Atkin	0 8 6
Master Joseph King	0 4 7

**Sunday Schools.**

For Mr. Hillier's	
School, Jamaica	10 0 0
For Two Girls in	
Mrs. Corbould's	
School, Madras	6 0 0

For Schools in Ma-	
dagascar	5 0 0
For Mr. Bir's Sta-	
tion, Peleton,	
South Africa	10 0 0

**For the New Ship.****Collected by—**

Daniel Edwards	1 3 6
Jas. McComp	0 9 0

**Claremont Chapel.**

Collection	7 1 0
Sunday Schools	
(2 yrs.)	23 12 7

**Toxteth Chapel.**

Juvenile Associa-	
tion, for Native	
Children W. P. &	
L. Appleford, at	
Bangalore	6 0 0
Ditto, for Two Chil-	
dren at Parey-	
chale	5 0 0

**Stanley Chapel.**

Collection	7 1 8
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**Wavertree Chapel.**

Collection	24 0 8
Juvenile Society	13 6 0

**Waterloo Chapel.**

Collection	7 14 0
Waterloo Schools &	
Miss Getty	4 5 0
Mr. G. Bates's Bible	
Class	1 0 0
Exs. 29s.; 102l. 5s. 8d.	

**Ashton-under-Lyne.****Albion Chapel.**

H. Mason, Esq., Treasurer.

Collections	52 15 8
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**Collected by—**

Miss Knott	18 18 0
Miss Taylor	17 17 6
Miss Hindley	13 19 0
Exs. 29s.; 102l. 2s. 2d.	

**Bolton.**

Mandsley Street	
Sunday School, for	
a Boy at Bangalore,	
to be called Wm.	
Brown	4 0 0

**Clitheroe.**

Per Mr. McIlguham	3 5 0
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**Lancaster.**

E. Dawson, Esq., Treas.

Collections	40 0 0
Mrs. Dawson, for	
China	100 0 0
China for Christ	5 0 0

**Subscriptions.**

Wm. Jackson, Esq.	2 2 0
Miss Eskridge	1 1 0
Edwd. Dawson, Esq.	5 0 0
Ladies' Association	5 3 6
For the Native	
Teacher Robert	
Bousfield	10 0 0
Juvenile Association	1 17 3
Boxes	0 19 8
Collection at Kellet,	
less Exs. 9s. 6d.	0 15 8
Ditto at Caton, less	
Expenses 8s.	0 18 5
Exs. 16s.; 172l. 1s.	

**Liverpool.**

Legacy of late T.	
Savage, Esq., less	
duty	13 0 0
F. Wilkinson, Esq.	
for Native Girl	
Eliza Wilkinson,	
at Santhapooram	3 0 0

**Ormskirk.**

Per Mr. S. Vey.

Collection	2 11 2
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**Staleybridge.**

Balance	1 5 6
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**LEICESTERSHIRE.****Auxiliary Society.**

G. Baines, Esq., Treasurer.

On Account	200 0 0
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**Hinckley.**

For Widows' Fund	0 15 0
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**LINCOLNSHIRE.****Bourne.**

Mrs. Horscraft (A.)	0 10 6
For Native Girl Pa-	
tience Fry	3 0 0
For Juvenile Me-	
morial Church,	
Madagascar	1 11 3
5l. 1s. 2d.	

**Spalding.**

Rev. P. Strutt.

W. Hobson, Esq., Treas.	
Collections	10 0 3

**MIDDLESEX.****Highgate.**

The Boys at Miss	
Gosbell's, for Rev.	
J. McLeod	1 3 6

**Hornsey.**

Park Chapel, per	
J. Smith, Esq.	30 0 6

**Poyle.**

Rev. E. J. Evans, B.A.

For Widows' Fund	1 11 6
Missionary Prayer	
Meetings	3 4 11
H. Ward, Esq.	1 1 0
B. Major, Esq.	1 0 0
J. Maynard, Esq.	0 10 0
Missionary Sermons	1 17 11
Public Meeting	8 5 9
Juvenile Society	8 9 7

Sunday School, for	
Educational In-	
stitution, Madras	1 13 3
Rev. E. J. Evans's	
Missionary Box,	
for ditto	1 8 10
A Little Girl's Mis-	
sionary Box	3 0 10

**Missionary Lectures.**

Colnbrook	1 8 3
Langley	0 13 3
Long Ford	0 13 6
Stanwell	1 3 2
Harmondsworth	0 9 7

For the Ship

Exs. 11s. 4d.; 43l. 17s. 2d.

Including 34l. 9s. 8d. previously acknowledged.

**Uxbridge.**

S. H. Collins, Esq., Treas.

On Account	28 11 3
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Collected by Miss Hepburn for Miss Mullens's School Bhowanipore, Calcutta.

T. Sharpus, Esq.	2 2 0
Friends at Uxbridge	2 0 0
Miss Fletcher and	
Friends	0 12 0
J. Treasurer, Esq.	0 10 6
W. Badernmacher,	
Esq.	0 10 6
J. Esq.	0 10 6
Sums under 10s.	3 15 6
35l. 11s. 3d.	

*Further Contributions unavoidably postponed.*

*Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treasurer, and the Rev. Dr. Tidman, Secretary, at the Mission House, Blomfield-street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by G. Latouche, Esq., & Co., Dublin. Post-Office Orders should be in favour of Rev. Dr. Arthur Tidman, and payable at the General Post Office, London.*









JOHN WILKINSON, ESQ.



# THE EVANGELICAL MAGAZINE

AND

## MISSIONARY CHRONICLE.

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SEPTEMBER, 1865.

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### The Dead Sea.

BY THE REV. JOHN STOUGHTON.

THERE is scarcely another place in Palestine about which there is so much misapprehension in general, and so much mistake in the description of it by travellers, as the lake at the mouth of the Jordan, commonly called the Dead Sea. A great want of knowledge, or wisdom, or both, has often appeared in what has been said of its natural peculiarities—the character of its rocks, soil, and the like: some eagerly snatching at certain peculiarities in order to throw discredit on the account in Genesis of the overthrow of the Cities of the Plain; and some again, on the other side, laying hold of incorrect or doubtful statements, with the view of refuting scepticism and maintaining the honour of Holy Scripture. And few, comparatively, while pondering the lessons taught by the Divine judgments related in the first Book of Moses, recollect the predictions referring to the same site and scenery, and full of the revelation of Divine mercy, contained in the prophecies of Ezekiel.

Travellers can descend to the Dead Sea from many points. We approached it by a common one, the way from the convent of Marsaba, one of the most romantically situated buildings we ever saw. It resembles an eagle's eyrie perched on a lofty rock. The descent from it toward the Jordan is by zig-zag paths, which, without caution, would be very perilous, and over a succession of passes requiring three or four hours to cross. Amidst the mountains a distant view of the sea is soon caught. It disappears and reappears as from one enormous pass, terrace, or plateau, to another, the traveller pursues his difficult progress. Chalk, shale, and limestone hills succeed each other, now whitish, then dead green, anon ash-coloured, and yet again yellowish brown, as if drawn in sepia. The waters, visible from hour to hour in the distance and seeming as if unapproachable, were, as we saw them, of azure blue.



There they lay in deeper tint under the shadow of a cloud—there they sparkle under the noonday sunbeam in livelier hue. At length the plain of the Jordan is reached. Its banks are open, like a succession of terraces. Its soil, in some parts of softish mud or thickish dust, yields to the horse's hoof and the Arab's foot. The sultry air makes one glad to enter thickets of reeds, tamarisks, and junipers, growing beside a stream, though their height affords but imperfect shade. There are no forests, orchards, or gardens; but there are patches of vegetation in abundance here and there. At the point where the Jordan enters the sea we noticed heaps of driftwood, which the waters have brought down from the north in their rapid flow. Standing there, looking south, the lake spreads out in noble dimensions. Its southern boundary, forty miles distant from its northern end, is here invisible; but the western shore, under the shadow of the chalk, the lime, and the sandstone—forming a line of barren heights and hills—and the eastern granite range of Moab, with its pink and purple flushes, exhibit continued walls on each side, appearing almost as distinct in the far distance as they do close at hand. The rocky barriers, here and there, are picturesque in form and rich in hue, only unclothed with verdure; and though all bare and naked, they are worthy of comparison and of companionship in memory with lakes in Scotland, Wales, and Cumberland. No doubt by some its beautifulness has been overrated, but by many more its character has been traduced. It has been spoken of as dreary, awful, terrible, filled with signs of judgment and wrath. We did not feel it to be so as we sat on its shores and looked into its waters, and glanced round its far ranging boundaries. We are speaking now of the northern end alone. The southern part we did not visit, and it should be stated that what we saw we saw in sunshine, not in storm,—in the spring, not in the winter; not stifled by a scorching sirocco, but fanned by a gentle breeze; not expecting anything beautiful—rather the reverse. Moreover, we were in good health and spirits—a circumstance always to be taken into account: for how much our state of personal consciousness at the moment has to do with the effect of scenery on our minds everybody must know.

The botany on the shores of the Dead Sea is confined, in popular estimation, to the apples of Sodom. We did not see any of these, but they are found at Engedi, and are described by Mr. Tristram as the strangest and most tropical-looking shrub he ever saw, having hollow puff balls.\* According to Robinson, they hang in clusters of two or three, with a fresh bloom on them; yellow when ripe, and, when struck, bursting with a slight explosion, and leaving in the hand

\* We avail ourselves in this Article of Mr. Tristram's admirable book, entitled, "The Land of Israel," just published by the Society for Promoting Christian Knowledge.



shreds of thin rind and a few fibrous threads. A small quantity of fine silk, with seeds, may be found in the pods, and this is collected by the Arabs and twisted into matches for their guns. But these deceitful-looking fruits, which poetry has filled with ashes and constituted the emblem of this world's lying hopes, are very far from being the only or the chief productions of the Salt Sea shores. If any one will examine Mr. Tristram's admirable map, he will see lines of verdure running through long spaces on the shores, and here and there, south as well as north, large spots of refreshing green. Wherever a stream of fresh water flows, and there are many such, vegetation is sure to enrich the borders. We saw extensive canebrakes, and were surrounded by the acacia, the oleander, the lotus tree, and the spina Christi. Lynch speaks of the rock rose, the common pink, the common mallow, and scentless yellow mignonette. Mr. Grove, in his able article on the Dead Sea in Dr. Smith's "Dictionary of the Bible," gives us a long list of plants, in addition to those mentioned by Dr. Hooker in his article on Palestine. Mr. Tristram, besides describing many species which he discovered, tells how as he rode along he could not resist the temptation to leave his horse, and fill both arms with bundles of strange plants, all in luxuriant bloom. He speaks of a rich oasis, evidently extending for several miles behind the bed of canes which fringes the whole Sebkhah south and east (p. 334); and of trees of various kinds, with fertile glades and openings of irregular shape, rising gradually to the mountains of Moab, and extending three miles inland, and about six to the north and as many to the south (p. 335). He enumerates retem, zizyphus, false balsam, and the osher or Sodom apple, and describes the ground as cultivated for wheat, barley, maize, and indigo, all of which were shooting up, watered by innumerable little rills brought down from the Wady Safieh. The thorns were impenetrable. In another place, where the feeders of the Wady Tufleh come down from the hills, on pushing forwards he found an endless variety of shrubs and plants, many of them new.

Another delusion is that the region is silent—that no birds can fly over the waters. There are, indeed, no fish; but in other respects, the natural history of the region is very rich. Kingfishers stalk along the shores. The sportsman brings down wild duck and teal, sandpipers, Norfolk plovers, and even large Greek partridges. Thrushes hop amongst the acacias, chiff-chaffs and black-headed warblers resort to the rills, wheat-ears are plentiful on the cliffs, and pretty little blackstarts may be obtained in any number. Nightingales, larks, and doves have been heard singing and cooing in this wild neighbourhood. But not to dwell upon particulars, take the following statement by Mr. Tristram, in a letter in the *Daily Telegraph* :—

"During the past year I spent many weeks on the shores of the Dead Sea. I walked round a great portion of it, and examined every nook



and cranny of the cliffs which enclose it. The climate is perfect, and most delicious. At no place in the world could a sanatorium be established with such prospects of benefit as at Ain Jidy (Engidi). Baths hot and cold, salt and mineral, with luxurious shade, cascades, and purling streams—everything but security for life and property is there. There are many spots near the sea where fresh water streams flow throughout the year, and where sweet water bubbles up within a few feet of the salt shore. I may mention, besides Ain Jidy, Feskhab, Terabeh, Um Bagkek, Callirhoe, the Arnon, and, above all, the Safieh, at the east side. Wherever these occur there is a prodigality of life, animal and vegetable, to the very shores of the sea. I collected 118 species of birds, several of them new to science, on the shores of the lake, or swimming or flying over its waters. The canebrakes and oases which fringe it are the homes of about forty species of mammalia, several of them animals never before brought to England; and innumerable tropical or semi-tropical plants of Indian or African affinities perfume the atmosphere. The rich plain of the Safieh is cultivated for indigo, maize, and barley to within a few feet of the water's edge, and the date palm still waves over the mouth of the Arnon and the Zerka."

The geology of the Dead Sea is a large and difficult subject, not yet sufficiently investigated. Our own superficial notices on the subject are not worth recording, but we will report in few words some of the observations of the last-quoted author. Looking southward, he was struck with the parallelism of the two ranges of mountains shutting in the lake, and not at all expanding to receive the waters. For many miles north the plain is as wide as the sea, and the sea merely fills an oblong depression. A broad fringing belt of white clings to the lower slopes of the red limestone on the western side, occasionally interrupted by wadys and gullies. The white band melts into the flat-topped mame-lons of the higher plateau of the valley. No similar band appears on the eastern side. A little to the south of the Wady Dabur is a mass of porphyritic greenstone, cropping out of the hills like a dyke. The variety of rock at the foot is perplexing. Lynch alludes to the presence of sharp flints on the shore, and the absence of round pebbles; but Mr. Tristram, a more careful observer, missed the flints, but found the pebbles towards the south end of the Lake (p. 252).

Jebel Usdum, a solid mass of rock-salt of greenish-white transparency, is well described by the last traveller. He walked along its eastern face for three miles, and noticed a forest of little peaks and ridges, furrowed and scarped angularly in every direction, the salt having a stratified appearance, with varying lines of cleavage. In several places the ground is hollow, echoing under the footsteps of the traveller; and in some the crust has given way beneath the weight of a camel, which is salted to death in the chambers below. He almost completed the circuit of Jebel



Usdum, and found in it for four miles caverns with a coating of marl fifty feet thick, penetrated by many drainage fissures, choked with glittering stalactites of salt (p. 325), and also containing caves of a considerable size, where the hyæna had found a home. Jebel Usdum is closely connected with the saltiness of the sea. Mr. Tristram considers the rock salt ridge to have been a residuum containing mineral salts, saturated with chloride of sodium, formed along the bottom of the basin. As the waters subsided a *débris* of gypsum, chalk, and marl would accumulate on the salt, and subsequently cause the elevation of the ridge in its present position and form. "Drainage and occasional rains," he adds, "have been for ages restoring portions of the brine to its original source; so that as the sea has decreased in bulk, it has increased, and still is increasing, in intensity of saltiness." Thus, a sea has been the cause of the rock salt, and the rock salt is now a cause of the saltiness of the present sea. Copious brine springs also exist on both shores, and are to be added to the source of the saline property of the waters. Balls of sulphur exist on the shores. Manganese, iron, and alumina may be found on the peninsula. Irby and others report traces of nitre. These, with other mineral springs, supply the waters with their nauseous qualities.

As to the geological formation of the district, Mr. Tristram, in common with other scientific judges, ascribes its origin to a period far more ancient than historic times. Mr. Grove, who with great skill masses together the results of the observations of others, in the article already noticed, states generally that we are not sufficiently informed as to the manner in which the chasm of the Jordan and its lakes were produced; but the details of the geology, so far from proving that within the historic period the valley was dug, and then covered with water, plainly show just the reverse: the terraces and aqueous deposits plainly point to the existence of a much wider and deeper body of water formerly than at present. As to the exact level of the Dead Sea, that is now satisfactorily ascertained by Captain Wilson's survey. On the 12th of March, 1865, the depression was found to be 1292 feet below the ocean level; but at some periods of the year it stands two feet six inches higher. But he also learned from inquiry among the Bedouins, that during the early summer the level is lower by above six feet.

Everybody has heard how buoyant and how nauseous are the waters. We tested the former, but were careful not to try the latter, satisfied with the testimony of our companions on that point. We could not float so easily as some, but we found ourselves very uncomfortable after dressing, as though we had been rubbed with soap or oil, and were glad to wash off the effect by plunges in the Jordan, a few hours afterwards.

This lake is never called the Dead Sea in the Bible. Its name there is the East Sea, the Sea of Arabah, and the Salt Sea. There is nothing in the Divine appellation or notices of these waters to countenance the



common misapprehension of their appearance and nature. The dark side of the region, as well as the bright one, is comprehended in our truthful and many-sided Bible ; but let us dwell first on this description—"The plain of Jordan, well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt."

Connecting Sodom and Gomorrah, if not with a part of the basin of the sea, yet with some part of the neighbourhood, we judge from what is here said in Genesis, and from Lot's choosing it as affording pasture for his cattle, that the scenery before the destruction of the cities was beautiful as the fertile portion of Egypt, even as the garden of the Lord. And it only wants more fertility to make it as beautiful as ever. The soil in many parts is still productive. Labour and husbandry might do much even as it is to improve the region. By a right economy of the Jordan and other streams, a change might in time be wrought within the broad valley which spans the northern end of the Salt Sea. At any rate, the geology and natural history of the spot, as one sees it at this day, bear witness to the credibility of the narrative in the 13th chapter of Genesis. With that lake, lying as it does in its northern bed—with that lake lying there when Lot chose his habitation as it lies now, without the supposition of any great organic change—with the shore shelving down as it does, and with the rocky framework of the boundary shooting up as we find it, there might have been cities planted on the plain, and flourishing there amidst produce sufficient for their support—cities spacious and prosperous, fair in the eyes of Lot, and promising, so far as natural beauty and plenty were concerned, a desirable home.

The thought of the Salt Sea and the Jordan plain is to some a thought of unmitigated gloom. All the associations are repulsive, but it should be remembered within an hour and half's ride of the lake you reach one of the fairest spots on the banks of the Jordan—fairest in point of natural beauty, fairest in point of sacred association. It is what we generally call the Pilgrim's Bathing-place—a bend in the stream, often painted, photographed, and engraved, familiar to everybody who has a pictorial Bible. Trees lofty, thickly set, closely covering the banks, drooping into the stream, are seen on both sides, and the summits of noble hills beyond. The waters there are all life and gladness,—they whirl and eddy round the bend as if dancing with joy : and the associations are inspiring as the scenery is delightful. There, or not far off, probably occurred three of the most wonderful and glorious incidents recorded in Scripture—the passage of the ark, the translation of Elijah, and the baptism of Christ. The waters of the Jordan stood up to the north, and flowed off to the south, and left a broad dry path for the ark and the host of Israel, and over the people passed, marching in triumph to take



possession of the Promised Land. The prophet waved his mantle, and again a road was ploughed, and through the bed of the torrent the Tishbite walked, with his reverent servant and son in the faith, to step into the car of celestial fire, which was waiting for him on the other side, thence to start upward by a hitherto untraversed road to the gates of the heavenly city. The Son of God bowed before John the Baptist, saying, "Thus it becometh us to fulfil all righteousness," and meekly received at his hands the baptismal rite with Jordan water, while the Spirit of God descended on Him like a dove, and a voice from above declared—"This is my beloved Son, in whom I am well pleased." These three miracles, these three glorious after-glows, in a region gathering round it dark associations, should be remembered by us as we name the plain of Jordan by the Salt Sea.

In the Book of Genesis, Chapter vi., we are told :—

"The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. . . . And Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."

So far as the scenery of the Jordan plain and the Salt Sea is concerned, there is nothing to contradict this narrative any more than the other. The scenery is consistent with the beauty of the site before the destruction, and it is consistent with the destruction itself. Some suppose that the Cities of the Plain stood to the *south* of that portion of the Salt Sea beheld from the spot to which we descended from Marsaba. Whereas the lake is very deep to the north, it is very shallow to the south. The one part is a gulf, the other a lagoon, and there is a curious crooked promontory on the east side between the two divisions. Now some maintain that, where the shallows are, stood the cities; that the distinction between the deep and shallow portions was occasioned by an earthquake through volcanic action; that the cities were swallowed up; that the lake burst its boundaries, and rushed further south, filling up the vacuum left by the engulfed towns with water strongly impregnated with bitter salt. Others,\* and we think they have the advantage, take a different view, and say that the plain of Jordan on which the cities stood must mean the north shore, and not the south bed of the present Salt Sea; that otherwise Lot could not have beheld it when standing anywhere near Bethel or Hai; and that not a word is said in Scripture of any earthquake at all, or of any overflow of water, but only of "fire and brimstone rained from heaven." They believe that

\* See the comprehensive and complete Articles by Mr. Grove on "Sodom," and "The Salt Sea," in Dr. Smith's "Dictionary of the Bible."



the scene of the catastrophe was not to the south of the lake, but the north, somewhere on the plain where the Jordan empties itself into the Salt Sea ; that the cities were burnt up and utterly consumed by a shower of flame ; and that therefore it is vain to look for any relics,—vain to attempt fixing the precise spot they occupied. Moreover, it is urged by those holding this last view, that the other view—that which would place the cities in the southern bed of the lake, and which supposes they were submerged by the overflowing of the northern gulf—is encumbered with geological difficulties, as appears from what we said before. Whichever hypothesis be adopted, the first or the second, it will not be inconsistent with the kind of impression we have represented as being made on our minds by the present scenery to the north. It will be found not inconsistent with the fact of some great judgment having happened to the sinful cities, and it will be further found agreeable to the narrative of Abraham's looking out at Mamre and seeing the fearful spectacle. For as to the last point, if the tragedy was enacted where the salt lagoons are now, then the smoke of the furnace must have been to the south of where Abraham stood at Hebron, about twenty miles ; if by the place where the Jordan rushes into the lake, then about the same distance to the north of Hebron. In either case, with the pure atmosphere of the East, the fire and the smoke would be visible enough to the patriarch, reddening the sky and blackening it with clouds, as he anxiously looked about him from a commanding eminence.

The few competent geologists who have examined the Dead Sea and its shores, inform us that no certain indications of volcanic action within the historic age have been discovered. The igneous rocks, according to Mr. Grove's careful report, in his comprehensive article, described as lava, are more probably ancient basalt, and the bitumen is no sure proof of volcanic force. The scorched, calcined look which impresses some travellers very powerfully—it did not so impress us—is attributable to atmospheric effects on the stone. Mr. Tristram describes certain peculiarities in the Wady Mahawat, which he says point to a shower of hot sulphur and an eruption of bitumen upon it, and this at a geological period subsequent to the diluvial. If so, it might be the effect of the fire rain, which destroyed the cities of the Jordan plain. But it should be stated, the Wady Mahawat is near the southern end of the Dead Sea, and therefore a long way distant from the plain of the Jordan. This geological peculiarity described by Mr. Tristram deserves careful review and consideration from able geologists who, we hope, may visit the region before long, under the auspices, support, and direction of the Syrian Exploration Society—a society just formed of great promise as well as hope,—to which we would call the attention of our readers, earnestly soliciting on its behalf their sympathy and help.



Another passage of Scripture should be considered in connection with the Dead Sea. (Ezekiel xlvii. 1—12.)

We never understood the imagery of this passage till we walked under the eastern walls of Jerusalem, looked down into the valley of the Kedron, and followed its windings down to the Dead Sea. Then it became illuminated, and was as clear as possible.

You have the Holy City and the Temple on the right hand—the Mount of Olives on the left—the valley of the Kedron between and before. Yonder it winds to the left Jordanwards, and is lost amidst the hills. Down from under the Temple altar—down from under the City Gate comes a stream of water; at first a rill trickling along the slope, then collecting into a stream, at the bottom of the rocky ravine, ankle deep. On it flows in the bed of the valley till it reaches the knees and the loins of one wading across, and then it becomes a river for a man to swim in. Looking south-east towards “the desert” and “the sea” (*i.e.*, the wild, rocky region about Barsaba, and the Salt or Dead Sea), it is easy to understand what the prophet saw, if one connects with it the effect of winter rains; the rain filling the pools and flooding the rocky channels, till a river rushes out where before all was dry. The kind of phenomenon depicted is repeated every winter. Jews at Jerusalem must have seen it many a time, and could not fail to comprehend the allusion while reading Ezekiel. The waters are described as rolling on to the plain of Jordan, just by the spot where we descended from the convent. Out they come from the Kedron gorge, and sweep over the valley till they reach the Dead Sea.

The present character of the district is recognised in the vision. It is salted with salt, not so as to preserve, but so as to destroy. Acrid, bitter, pestilential, it prevents life, or disorders it where it exists. But, when the waters from Jerusalem enter the lake, “everything shall live whither the river cometh.” The salt is extracted—the waters are healed—the scenery becomes changed—the desert becomes once more a garden of the Lord; groves border and shade the stream: “and the fruit thereof shall be for meat, and the leaf thereof for medicine.” Some apply this prophecy literally, and say such a river of water will one day flow into the Dead Sea and change it entirely—remove from it its bitter saline properties, and fill its depths with fish, and clothe its shores with verdure. We do not care to enter into controversy about that view now. We only say, that supposing such to be the case, surely no one will conclude that this is all the vision means—that nothing more is meant—that this magnificent prophecy is to be entirely fulfilled in the Dead Sea becoming stocked with fish, and its beach studded with gardens. The literal interpreters we hope will not stop at this interpretation. They will see, under the cover of this physical transformation, a spiritual renewal. If they believe all the imagery will be



embodied in material fact (while some consider it nothing more than an allegorical vision), is it possible not to discern beyond the material fact the self-same spiritual and evangelical idea, after all, which the allegorical expositor sees at once and immediately? Reading the 47th of Ezekiel and the 22nd of Revelation together, it seems plain enough that the Holy Spirit of life and salvation through the Gospel of our Lord Jesus Christ is shadowed forth by the waters, and the effects by the healing and the verdure the river produces wherever it goes. The Divine River heals, enlivens, fertilizes humanity. The worst qualities of society and of man, of the world and of the heart, are cured by the touch of this Divine power. It regenerates—it converts. Through it the soul is born again. What was noxious and odious is exchanged for that which is beautiful and beneficial. The springs of death are dried up. The wilderness and solitary places are made glad. The desert rejoices and blossoms as the rose. And the work, both in the heart and the world, is gradual. It is so according to natural analogies—our Lord’s parabolical teaching—the whole tone of Scripture—the entire history of the Church, and the common current of Christian experience. And so here, the flow of the living power and the consequent fertilization is represented as being gradual, not like an instantaneous deluge, but like a gradually widening and deepening stream.

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### The Monthly Ticket.

BY THE REV. DR. LEASK.

RAILWAY directors understand human nature; it is a high recommendation to office. They know the weak points of their fellow-citizens, and how to turn that knowledge to advantage. The present generation is given to travel, and our disinterested friends, who are metaphorically known as “Boards,” think it right to encourage this migratory habit. It is their business to do so. Their duty to the shareholders justifies the adoption of schemes that shall induce the community to get upon the lines; for it is clear that the “rolling stock” must be kept rolling, if a fair percentage is to roll into the pockets of gentlemen whose capital furnishes the means of transit.

We except, however, from justifiable schemes, and emphatically protest against, the premium awarded to the desecration of the day which Christians keep holy to the Lord. Herein the rulers of the iron road have offended. Their huge posters and newspaper advertisements, tempting the multitude to travel on “Sundays,” are a scandal and a shame. The secularization of the first day of the week would be a fatal blow to the true life of England, and the Sunday excursion train, which



has already familiarized the people with this secular feeling, is *not* set in motion by a spirit of enlightened patriotism. The desirableness of cessation from toil, whether mental or physical, is too obvious to be argued; but the sweltering, suffocating, Sunday rush and crush of excited multitudes is not rest, but exhausting labour, even if there were no higher question demanding an answer before we yoked the steam horse to his score of crowded cars on that day.

The issue of periodical tickets covering a week, a fortnight, or a month, as the purse, leisure, or circumstances of the purchaser may determine, is one of the modes of doing business adopted by railway boards during the summer months. That it "answers"—how suggestive is the commercial idea of this word!—is obvious from the fact that every succeeding summer witnesses an extension of the "privilege," and a widening of the limits to which the talismanic monthly ticket carries you. There is no good, however, in the present world without some drawback; for when, by dint of economy and self-denial, you have secured monthly tickets for self, *Materfamilias*, and the "four youngest," you must be specially careful that you don't lose them. If they begin to play hide and seek among your letters, it is quite within the range of possibility that they will soon be buried in the sand at Great Yarmouth, which the boys are so ingeniously building into breakwater, castle, or cottage.

We say Great Yarmouth, for it was at that famous place of bloaters that we took out the value of our monthly ticket; and, barring a little anxiety from the temporary sickness of a child, and many discomforts from the crowded state of our lodgings, and the unceasing calls of fish sellers, some of whom had lungs of tremendous power, it was upon the whole an agreeable month; at any rate, we got the benefit of it afterwards. Sand and sea are the grand sights here. An extensive level of marshes stretches from the eastern coast of the county of Norfolk in irregular form into its interior. Its inland or western boundary is formed by an abrupt rise of arable land, and its eastern by the German Ocean. Three rivers—the Waveney, the Yare (uniting with the Wensum at a few miles from its head), and the Bure—intersect and drain this level. Their waters spread into an expanse called Breydon, whence one channel only—the Yare—conveys them to the sea, forming, in its course of about three miles from Breydon, a small peninsula. The eastern coast of the county of Norfolk is known to geologists as the northern termination of the London basin. There is abundant evidence that the marshy district referred to was covered ages ago by the ocean, though by what course of natural changes it has emerged is a question upon which geological doctors differ. "Some think that the continual formation of soil by aquatic animals, and by the decay of marine plants in a shallow and currentless estuary, gained a gradual advantage over the waters, and



that man completed what these causes had begun. In support of this theory they inform us that this change takes place in all comparatively still waters, and that the profoundest lakes continually and regularly become shallower. The more probable explanation is to be found in the theory of a gradual depression of the level of the German Ocean, or, more strictly speaking, an upheaving of the northern and eastern coasts of the British islands to the extent of thirty or forty feet and upwards,—a similar change of relative level between the sea and land which is known to be still going on along the coasts of Sweden and Norway. At a point higher up the Norfolk coast than Yarmouth, the country gradually declines in a series of gently undulating slopes, intersected by the valleys of the three rivers already named. It is tolerably certain ‘that these valleys, some of which now present smiling and luxuriant landscapes, not unworthy the pencil and genius of another Claude, were, at no distant period, arms of the sea, navigated by our forefathers, and that from such a state they have been, and still are, gradually converting into solid and productive land.’ (Robberd’s “Eastern Valleys of Norfolk.”)

“Of these valleys the largest is that through which the river Yare flows: this valley commences at Norwich city, expanding gradually as it takes a somewhat winding course till it approaches the German Ocean, when it bends to the eastward and meets it between Caister to the north and the heights of Gorleston on the south. In the centre of this opening in the valley, and at the broader part of the peninsula referred to, stands the seaport and town of Great Yarmouth, or *Magna Jernemutha*, as it is styled in ancient documents. Its name is obviously derived from its proximity to the Yare’s mouth; and the epithet ‘Great’ was bestowed upon it in the 56th year of the reign of Henry III., to distinguish it, it is thought, from Gorleston and Southtown, which were then styled ‘Little Yarmouth,’ in Suffolk.”

The local “Guide” gives some very interesting particulars respecting the history and antiquities of the town. We quote a curious passage:—

“About this time, their funds being exhausted, they petitioned Queen Elizabeth for assistance. Previously to granting this, her Majesty sent a Mr. Harris to survey and estimate the cost of the necessary works: this he did, declaring, if his plans were adopted, he would ensure fourteen feet depth of water at every tide, whereby ‘moste of the Quenes Maiesties shippes may at all tyme enter.’ From this survey nothing appears to have resulted, and for some time the haven was maintained at the cost of the town; but at length, after £2,600 had been spent, the water burst through every hindrance into the old channel to Corton. In this deplorable strait the town procured the assistance of one Joyse Johnson, ‘a verrie cunninge workman, sent for from beyond sea,’ who undertook the works. In 1567, under his



direction, two strong piers were built one on each side of the river, the expense thus incurred being met by the Queen remitting the duties (equal to £1,407) on the export of grain from Yarmouth; but this sum not sufficing, the city of Norwich and counties of Norfolk and Suffolk, with 'the clergy,' contributed £503. Labourers were at this time paid 8d. a day, and artificers 1s.; while the engineer himself, who is stated to have been a man of *extraordinary knowledge and experience*, received no larger sum per day than is now earned by a journeyman carpenter. Various means were then resorted to for 'raising the wind.' Among the many expedients to which the people of Yarmouth were driven was that of adventuring in the first State Lottery mentioned in English history, the profits whereof were for 'the reparation of the havens and strength of the realme,' consisting of 400,000 shares at 10s.; the highest prize was £5,000, and the lowest 2s. 6d., there being no blanks. Fifteen shares were taken with the town's money, in the name of the bailiff, with this motto or 'posy' attached—

'Yarmouth Haven, God send thee spede,  
The Lord he knowyth thy great nede.'

Forty-seven shares were taken by the members of the corporation, in the name of Thomas Betts, bailiff, whose 'posy' was expressed in rather a more confident tone—

'If Yarmouth Great in Fortune's favour be,  
The greatest lott may chance to fall to me.'

The gentlemen of the town took thirty-four shares, inditing a more moderate 'posy,'—

'The fyrste ne seconde lott I crave,  
The thyrd yt ys that I wolde have.'

And this modest 'posy' was sent for the ladies,—

'A smalle stocke with good successe,  
May shortly growe to good incesse.'

"As there is no record of the success of these adventures, it is to be feared there was no success to record, and that the town was not so 'great in Fortune's favour' as to obtain the first prize, nor even the third, as the gentlemen so moderately desired. Some crown licences for the export of corn, and a 'benevolence' from the two counties, which were granted about this time, turned out better than the lottery adventure. A loan of £1,000 was obtained from the city of London, free of interest, and the bailiffs of the Cinque Ports contributed a donation. The last-mentioned act of liberality was rewarded by the bailiffs' names being written in letters of *lead* in a conspicuous place. Queen Elizabeth's name and title should have been inscribed in letters of *gold*; for besides the licences just named, she granted others, one of which yielded a profit



of £2,000. She also gave £1,000 out of her customs, with a release of fifty marks fee-farm for forty years, and an acquittal of the various tenths and fifteenths granted her by Parliament. All these contributions and indulgences were for the use of the haven.

“James I. and Charles I. extended their bounty to the town, by permitting great quantities of corn and beer to be exported duty free. In 1612 a further venture was made in the Virginian lottery, when the town poet (a worthy whose name is now sought for in vain) wrote as a ‘posy’ this couplet—

‘Great Yarmouth Haven, now in Great distresse,  
Expects by Lottery some good successe.’

It is said the ‘successe’ did not equal the expectation; it was certainly as great as the rhyme deserved.”

The number of ships lying at anchor off, or passing Great Yarmouth, is sometimes surprising. Looking at them, one cannot avoid thinking of the commercial greatness of England, whose trading is in great waters, and whose business is on every shore. The system of naval signalling, understood only by the initiated, is very complete, and we watched with interest the passing of vessels, for no sooner was a signal shown by any one of them than a corresponding flag was run up on shore. In connection with this great maritime highway, the Lifeboat House and lifeboats of the town naturally arrested our attention. There are two noble lifeboats belonging to the “Norfolk Association for Saving Life from Shipwreck,” which are manned at all times of peril when shipwrecks occur on the coast. The sea is always an object of mysterious and even awful interest to us. More than once we have been upon the great deep in the midst of terrific storms, and have felt the indescribable sublimity of the scene; and whilst at Yarmouth we witnessed the thunder-cloud on the edge of the horizon as if touching the ocean, whilst the lightning seemed to leap upon the dark waters, which in their turn heaved and tossed in the majestic tumult, as if conscious of taking part in one of Nature’s unrivalled concerts.

Lord Nelson was a native of Norfolk, a fact of which the Norfolkians are proud, as the Latin epitaph on the Nelson column at Great Yarmouth most distinctly proves. The following is a translation:—

#### HORATIO LORD NELSON,

Whom as her first and proudest champion in naval fight  
Britain honoured, while living, with her favour,  
and when lost, with her tears;  
Of whom, signalized by his triumphs in all lands,  
the whole earth  
Stood in awe, on account of the tempered firmness of his  
counsels, and the undaunted ardour of his courage.



This great man

NORFOLK

boasts her own ; not only as born there of a respectable family, and there as having received his early education, but her own also in talents, manners, and mind.

The glory of so great a name, though sure long to outlive all monuments of brass and stone, his fellow-countrymen of Norfolk have resolved to commemorate by this column, erected by their joint contributions.

He was born in the year 1758 ;

Entered on his profession in 1771 ;

And was concerned in nearly 150 naval engagements with the enemy ;

Being conqueror, among various other occasions,

At Aboukir, August, 1798 ;

At Copenhagen, April, 1801 ;

And at Trafalgar, October, 1805 ;

Which last victory, the crown of so many glorious achievements, he consecrated by a death, equally mournful to his country and honourable to himself.

The church dedicated to St. Nicholas, the patron of fishermen, is the ecclesiastical "lion" of the town. *Domesday* mentions a "certain church of St. Bennett," of which nothing further is recorded. Perhaps it was a slight building and soon fell into decay ; for Herbert de Losinga, the bishop of Norwich, built a small chapel on the North denes, about half a mile northward of the site of the present church of St. Nicholas. A priest performed service in the chapel "for the health and prosperous success of the fishermen that came to fish at Yarmouth in the herring season:" but in a year from its completion, the barons of the Cinque Ports coming to fish, as they were wont, brought their own priest with them, and "expelled and evil entreated the bishop's priest." The bishop complained to the king, and his priest was restored. This same bishop, having obtained his see by certain simoniacal practices, was enjoined by way of penance to build churches. One of the churches so built, was the parish church of Yarmouth. It was maintained in great splendour during the dark ages.

It appears to have been erected very early in the twelfth century. Monks from Norwich priory came to perform their ecclesiastical ceremonies. These gentlemen had their images and altars with lights continually burning, an undoubted sign of "the dark ages,"—the dim rays of which, during the performance of vesper service, gave an unearthly appearance to the scene, and produced an imposing effect upon the spectator. From entries in the church books of the fifteenth century, it appears that miracle-plays were performed ; and among other tell-tale items of expenditure is one for "mending an angel," "leading the star," and "making a new forelock for the Paschal."



During the Commonwealth the church was divided into three distinct places of worship for different denominations—a sort of incipient Evangelical Alliance,—not a bad plan in the case of large ecclesiastical edifices. Why should not Episcopalians, Presbyterians, and Independents meet under the same cathedral roof to worship the same God? We hope we shall not be thought *very* heterodox for asking this question. But Yarmouth is now well supplied with places of worship belonging to the several divisions of the Christian Church, and we had some pleasant interviews with esteemed brethren there, ere the inexorable date arrived at which our monthly ticket was of no further use. What wonders had that month of blessed weather performed! The golden grain stood ready for the sickle; we passed field after field covered with abundance, and reached home, thankful to Him whose mercy is over all His works, and who crowns the year with His goodness.

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### Harvest Home.

BY THE REV. W. M. STATHAM.

SEE! here they come. Looking out of the lattice window of the quaint old farm, we catch sight of the last over-laden waggon coming across the brook-side fields. Above the drowsy hum of the bees and the barking of the yard dogs, we hear the cheery sound of merry voices from the grey distance. In a moment we are in the garden and over the stile, to join the merry cavalcade, who are rejoicing over the final ingathering of the year. It is a picture for Creswick to paint: the men with the rakes over their shoulders, the women perched on the golden top of the gathered corn, and the children riding on the horses and nestling in the sheaves. The “following” is rather a promiscuous one. It consists of a few bent old men, a goat who seems to have a free pass all over the land, a dog who unites in his appearance every possible variety of breed, and a whole tribe of ducks who have waddled out from the farm-yard to see all right, and to add their cackle to the general jubilation. It is a “merrie Englishe” sight, though, and the occasion is one which has aforetime served for many suggestive lessons, and which our Divine Lord has made use of to teach us the momentous character of that season when the great day of the Church’s harvest home shall come, the wheat shall be gathered into the garner of heaven, and the chaff be burnt up with unquenchable fire.

Many are the suggestive lessons of the harvest time. Why stood those fields so long unreaped? Surely our friend’s fields were white and ready some days ago. He was watching that cloud on the edge of the horizon, and dreading rain; he was wishing that his harvest was safely gathered



in : and why not ? Unless the soldiers will be enlisted in the work as aforetime they have been in a certain country I could mention, there seems little hope of garnering it at present. Men, more men are wanted, and just now, perhaps, they are not to be had. We seem in that familiar fact, recurrent again and again in the season of autumn, to be reminded of the parable of Jesus,—“The harvest truly is plenteous, but the labourers are few.”

We are reminded, too, this year, that the work must be done when the wheat is ripe. It is ill farming to let it go beyond its time. So it is that the Divine Husbandman acts. It is an old and familiar phrase with us, “ripe for glory,” and yet it is expressive of a glorious fact. God gathers the ripe fruit ; He garners the golden corn. Some Christians ripen earlier than others ; they are “meet for the inheritance of the saints in light,” and the word goes forth, “Put in the sickle, for the harvest is ripe.” Very often we are tempted to say with Coleridge,—

“They surely have no need of you,  
In the place where you are going ;  
Earth hath its angels all too few,  
And heaven is overflowing.”

But God knows best, and His message to the prepared Christian is,—  
“Gather in the wheat.”

Certainly, also, we must observe that we have not only harvest hours or days, but *harvest weeks* : it seems as though God held back His clouds, and that the stormy wind, fulfilling His word, was still at His command. I would simply ask the men who talk so much of the laws of nature, What known law comes into operation so as to keep so separate and sunshiny the blessed time of harvest ? I know of only one explanation of the fact, and that is to be found in the simple words, “He reserveth to us the weeks of harvest.” But “harvest home” is my special topic, and to that I must direct your chief attention. The harvest home reminds us on earth of a work finished for the season only. There is joy according to the joy of harvest ; but then probably it will be renewed from year to year. The same faces and forms will be seen in the fields, now so closely shaven by the sickles of the reapers. Some mistakes this year may be rectified next. The soil may be improved and the sowing better managed than before. Not so at the solemn season of the world’s great harvest home. No second sowing season will ever recur to any of us, and but one harvest will ever take place in the history of the soul,—that one at “the end of days.” Surely there is in every Christian heart some thought at this season of the gladness of that day when we shall “keep the feast” of such a harvest ; when there will be no need to “sow in tears” again, for there we shall “reap in joy” for ever. But it may be permitted me to suggest that there is one application made by Inspiration of this season, which suggests the opposite of this :



when the sowing season is over and the harvest of the last day is gathered in, some will have to say, not only of this autumn season, but of the summer time of mis-spent life,—“The harvest is past, the summer is ended, and we are not saved.”

Most assuredly, it is well first to learn the Divine lesson of harvest home; but there are many other teachings of the season which suggest themselves to our thoughts as having to do with our common Christian life. The harvest home is the close of a *very busy season*. I do not say you will ever be unwelcome at a farm-house, but I do say, if ever it is possible for your honourable self to be in the way at such a house, most certainly it is in the weeks of harvest. All is early rising, and busy working. The very quiescence of the faces of the farm-boys seems for a season to be gone. Mark, I do not say that there is any fuss or noise, but there is a ceaseless sort of activity, and every pair of hands that can be made use of at all are liable to be called into some sort of requisition. But when “harvest home” is come, then you may take your railway ticket and drop in upon your friends in time to say a word or two at “the feast.” Farmers have not only to make hay while the sun shines, but to cart the corn before the rain falls; consequently all is activity and energy until harvest home. Every Christian worker knows that there is rest before him:—

“There rest shall follow toil,  
And ease succeed to care.”

But he must work while it is day,—work hard and earnestly; work in the sweat of brain or brow. But the rich harvest is coming, and then as he enters into the joy so he will enter into the rest of God. The command will be heard, “Gather my wheat into my barn,” and then the toil of the day over, never more shall the scorching sun rest upon them, nor any heat.

Harvest home is the close of a *very anxious season*. The citizen has his cares, but to him wind and rain are very much affairs of mere temporary discomfort, to be compounded for by sitting inside the omnibus or hiring a cab; but to the farmer they mean at certain seasons of the year just poverty or plenty—at all events, a successful or unsuccessful year. But with the last sheaf gathered in, for a season there is peculiar rest and peace, accompanied in every Christian heart with grateful joy. Many of us know in a spiritual sense the anxious sense of watching for the green blade and the golden ear, and the *miserere* of the complaint—“Who hath believed our report?” but when the harvest time comes, and we see that the seed has not been scattered in vain, and we cease from our labours, then anxiety dies out. Of one thing we may be sure, there will be no unrest or *care* in heaven. Work there may be, but no anxious toil. All the reapers, too, seem glad: there is the old, old man brought up from a very lad in the village, and whose fathers worked the



land before him, and there is the man hired but yesterday, quite a Gentile stranger amidst these village Jews—one who has had no part or lot with them before. What will the master do with him? Will he say, “Friend, thou camest in but yesterday; depart in peace”? Will he not rather say, “Come thou also in to the supper: all things are ready”? Verily, the Great Master will treat the servant who came into the field at the eleventh hour with honour and reward; he will also joy according to the joy of harvest.

The sweetness, however, of the common joy seems to come strangely enough from the very toil which precedes the feast. Work in itself is no curse. It is that which gives such gladness to the bronzed-faced company who now meet together in the barn. I feel well assured that if you perched a village idler on that corn-covered waggon, with all the like surroundings—the fresh air, the bright sun, the cheerful cavalcade of scythemen and sickle-bearers—that he would experience but slender joy compared with that of those who have toiled all the live-long day, and earned the quiet and the rest of the happy eventide. It is the Christian worker who will enjoy the welcome—“Well done, thou good and faithful servant: enter thou into the joy of thy Lord.”

Looking upon this one farm and these waggons only, let us not forget that the picture sets forth a common spectacle which our dear fatherland presents in every shire. From John o’ Groat’s to Land’s End the same scene is being enacted. The traveller by express is “whisked” past the reapers in Berks and Bucks, and the same sweet picture with an altered background flashes upon his vision again and again, whilst the steadier traveller by road can rest by the wayside and catch the murmur of the voices and watch the faces of the reapers. A most glorious truth this represents: not in your field or mine alone is the harvest home coming, not in this province or that, but far over land and wave, in the most distant places of the earth. The fields *will be* one day all white for the harvest. The waving corn of Christian character will grow and ripen on every shore. “My word shall not return unto me void,” says God. The seed *may sleep* long in the earth, but the harvest time shall come. The blade may grow green and the corn grow golden above our graves, but the harvest time must come: “for the mouth of the Lord hath spoken it.” Forests which once swayed in heaven’s breeze may now be petrified beneath the waves of ocean; never more shall birds sing in their branches, or men rest beneath their shadow. Cities whose streets were once filled with the crowding sons of commerce, and whose walls circled them for safety and for strength, may now sleep in silence, their fallen turrets and dismantled temples peeping up above the desolate waters of the Dead Sea; cities which never more will be resuscitated or restored. But the buried seed of the kingdom is never dead. It may slumber, but it cannot perish. It has in it a vital principle, which the Enemy himself cannot



destroy, and by the power of the Holy Ghost it shall one day burst forth in beauty, and the harvest time shall come. Think of the fields where seed has been scattered by devoted men in days gone by, and of the fields where sowers are still sowing by the wayside. Have not the Dutch had their missions in Java, Ceylon, Amboyna, and Formosa? Have not the Swiss had their missions in Brazil; and the Swedes in Lapland? Have not the Danes had theirs in Greenland; and the United Brethren theirs in Tartary, Egypt, and Labrador? Have not the Netherlands Missionary Society had their settlements in the Dutch East India Islands? Have not the Methodists' mission had theirs in the West Indies, South Africa, and Ceylon? Have not the Baptists had theirs in India and Jamaica?—the London Missionary Society theirs in the South Seas, South Africa, Madagascar, India, China, the Ionian Islands, and British Guiana? Have not the Church Missions had theirs in Malta, Western Africa, Greece, Asia Minor, Turkey, Egypt, Abyssinia, India, New South Wales, New Zealand, and Hudson's Bay? And the Scottish Missions theirs in Susoo Country, Tartary, and India? Have not the American Board had theirs, not alone in Sumatra, Borneo, and China, in Greece, Syria, Turkey, India, Persia, and Western Africa, but also in Cherokee Country, Choctaw, Osage, and Oregon. Whilst other noble societies, too numerous to mention, share their fields of labour and will unite with them in that triumphant hymn of joy which shall re-echo from earth to heaven and from heaven to earth,—“Alleluia: for the Lord God omnipotent reigneth.” “The kingdoms of this world are become the kingdoms of our Lord, and of His Christ.”

What a harvest! Well may we contemplate with thankful joy the sixteen hundred missionaries of all societies and the noble native pastors and evangelists pursuing their arduous path of toil. “The blessing of the Lord be upon them,” is the prayer of every truly pious heart. The day of the Lord will come. The song of harvest will be heard, and they who sow and they who reap will both rejoice together.

Harvest home reminds us, too, of the many aspects of Christian work at home. We think of Sabbath school and ragged school teachers, of City missionaries, of Bible women, of pastors and teachers, all sowing the good seed of the kingdom. We are not of those, dear reader, who look at the dark side of this dear world—we believe in the “new earth,” when the “glory of the Lord shall cover it as the waters cover the sea.”

Harvest home reminds us yet again of a covenant God—“Seed-time and harvest shall never fail.” What a lesson in the picture story book of earth! There are the words, and these fields are the illustration; but we may apply them to all the other precious promises of God in Christ. Like those tune-books where you may keep the tune before you and change to any words you please, by simply turning the half-leaf above you, so you can turn to every promise of God and use the picture



scene of harvest home as a living illustration of all the truths of the Divine Word.

Harvest home has come and gone. It has been gathered in this year so soon, that by the time you read these words, even in the North country and over the border lands of Scotland, the last sheaf will have been garnered in, and the last song of harvest home been sung. It may be permitted me, in closing, to wish every reader a share in the joy of that harvest home where "the reapers are the angels;" and if these eyes of ours may once more be permitted, through the kind providence of God, to enjoy the sweet vision of another English harvest home, may we be nearer to heaven in point of character as well as nearer to eternity in point of time!

## Remarks on some of the Characteristic Features of Greek Testament Phraseology.†

BY THE REV. JOSIAH BULL, M.A.

*Secondly. There are terms in the Greek, the force and intensity of which are not always adequately conveyed in our translation.*

And here again let it be noted that our translators are not so much in fault (if at all) as the instrument with which they have to deal. There is often a very striking emphasis in the Greek language, beautiful combinations of words, compound terms, superlatives, diminutives, and the like, which have no adequate expression with us. Let me, then, give some examples of the fulness, force, and often intensity of meaning which we find in Greek Testament phraseology. There is, for example, the term rendered "Comforter,"\* John xiv. 16. It is really untranslatable, and so some versions have been content simply to transfer it; monitor, instructor, guide, seems to be the primary meaning, and hence comforter, sanctifier. Again, we read in the Gospel of John i. 14, "That the Word was made flesh, and dwelt amongst us." But what is the more literal meaning of that term? It is *tabernacled*, just the very word applied to the manifestation of the Divine glory in the most holy place of the Temple. What an impres-

sion then would that word make on the mind of the Jew! We turn to 1 Pet. ii. 21, and we find these words, "Christ also suffered for us, leaving us an *example*, that ye should follow His steps." Now, there is nothing in this phraseology to arrest the attention of the English reader. But, on looking at the Greek, we do not find the usual word for example, but a word, I believe—(I have not a Greek concordance at hand to verify the statement)—used only in this place, meaning a copy in writing,\* either referring to the actual record of our Saviour's life, or at least intimating that that example is clear and distinct, and permanent as a legible writing.

But of the fulness and the pictorial beauty of individual terms we shall nowhere find a more striking example than in Gal. i. 18. Archbishop Trench has said with equal truth and beauty, that many a single word is a concentrated poem. He illustrates his statement by a reference to the word "tribulation," and quotes the ingenious lines of one of our old English poets, George Wither, who, going back to the etymology of the word—*tribulum*, a threshing instrument or roller—thus very strikingly shows how

\* Παρακλητος (Paracletos).

\* υπογραμμος (hypogrammos).



God's corrections separate the straw and the chaff of worldly affection from the precious grain of godliness. In the verse above referred to, it is written by Paul, "After fourteen years I went up to Jerusalem to see Peter." An ordinary reader might pass this by as containing nothing to awaken especial attention, but yet, should that reader pause as his eye rested on the sacred text, he might think—even though his imagination were not very vivid—what a meeting must that have been between these two extraordinary men, coming together for the first time,—how Paul would narrate the story of his wondrous conversion, how in his own strong and self-condemnatory language he would reflect upon his former infatuated opposition to the Gospel, and glorify that grace which had transmuted a blasphemer and persecutor into an apostle. Then how eager he would be to hear from Peter all about their now common Lord and Master, and how hour after hour of that first night would unconsciously pass away as this rapt listener heard, from the lips of the foremost and most ardent of His disciples, the story of Peter's personal reminiscences of Jesus of Nazareth. Surely, it might be thought, there have been few more interesting interviews than this. I say all this might be supposed without a violation of the most natural probabilities. But what if all this is actually wrapt up in that one seemingly commonplace term rendered in our version "to see." Yet so it is; we have not here in the Greek the usual term for "to see," but another word,\* the comprehensiveness of which will be manifest at once, when it is stated that it is the origin of our word history, and means "to narrate," "to relate historical facts from one's own knowledge;" hence "to become acquainted with." I confess to the feeling of exquisite pleasure which I experienced when for the first time, many years since, I came upon this interpretation.

There is another word which has, I venture to suggest, been subject to a misrendering, and so has led to mistake

as to the true meaning of the passages where it is found. In Gal. ii. 9, we read, "When James, Cephas, and John, who seemed \* to be pillars"—as if it were a question; whereas, though the word does mean "to think," "to seem," it also signifies actually and certainly to be, "spoken," says Butmann, "in the moderation and urbanity of the Greek manner, of what is real and certain." Thus, too, we get the right interpretation of 1 Cor. vii. 40: "I think also that I have the Spirit of God." It is not an intimation of doubt, but a strong way of stating a certainty—"I am sure," "I maintain." This is a point of importance as affecting the inspiration of the Apostle. It throws light, too, on several other passages.

The *diminutives* of the Greek text in some cases hardly appear in the English version. Possibly it was felt by our translators that, although such terms are sometimes employed by us as expressions of endearment, yet their literal rendering might convey a false impression. Such a use was more common with the ancients. "Fear not, little flock," in Luke xii. 32, is literally—"Fear not, little, little flock;" the substantive having the diminutive form. So when Christ addressed the disciples at the Sea of Galilee, He does not call them "children," but "little children."

Further, there are certain combinations of terms giving great force and intensity of meaning to the original text. Let us look, for example, at that precious passage, so rich in comfort, Heb. xiii. 5, where we read in the English translation, "I will never leave thee, nor forsake thee." There is in the original what Dr. Owen calls "a vehement negation;" and Doddridge thus renders literally, "I will not, I will not leave thee; I will never, never, never forsake thee,"—just answering to the five negatives of the Greek.

Then, if we turn to 2 Cor. iv. 17, we shall find words, if possible, still stronger in the intensity of their expression—"Our light affliction . . . worketh for us a far more exceeding and eternal weight of glory." The words, it has

\* ἱστορεω (historeo).

\* δοκεο (doceo).



been truly said, cannot be fully expressed in any language. Alford renders, "In a surpassing and still more surpassing manner;" and Doddridge explains, "from hyperbole to hyperbole," as if the Apostle had said, "You may pass from one to another, and yet fall infinitely below this weight of glory."

We must not proceed to another series of illustrations without noticing how many passages are affected as to the strength of their meaning by the use of the article. Thus, in the address of the Angel to Joseph, the rendering should be—not *a* virgin shall conceive, but *the* virgin—that virgin of whom prophecy speaks. So in John x. 2, "*a* shepherd of the sheep," the reference being to under-shepherds, while at verse 11, the rendering is properly *the* shepherd, that is, Jesus. But more especially I would illustrate this statement by a reference to the name of Christ. A more particular observance of the manner of the Evangelists here would have been a great benefit to our translation. The name Christ is not used in the Gospels as a proper name. In the beginning of their histories Matthew and Mark do, indeed, so write the name, but in the body of the Gospels it is always *the* Christ. In the case of Peter's confession the use of the article was so obvious that it is given there. So also it ought to have been found in Matt. xxii. 42: "What think ye of (the) Christ?" the design of our Lord on that occasion being, not so much to call forth the views of the Pharisees concerning Himself personally, as in general concerning the Messiah. Take the following examples as showing the additional emphasis thus given to the several quotations—"Herod demanded were (the) Christ should be born," Matt. iv. 4. "Devils cried out, saying, Thou art (the) Christ. . . . They knew that He was (the) Christ," Luke iv. 41. "Many shall come in my name, saying, I am (the) Christ," Matt. xxiv. 5 "Let (the) Christ the King of Israel descend from the cross," Mark xv. 32.

It may be added that an emphasis sometimes arises from the structure of the Greek language which it is simply im-

possible to express in English. Thus, in John xiii. 6, where Peter says, "Lord, dost Thou wash my feet?" could we render it literally, how much more striking it would be—"Lord, *Thou my* feet dost wash?"—the *Thou* and the *my* being thus brought together.

*Thirdly. A few words may be added on the subject of the idioms of the Greek text.*

We have said that idioms are for the most part untranslatable, and they can only be transferred to another language when we can find forms of expression which are a sort of parallel to them: hence, without assistance, the unlearned reader will sometimes not easily find his way to the real meaning of such modes of speech. Our illustrations here must be few. Many of these idioms are borrowed from the Hebrew. Thus the terms *love* and *hate*, occurring in certain connexions, must not be taken literally. It is just a Hebrew form of expression for preference of persons or things. So, Luke xiv. 26, "If any man come to me, and hate not his father," (for which, indeed, we find in Matt. x. 37, "He that loveth his father more than me.") In Gen. xxix. 31 it is said, "Leah was hated,"—that is, of Jacob; which verse 30 explains by the statement that he loved Rachel more than Leah. So Deut. xxi. 15: "If a man have two wives, one beloved, another hated."

Again, it was the custom in ancient times to speak of any part of a day, or rather of the period of twenty-four hours, which in Greek is sometimes expressed by one compound term, as if it were the whole. This explains the statement that the Son of man should be three days and three nights in the heart of the earth, though really Christ was in the grave only one whole day and two nights. So, again, Melchisedec is said to be, "without father, without mother, without descent," which is simply saying, according to Jewish custom, that there was no record of these things. There are other idioms derived from the Hebrew, the meaning of which is less obscure; where, for example, we have a second noun instead of a qualifying adjective, as work of



faith,—Spirit of promise, for believing work and promised Spirit. Some are figurative, as in the use of the terms “sons and children,” indicating “likeness”—“sons of God,” “children of light,” “children of disobedience.” Some idioms are especially Greek. If we were not familiar with it, I think we should be struck with the somewhat unmeaning form of address in the Acts, “Men and brethren,” “Men, brethren, and fathers.” The truth is, the term “men” should have been suppressed. It is Greek, not English. Thus, we have in the classic authors; “Men, citizens,” the proper translation of which is “Citizens.”

*Fourthly. There are certain TECHNICAL terms in necessary use in Greek, which have no real equivalents in the English, and which had better have remained untranslated.*

The term *penny*, for example, so often used in our translation, unquestionably conveys a wrong impression to the English reader. It would have been better, perhaps, to have retained the Greek term *denarius*, which it is well known is equal to sevenpence-halfpenny, and was at that time the ordinary wage for a day's work. Thus an intelligible meaning is at once given to the statement in the parable of the Labourers in the vineyard (Matt. xx.): “He gave to each one a penny.” So, too, light is thrown upon the conduct of the good Samaritan, who gave to the host twopence on account of the disabled man left to his care. As it stands, the sum appears absurdly small, and yet it was no doubt all that was necessary, looking at the relative value of money then and now. Again, in Matt. xvii. 24, we read of a demand made upon Christ for the tribute money (paid by every Jew towards the Temple-service). “They that received tribute money came to Peter, and said, Doth not your Master pay tribute?”—more literally, “They that received the didrachmon said, Does not your Master pay the didrachmon?” Observe the sum is specified, its value being fifteen-pence. “Go,” says Christ to His

disciple, “cast an hook into the sea, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a *piece of money*: that take, and give unto them for me and thee;” but the Greek is a *stater*, a coin of a definite amount, and just making two didrachma or thirty pence. I cannot but think it would have been far better to have rendered Luke iv. 17, literally, and not to have uttered an anachronism and an error by the use of the term “opened,” instead of “unrolled;” while there is even an absurdity in rendering Acts xii. 4, “after Easter” instead “after the Pass-over.”

There are some other points on which I might speak as farther illustrating this important subject. In fact, I have but touched the surface of a topic admitting of far deeper research. My purpose will be answered if those readers who cannot boast of any Greek scholarship thus get a single ray of light upon the hidden beauties of the original Scriptures, and have their interest quickened in that blessed volume which will ever unfold new discoveries to the earnest and truth-seeking student of its sacred pages; and if thus I may be instrumental in adding another confirmation to their minds that we have here the very Book of God. I shall be glad, too, if I can stimulate any of those youths who have recently left school, if but with a smattering of Greek, to give themselves to the study of the New Testament in the original. By devoting themselves to it an hour or two on the Sabbath,—which, perhaps, might otherwise be less profitably employed,—they would find it no difficult task. Their work would be its own reward, and not seldom would they be as those who have found great spoil.

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#### DO NOT PROCRASTINATE.

Alexander conquered the world by never delaying. Go you and imitate him. Never delay. Rouse yourselves at once, and be resolved, relying on Divine agency to conquer the world, the flesh, and the devil.



## An Old Chapel and its Associations.

BY THE REV. WILLIAM BEALBY.

ONE of the most important laws of the human mind is that of suggestion. One thing, as we frequently say, suggests another. An object may awaken a train of pleasing or painful thoughts, or recall to our remembrance scenes which we may desire to review or forget.

The objects which thus suggest thoughts to our mind, or recall scenes which had passed from our remembrance, are almost infinite in their number and diversity.

There are objects, too, which to some have no suggestive power, or are disregarded or passed by in derision, while to others they suggest pleasing and profitable thoughts. Among such objects is that of an old chapel or meeting-house, as they were frequently called. In itself, merely looked at as a building, it may be scarcely worth the notice of the eye. It may have no form nor comeliness to command a look or to please the taste, and yet the man both of taste and science may be attracted by it, with an interest greater than he would feel in beholding forms of sculptured beauty, or even works of unrivalled art. So much depends on the way and the spirit in which we look at things. We regard them pretty much as our minds are affected by them, and we fail not to be affected when the spirit of our minds is right. There are many objects, even in the world of man's making as well as that of God's, which would minister both to our spiritual pleasure and profit, were they *rightly* looked at.

Unpretending as the old chapel may be, in its aspect, it has its historic and poetic associations of more than an ordinary character. Its erection awakens a train of thoughts which carries us back to times when it was not so easy as now to take up the cross and follow Christ, and when, if piety was not so widely spread, it was *at least* as deep.

There was the time and place when and where the little but godly company first met to devise plans and means for raising the "house of God." They met, perhaps, with the shade of fear on their hearts,—for they had suffered for conscience' sake, and even now "the dregs of the storm were scarcely passed."\*

It would indeed be interesting to know, could we have it detailed to us, all they did and experienced before their work was accomplished—the prayers they offered, the sacrifices they made, the obstacles they overcame, the scoffs they bore, the patience they manifested ere the modest building rose, and the songs of joy and praise were heard within its walls. Yes, there was *that* day, when the first sermon was preached, the first prayer offered, the first hymn sung—a day of no special account to the surrounding neighbourhood, but of great account to the worshippers, and one recorded and remembered in the courts of heaven. The prayers of that day were the earnest wrestlings of souls with God, and the songs of that day were indeed the songs of Zion rising to God in gratitude, because He had heard the voice of their supplication, and given them a house in which He would come and bless them; and the influence of that day told in hallowing effect on their minds for many an after year. The day may have been one of winter's chill and gloom, or of summer's genial sunshine; but whatever may have been the aspect of that day, the light of God's countenance was on the hearts of the true worshippers in that first service, and with the light of His face it is ever summer time.

The choice of a pastor was, especially

\* We allude now more especially to those chapels which were erected in the early part of the reign of William III.



with our Nonconformist fathers, a matter of grave importance; but he was in those days often chosen when the "little flock" worshipped in some room away from the "busy haunts of men." The meeting-house erected, and the "opening service" past, the man of God commenced his pastoral work anew. The character of the preaching and the mode of service were somewhat different from what is now adopted. Less attractive, but not less impressive, was the sacred service. The crowd went not up, but the gathered company "grew in grace," and became "strong in the Lord" under the somewhat lengthy but solid teaching of the pulpit; and though the psalmody might offend modern taste, yet devotion was kindled by it, and the melody of the heart was in their "service of song." The worship of the sanctuary was truly to them a delight. It was their better home. Without the attractions of the world, as we have them in the present day, they were rather pressed to the house of prayer than allured from it. The few facilities for journeying kept them mostly within the precincts of their own town. The social entertainments and public amusements of the day were generally such as quite to forbid their participation in them. Science did not then attract to the lecture-room, nor did Art display her wonders to an evening audience. Few were the institutions for promoting social and public good, and undreamt of then were those various associations which in modern days engage so much the time and attention of so many Christians. Wider and more discernible was the separation between the church and the world. The godly few were then the observed and despised few, especially if they went to worship in the modest and unconsecrated meeting-house. Many were the annoyances to which they were subjected. They would tread their way, with humble step, to their religious service; and considering the monotony of their life, and the cares pressing on their hearts common to the Christian, very welcome to them would be the song of praise, the

heart-uttered prayer, and the faithful exhortation.

"They had been there, and still would go:

"Twas like a little heaven below."

But the day came when that first preacher was to preach no more. Some who heard his first sermon heard his last also. For many years, it may be, he occupied that pulpit. The young had grown to maturity under his pastoral instructions, and to him were indebted for their first serious impressions. They heard him in his vigour, and when with trembling accents he discoursed on the glory of the rest he was soon to enter; and they remembered his last words as they followed him to the lowly bed where all at last lie down,—

"Where the beggar and the king  
Side by side lie withering."

A tablet is all that is left to the eye, as a record of him whose voice for years was heard in that old chapel, "warning every man, and teaching every man, that he might present every man perfect in Christ Jesus." Many who had listened to that voice had been sleeping in the adjoining burial-ground, ere their pastor's dust went to mingle with their own: while others had been removed to distant parts by that Providence which changes our habitations, and "shapes our ends, rough-hew them how we will." If we knew all that had been experienced in human souls within those walls during that first pastorate, what a history would be recorded,—what a revelation made! How many hearts had been eased of their burdens there; how many darkening fears had been scattered there; how many solemn thoughts awakened there; how many bright visions opened and glorious hopes kindled there! And if this be said of one period during which one servant of the Lord ministered, what would be the history of the whole period during which many servants laboured, and entered into their rest!

There is something very interesting and affecting in the thought of the worship of God having been carried on



under the same roof for ages. When we enter such a building out of service hours, how solemnly impressive is its silence and aspect! We look at the old pulpit, and think of the men who have spoken there, but shall speak no more; we look at the old pews, and think of the multitude who have occupied them, to be seen no more; we look at the old casement windows, and think of the Sabbath light which has for centuries streamed through them, and influenced the feelings of the worshippers as that light was reflected from bright skies or cloudy heavens.

In all that multitude who have listened to the Gospel there, what a variety has there been in character and condition! Every kind of sorrow as well as every state of joy has been experienced within those walls. Many have entered there and have found trouble of soul as the voice of truth awoke their slumbering conscience, and many have departed, relieved of the sorrow with which they entered, and have "borne a song away."

Sorrow has been within, and disturbance without, for they have come and gone through the roll of years, amid all the changes of social and political life. Often have they listened to the peaceful news from heaven when all the nation

was filled with that of war, and sang songs of spiritual joy when wide-spread fear and distress were in the land. Amid the tumults of the nation and the strife of parties, how welcome to them was the rest of the Sabbath and the rest of the sanctuary! But all who once met there have gone and have passed beyond the influence of earth's turmoil, and another generation occupies their place, which knows them not. We indulge the pleasing hope that most who *went* there have *gone* to heaven. To many, alas! it was no spiritual birthplace, but to more, we trust, it became "the gate of heaven."

But the "old chapel" has its term of years allotted by time, beyond which it cannot stand. Beneath the touch of that hand which brings to dust the proudest monuments of man's labour, it must fall to ruin, though we look with regret on this relic of the past, as we think we shall see it no more.

The house we live in, the temple we worship in, as well as this our frail tabernacle of flesh, must time destroy. Happy they who are waiting for a body incorruptible, seeking "a house not made with hands," and preparing to take part in the service of that temple from which the worshippers shall go no more out for ever.

## Extracts.

### CONTRACTEDNESS.

Let us beware of whatever narrows the mind and heart. Some men are narrow from an absolute contractedness of mental vision; some from the habit and purpose of always looking in one direction, or at one side of a subject; some from pride and over-estimation of themselves or their party (latent, perhaps, even to their own minds); some from a sort of half-conscious instinct that their influence and acceptance and interests will be thus best promoted; some from a strength of prepossession producing complete blindness to those aspects of truth from which they are averse. It is

painful to find any upright and generous mind yielding itself unawares to the guidance of such persons, or such sentiments.—*John Sheppard.*

### LESSONS FROM HUMILIATION.

One of the very hardest lessons in practical Christianity, is still to aim at and pursue a right spirit and course after some humbling and disheartening failure or offence. When from unwatchfulness or new temptations we have fallen into sinful anger, impatience, or peevishness, or into ungoverned wishes and ensnaring imaginations, self-esteem receives a mortifying wound at being thus "overcome of evil;" spiritual com-



placency and peace are banished; the hope of renovation and of God's forgiving love is shaken; effort is paralysed, and the pleasure which attended right aims and aspirations marred or interrupted. It is at such a season of discouraged feeling that we detect how much there was of self-estimation, perhaps of self-seeking or self-idolatry, which went to prompt our actions. All this is smitten down. One feels anew and profoundly that he is in himself a frail and fallen creature, whose whole hope and comfort must be founded on the gratuitous mercies and promises of God in Christ, all boasting or self-gratulation being thus for ever excluded. This, methinks, will be the triumph of Christian hope, if, amidst the deep humiliation which must needs be felt, we can still advance, with a steadfast, though not joyous step in the path of duty, waiting for the grace of a merciful Saviour one day to revive and exhilarate the heart. It is only in the return of a lowly, confiding, self-renouncing obedience, that we may hope He will "restore to us the joy of His salvation."  
—*John Sheppard.*

#### FINAL LESSONS.

It is a truism, yet worthy to be often revolved, that the dominant and ever-recurring thoughts of a Christian in life's latest years should be:—

I. The expectation of *death* as very near and imminent; the tenure of all earthly good as exceedingly brief and transitory. The things of this world should be regarded as with a very slight degree of personal interest in them, and be viewed almost entirely with reference to the prospects of the young and of posterity, and to the great evolutions of God's purposes of mercy for mankind. The parting of the spirit from its mortal tenement, and the vast unknown scenes beyond, ought ever to be kept in view; even as a voyager, presently about to quit his native shore, will have his eye on the shadowy mountains of that new realm to which he must cross so soon. With this solemn forethought should

ever be united the grateful survey of mercies multiplied and prolonged, especially where the use of reason and of the organs of sight and hearing has been still preserved and sustained.

II. Above all should the thought prevail of *life in Christ*; pardon, immortality, blessedness, all procured and ascertained through Him alone. These, for a Christian old age, in immediate sequence on the thought of death should be the grand objects of devout contemplation and of grateful hope. Here only is "firm footing, here is solid rock;" here only the assurances which can divest the prospect of its gloom, and render death itself the true emancipation.

III. With all this must be combined, or rather beneath all this, as the basis of all truth and hope, must be fixed the thought of the perfect goodness, happiness, and all-sufficiency of Jehovah; our only sure support and treasure amidst the mutability and decay of whatever is earthly and visible. Such meditations, cherished and reigning in the mind, can alone produce the real peace and hopefulness which should mark a Christian's closing days. Pains or infirmities may greatly confuse or disturb; care and vexations too often may awhile interrupt or suspend, but He who inspired can still revive and elevate them, and the Christian, above all in old age, must ever intreat that Almighty influence which can make such thoughts prevail and rule, when "heart and flesh are failing."—*John Sheppard.\**

#### A THOUGHT OF SUPREME MOMENT TO THE YOUNG.

Have a deep impression of the importance of a fixed aim, of sufficient strength to be a lever to your life. Let that lever be—simple and unfaltering confidence in God, as He is revealed in the Gospel. This will ever uphold you, and enable you to move anything, however massive and difficult to dislodge, or to sustain.

\* From his last interesting little book, "Thoughts at Seventy-nine." (Jackson, Wal-ford, and Hodder.)



## Poetry.

## MOUNTAINS.

"THE everlasting hills!" how calm they rise,  
 Bold witnesses to an Almighty hand!  
 We gaze with longing heart and eager eyes,  
 And feel as if short pathway might suffice  
 From those pure regions to the heavenly land.

At early dawn, when the first rays of light  
 Play like a rose-wreath on the peaks of snow,  
 And late, when half the valley seems in night,  
 Yet still around each pale majestic height  
 The sun's last smile has left a crimson glow,—

Then the heart longs—it calls for wings to fly,—  
 Above all lower scenes of earth to soar,  
 Where yonder golden clouds arrested lie,  
 Where granite cliffs and glaciers gleam on high,  
 As with reflected light from heaven's own door.

Whence this strange spell, by thoughtful souls confest,  
 Ever in presence of the mountains found?  
 'Tis the deep voice within our human breast  
 Which bids us seek a refuge and a rest,  
 Above, beyond what meets us here around.

Ever to men of God the hills were dear,  
 Since on the sides of Ararat the dove  
 Plucked the wet olive-pledge of hope and cheer,  
 Or Israel stood entranced in silent fear,  
 While God on Sinai thundered from above.

\* \* \* \*

And once on Tabor was a vision given,  
 Sublime as that which Israel feared to view;  
 When the transfigured Lord of earth and heaven,  
 Mortality's dim curtain lifted, riven,  
 Revealed his glory to his chosen few.

On mountain heights of Galilee he prayed  
 While others slept, and all beneath was still;  
 From Olivet's recess of awful shade  
 Thrice was that agonized petition made,  
 "O that this cup might pass, if such Thy will!"

\* \* \* \*

And on Mount Zion, in the better land,  
 Past every danger of the pilgrim way,  
 At our Redeemer's feet we hope to stand,  
 And learn the meanings of His guiding hand  
 Through all the changes of our earthly day.

Then hail, calm sentinels of heaven, again!  
 Repeat your message, as in ages past!  
 Tell us that pilgrims shall not toil in vain,  
 That Zion's mount we surely shall attain,  
 Where all home longings find a home, at last!

*From the German.*



## The Handbook of English Literature.\*

DR. ANGUS is well and favourably known as an editor of Butler, and the author of Handbooks of the Holy Bible and of the English Tongue. His diligence and care, his extensive reading, his habits of accuracy and discrimination, and his clear, express, and unaffected style eminently fit him for this kind of work, which with him is evidently no irksome task, but a labour of love. Of the literary qualities of his new Handbook of English Literature we can speak in very high terms. It is worthy of its predecessors. In some respects it excels them. He takes a very extensive survey of his subject, and is at the same time minute in the exhibition of details. Whilst, from the nature of the subject, much of the volume is chiefly valuable for the sake of reference, a good deal of it is readable and interesting, and will gratify by its pleasant spirit, manner, and style, while it cannot fail to instruct and benefit. Only want of space and arrears in reviewing prevent us from giving such a lengthened review as the book deserves. We must, however, explain some peculiarities in his undertaking, and give a specimen or two of his modes of treatment. "In two particulars this volume is peculiar. It is arranged on the plan of giving a complete history of each subject: Anglo-Saxon literature, Anglo-Norman literature, as it has been called, language, poets, dramatists, prose-writers, and novelists. And yet the whole may be read in centuries, reigns, or literary periods, at the option of the student. Practically, English literature extends over five hundred years, from Edward III. and Chaucer to Victoria and Tennyson; or, including Anglo-Norman and Anglo-Saxon—the English of the second and of the first period—over a thousand years. For the language, the writers of the whole period deserve to be studied. For the

literature, the most important writers are those of the last three hundred years. The works of living writers are not included in this volume, though, occasionally, they are named to complete the history of subjects. Besides this peculiarity, the reader will notice another. The author has sought to form a fair estimate of the moral tendency of many of the works he has described. This process, carried through in a spirit at once generous and faithful, he deems of great importance. Literature claims to be and is one of the mightiest influences of the age. Histories of literature direct attention to the genius and taste of the works which they chronicle: and surely the moral quality of such works is deserving of some regard. Of course, such judgments require blended candour and truth."

The blending of the moral censor with the literary critic may be objected to by some, but when we consider the author's character and position, and the nature of the Society which has published this volume, we see that he could not do otherwise than look at his subject from the point of view here described. We have a decided objection, often expressed, to overlaying all sorts of histories and treatises with religious reflections. But here such a course as Dr. Angus indicates is not only unobjectionable, but desirable, looking at certain descriptions of literature which the book necessarily embraces, and at one class of readers, the young and inexperienced, into whose hands the book will fall, and be by them, we trust, carefully studied. Generally speaking, the historians of English literature have had little or no sympathy with evangelical views, and with those sections of the religious public by whom, mostly, the publications of the Religious Tract Society are read. We are therefore glad to see an evangelical writer, qualified fully for the work by his large intelligence, refined taste, sincere piety, and

\* "The Handbook of English Literature. By JOSEPH ANGUS, M.A., D.D." (London: Religious Tract Society.)



enlightened candour, dealing with such subjects as the drama and novels. Hear what he says about Shakespeare. Carefully consider his remarks on fiction; for in these days the amount of novel reading by all orders—people calling themselves evangelical Christians included—is immense, and seems to be daily on the increase. Vulgar and ignorant tirades against novels do a great deal of harm, but genial, judicious, and discriminating remarks such as those we are about to quote must do great good:—

“The faults of Shakespeare are upon the surface of his writings, and it is unwise not to admit them. The effect of his passionate scenes is often weakened by conceits and verbal quibbles, and some of the finest passages are injured by the needless obscurity of his language. Occasionally, this language is obscure from its obsolescence, very often from the profoundness of the thought, but not seldom from what seems affectation or carelessness, so that the attention of the reader is divided between the text and the commentary; and, in such cases, without an adequate recompense for his care and pains. It may not be amiss to add that the plays of Shakespeare have a decidedly good moral tendency. Human crimes and passions are, indeed, represented in them; but always in such a way as to render the delineation awful and instructive. There are also occasionally licentious expressions and allusions, which would have been much better omitted; but these never enter into the substance of the play, or even of the scene. They belong to the age more than to the man, and it is always easy to omit them in the reading without injuring the sense. Between the dramatic productions of Shakespeare’s own contemporaries, particularly Jonson, Ford, and Beaumont, and still more between those of the period of the Restoration and the dramas of Shakespeare, the contrast is most marked and painful. In fact, Shakespeare is as superior in moral tone to most of the dramatists of the seventeenth century as he is in creative genius.

“It may be added that there is in Shakespeare a reverence for Scripture which shows at least the tastes of the time, and no less, it may be hoped, his sympathy with them. There are above five hundred passages in his works which are taken apparently from Scripture originals, being either verbally or substantially founded on quotations from Holy Writ. And there are about four hundred sentences besides these expressive of sentiments taken from the same source. Yet we can go no farther. His genius is unrivalled; but it is the earthly and the natural he paints. Of the heavenly and the supernatural—the spiritual, in the highest sense—he says little. Perhaps the man felt more than the poet reveals. Perhaps he deemed human life alone to be the proper subject for dramatic treatment. Still the fact remains. His characters are all *human*. For the divine we must turn to another book, and to other teachers.”

To turn to another subject.

“On the reading of novels,” Dr. Angus remarks, “there has been much discussion. The common argument that they appeal to the imagination, and that as every reader possesses more or less of this faculty, they will be read, is of course true enough; as is the argument that parables are short novels, and have the sanction of ‘the Great Teacher’ himself. These reasonings are based on human nature, and on the highest example, and tend to prove that we must recognise the existence of imagination and seek to instruct men *through* it. We may go further. Men need amusement. The mind cannot always be on the stretch. A character well drawn, an incident well told, a novel without a moral, may be worth study, as are pictures by Wilkie or Webster. Novels of this class Whately praises as more free than some others from risk of mischief. This principle will, of course, restrict the use of them within narrow limits. They are read as a *recreation*, and are as allowable and as useful as other recreations are.

“Further still, when they teach historical truth, sound morality, evangelical



principles, common sense, prudence, they are to be so far commended. Even with lower aims they have their place. Let them only 'beguile weary and selfish pain;' 'excite a generous sorrow for vicissitudes not our own;' 'raise the passions into sympathy with heroic struggles,' and they may be very helpful. The imaginative element that is in them makes their teaching the more impressive, and if not mischievous, they are really useful. In fact, however, many of them teach untrue history, imperfect morality, and an unscriptural religion; while others inspire romantic hopes and call off attention from actual duty. Even when the novelist is on the side of virtue, he is apt to trick out vice in such a garb as makes her more than a match for virtue. The precise Richardson, for example, has put into the mouth of Lovelace, entangling sophistries against virtue which Sedley, and Villiers, and Rochester want either depth of libertinism or force of mind to invent. All such novels Christian principle condemns as unsuitable for general or indiscriminate reading. Even when novels are, on the whole, of unexceptionable tendency, there are considerations in relation to the use of them that deserve thought. On the one hand, the study of ideal excellence improves the taste, while the contempla-

tion of suffering strengthens sympathy—the spring of benevolence. On the other, Stewart objects that though the study of excellence does improve the taste, the mere contemplation of excellence, not ending in active habits, blunts sensibility; and the sight of suffering which we are not expected to relieve really hardens. He thinks, moreover, that the elegant distresses of fiction make the mind shrink from the homely miseries of life. The 'luxury of woe' is certainly often indulged by cold hearts and seared consciences. This principle would further restrict the reading of novels to such as are fitted to create generous feeling, and are likely to lead readers to act out the feelings they create. Taking a wider view, and looking at the number of novels published, and at the fact that many who read them read little else, gaining from them the falsest notions of life and truth, and being enfeebled in mental power by the one-sided training they supply, it may be questioned whether novels have not done more harm than good: mentally, habitual novel reading is destructive of real vigour; and, morally, it is destructive of real kindness. The luxury needs to be carefully regulated, if it is to prove a blessing and not a curse."

### Dark Sayings on a Harp.\*

UNDER the somewhat quaint title of "Dark Sayings on a Harp," we have a most characteristic volume from the pen of Mr. Paxton Hood. It consists of sermons preached by him in the ordinary course of his ministry, but dealing mainly with the mystery of Divine Providence, the darkness that rests on the dispensation of human life, and the gleams of light let in on that darkness by God. The

\* "Dark Sayings on a Harp; and other Sermons on some of the Dark Questions of Human Life." Preached in Queen-square Chapel, Brighton, by the Rev. PAXTON HOOD. (London: Jackson, Walford, & Hodder. 1865.)

theme is well chosen, and proves a fertile one under the treatment of Mr. Hood, who exhibits it under a variety of important and instructive aspects. The first sermon has the title for a text—the words of the Psalmist, "I will open my dark saying upon the harp," which "points," Mr. Hood tells us, "to two principles: first, there is the bowing before, and hearkening to the mystery of things—the universal parabolic utterances; and second, the turning the mystery and the parable into a cheerful song—the dark saying becoming, like the bird's song in the covert of the night, a clear stream, without sorrow



and without care." The mysteries are found in Scripture, in man himself, and in providence. The Bible is full of dark sayings. "The prophets inquired and searched diligently what or what manner of time the Spirit of Christ which was in them did signify." The words spoken to Daniel were "closed up and sealed till the time of the end." "Now, we see as through a glass darkly." "However you regard Scripture," says Mr. Hood, "you must be amazed by its mysterious unity, not less by its mysterious murmurs—murmurs as of a distant infinite sea, or as in a forest, we listen to the tones as of strange bells among the far-off boughs." Man is a dark saying. How profound the mystery of his being till viewed in connexion with redemption! And providence is a dark saying, full of perplexing enigmas, "till we go into the sanctuary of God." This discourse is the key-note of the volume, those that follow being mainly further illustrations of the same great topics. Thus, we have one on UNFULFILLED LIVES. "Wherefore hast thou made all men in vain?" Another on the TERRIBLE THINGS IN RIGHTEOUSNESS by which God answers prayer. The following are the titles of some of those that follow:—WORK—LIGHT GIVEN—THE WAY HIDDEN—GOD! MY EXCEEDING JOY—THE JEALOUS GOD—IN HIM WAS YEA—THE STORY WITHOUT AN END—LAW, NATURE, AND MAN—WITHIN THE VEIL—THE SPECTRE'S QUESTION—SAFE TO LAND—ASPECTS OF DEATH—THE HEAVENLY LITURGY, &c.

It will thus be seen that these discourses are neither discussions of points of doctrine nor expositions of scripture, but rather expositions of human life, especially under its Christian aspects, with the lights and shadows that flit over it, and the sorrows and solaces that attend it. No one can read them without being struck with the amazing capacity of Mr. Hood's memory, the ease with which its treasures are reproduced, and the singular and beautiful forms into

which they are often thrown. There is remarkable originality throughout the volume, and great freshness and brilliancy of thought. The book might be said to be a collection of plaintive songs, set to a minor key, but diversified by utterances of hopeful anticipation, and of confidence and joy in God. Our perusal of it has greatly interested us, and we shall often resort for instruction and stimulus to its pages.

We are not insensible, however, to its defects. The discourses have evidently been produced in haste, by a mind of prodigious activity, and impatient of repose. The reader finds himself hurried along its pages, as he reads them, with scarcely any intervals of rest. We wish we had found in them more of the green pastures and the still waters, and had been oftener led into peaceable habitations and quiet resting-places. But Mr. Hood, evidently, cannot rest himself, and his haste betrays him, not unfrequently, into incorrect quotations of scripture, and into the use of images of questionable propriety. Occasionally, too, his sentences are not complete. Sometimes it quite puzzles us, even with the aid of the context, to understand what he means.

But we shall not occupy ourselves in the ungracious task of hunting up little defects where there is so much, the excellence of which is unquestionable. We think, however, that, admirable as his productions are, if Mr. Hood wrote less he would write much better, and we should like to see, from the pen of one so well able to produce it, some work of great and permanent theological value, the result of calm and deliberate thought.

We can, however, most heartily commend this volume, and earnestly hope that the immediate purpose of its publication may be effectually answered, which is "to aid, by its sale, in some measure, the efforts Mr. Hood is making with the beloved people of his charge to liquidate the debt remaining on the building in which they worship."



## Lives of the Queens of England.\*

It has been the misfortune of English history that, until recently, it has been in the hands chiefly of those whose sympathies were adverse to the men who won our national liberties. Until Hume, English history found no chronicler whose genius was worthy of his theme; and the genius of Hume unhappily obtained currency for his partial information and anti-liberal opinions; the effect of which was, that until Macaulay, the greatest heroes and patriots—the men who won our most precious liberties at the risk, and often at the sacrifice, of their lives—were estimated according to the disparaging and prejudiced views of historians whose principles condemned their struggles, and whose sympathies were with the oppressor rather than with the oppressed. The “divine right of kings” to do what they think fit, and the divine duty of peoples to submit themselves whatever they may do, are doctrines which, until very recently, few dared to question. Hence a considerable part of the historical duty of this generation is to expose the garbled evidence, and to reverse the partial and unrighteous verdicts of the last. Thanks to Mr. John Forster, Mr. Carlyle, Mr. Macaulay, Mr. Froude, and others, many a resuscitated reputation, from Cromwell downwards, now shines illustriously in the page of English history, that once, like the veiled portrait of the Doge of Venice, was pointed to with the finger of significant scorn, or of solemn denunciation. Even yet old Tory prejudice persists in designating Cromwell—the greatest and wisest and best of England’s rulers—one of the most treacherous, hypocritical, and wicked of men. Such are the unhappy consequences of history being left to the blind prejudice or passion of a party. We hardly know whether Miss Strickland is entitled to rank with historians

proper. She has, however, achieved considerable popularity as a writer of historical memoirs. Politically she belongs to the school of Hume, only instead of Hume’s indolent indifference to evidence, she permits the strongest prejudices to influence her estimate and use of evidence. Her writings have the characteristic qualities of female writing generally: great picturesqueness; great powers of delineation; a graphic, easy, and captivating style, so that we are carried along with her narrative without weariness; but she feels rather than reasons, her judicial faculty is very small, and her strong partialities and antipathies overpower it. She can see nothing good in those that she dislikes, and nothing evil in her favourites. Nothing can be more interesting than her books; but they are not history. Her affections are greatly in the ascendant over her judgment. She has evidently written these six closely-printed volumes to show that all personal virtues and all public benefits, as well as all the smiles of the Providence that has watched over England, have been with the Tories. Miss Strickland is a High Churchwoman and a high Tory, and by these standards she estimates every character and every event in English history. She considers the Church of England to be divinely appointed of God in such a sense that all nonconformity to it is sin and schism: she considers apostolic truth to be infallibly deposited in it, and apostolic authority exclusively to inhere in it. The sovereign is God’s appointed head of it, in no sense responsible to the nation, but responsible to God alone. Almost inevitably, therefore, she fails in historical justice, alike in unqualified justification of kings like Charles I. and James II., and in unqualified condemnation of rulers like Cromwell and William III. Elizabeth finds but scant favour with her, while in Mary she sees little to blame. Henrietta Maria is one of her chief heroines; while Mary,

\* “Lives of the Queens of England from the Norman Conquest.” By AGNES STRICKLAND. In Six Volumes. II.—VI. (London: Bell & Daldy.)



William's consort, is visited with her severest reprehension. So strong are her prejudices, so false her colouring, that we are compelled to say they frequently deprive her representations of all just claim to historic truth. She has either misapprehended or misrepresented the entire character both of the great constitutional struggle against Charles I., and of the great constitutional revolution from James II. Happily the time has gone by when such historical romances can do much harm. The spirit of historical inquiry is too earnest and too impartial to permit such judgments to pass unquestioned. It is interesting, however, to contrast not the judgments only, but the historical facts in connection with Queen Elizabeth, brought forward by Mr. Froude, with Miss Strickland's memoir of the same great sovereign; and the historical facts in

connection with William III. and his Queen, brought forward by Lord Macaulay, with those adduced here. Our space will not permit us to go into details, or we might select as an instance the account of the death-bed of William. Happily both Mr. Froude and Lord Macaulay have written histories as fascinating as they are careful and conscientious. Miss Strickland's volumes will be read, and deserve to be read, for their great interest; and we may the more fearlessly commend them, as it is impossible for any who will read them to be ignorant of the true history of which they are but the romance. It is enough to say concerning her, that we do not think even her professed principles right ones; and even if they were, that her judgment of individual men and events is either accurate or just.

### Brief Notices of Books.

*Sermons preached at Union Chapel, King's Lynn.* By the late Rev. E. L. HULL, B. A. (London: Nisbet.)

Mr. Hull was a young minister of singular promise. Cut off in the 31st year of his age, and the fifth of his ministry, he could not yield the ripe fruits of those great gifts with which the Master had endowed him. But he left behind him some MS. sermons and reports of discourses, from which his friends selected a few for a book, privately issued to the extent of 300 copies two or three years ago. They were read eagerly, and greatly appreciated; in consequence of which we have the present reprint, with several additional sermons, all published now for general circulation. They are not of the common order. The young man's original genius led him to shape his public teaching in a manner not of usual occurrence in our pulpits. We should not wish to see young ministers striving to copy this remarkable teacher, simply because none but a man of power could handle topics as he did; and the danger would be of imitators catching his defects without preserving his excellencies. More of distinct exposition of the great truths constituting our theological creed we

like to see than we have exhibited here. There is an occasional haziness of view when touching on evangelical topics that we should wish to have cleared off. But a rich devotional spirit pervades the volume from end to end; and nothing can be more evangelical than his general tone of sentiment, and his handling of experimental and practical topics. Mr. Hull often reminds us of Robertson. There is a similar direct and trenchant dealing with the truths of the Bible, and the evils and necessities of the human heart. We have read many of the discourses with great admiration.

*The New Sunday School Tune-Book.*

Edited by the Author of "Sacred Harmonies." (Jackson, Walford, & Hodder.)

We wish very specially to direct the attention of our Sunday-school friends to this little collection of tunes. "It is," says the Editor, "twofold in design:—First, to meet a want created by 'The New Sunday-school Hymn-Book'—by supplying tunes for its peculiar metres; and secondly, to be a general tune-book for Sunday-school and home purposes." It is, we think, admirably adapted for the latter purpose. It might, however,



have included advantageously a larger number of tunes which have become familiar in our Sunday-schools and homes, the very large proportion of new compositions in it being a doubtful advantage. It is given to no one or two persons to provide either the words or music of praise; and every compilation of hymns and tunes for worship should aim at the broadest catholicity of both church and taste. Of the sixty-five melodies, thirty-one are by Mr. James Sampson; ten by Mr. O. O. Rickards; and five by the Rev. James Mursell. Some of these, however, are most admirable—simple, melodious, striking—just adapted to arrest the attention of children, and yet not pander to a false taste. They will become favourites in many a school and in many a home. Several original hymns by Mr. E. Hodder also deserve a word of commendation. He writes with great simplicity and feeling; and will, we think, both in prose and verse, become a great favourite with the young.

*The Fatherhood of God.* By ROBERT S. CANDLISH, D.D. (Edinburgh: Adam & Charles Black.)

This is the first fruit of "The Cunningham Lectureship," founded in connection with the Free Church of Scotland by the munificence of William Binny Webster. The subject selected by Dr. Candlish, while important in itself, is rendered still more interesting by certain phases of modern religious thought. The lecturer, with his usual logical acuteness, presents his theme with clearness and force, and supplies materials both for thought and controversy. With the parable of the prodigal son, and the command of our Lord to disciple all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, we cannot see with the author that it is "God's purpose to set aside—to a large extent, if not altogether—all analogical apprehensions of His fatherhood." These six lectures, and the appended expositions of Scripture, deserve and demand the attention of theological students.

*Christ, the Consoler; or, Scriptures, Hymns, and Prayers for Times of Trouble and Sorrow.* Selected and arranged by ROBERT H. STOREY, Minister of Roseneath. (Edinburgh: Edmonston & Douglas.)

The character of the book may be gathered from the title. It consists of passages of Scripture, with a few hymns

and prayers. The latter are selected from "The Book of Common Prayer," "The General Assembly's Prayer-Book," and other manuals, including "Hickson's Devotions and Offices," and "The Garden of the Soul." The book, by the way, indicates how like good people of all sections of the Church are to each other when they come to pray. The book is well suited to the closet and the sick room.

*The Beauty and her Plain Sister.* (Olipphant & Co.)

A well written and interesting story for girls; setting forth the superior attractions of goodness over any mere external advantages. Georgie and Grace are well discriminated: neither the faults of the one, nor the excellencies of the other, are exaggerated. Of course, Georgie's beauty is lost, and she, in her turn the "plain sister," is transformed by the goodness of Grace. Young people will be all the better for the perusal of this little tale.

*The Natural History of the Year.* By B. B. WOODWARD, B.A. (London: Jackson, Walford, & Hodder.) *Short Sermons to Children.* By the Rev. A. FLETCHER, D.D. Seventh Edition. *The Irish Scholar.* By the Rev. T. W. AVELING. Sixth Edition. (Jackson, Walford & Hodder.) *Short Tales to Explain Homely Proverbs.* (Edinburgh: Johnstone, Hunter, & Co.) *Louisa Hodson; or, The Power of Influence.* By R. A. SOMERVILLE. (London: William Macintosh.) *The Lighted Valley; or, Closing Scenes of the Life of Abby Bolton.* (London: Hamilton, Adams, & Co.) Fourteenth Thousand.

These are all books abounding with interest to the young, and worthy of a large circulation among them.

*The First Book of Geography.* By HUGO REID. (London: Griffiths & Farran.)

This elementary course of geography has the merit of putting the most useful points of information first.

*The Lips of Prayer opened to Purpose.* By THOMAS THOMPSON, M.A. (Hamilton, Adams, & Co.)

A rich storehouse of counsels and encouragements in prayer, presented with Christian simplicity and earnestness.



*A Defence of Infant Baptism.* By the Author of "Thoughts on the Freedom of the Will." (Paisley: Alexander Gardner; London: Houlston & Stoneman.)

The differences of opinion upon water baptism are not likely to be diminished by this work.

*The Mother's Manual for the Training of her Children.* By Mrs. REED. (London: Jarrold & Sons.)

A suggestive book, by a prudent counsellor, from which every mother may obtain useful hints. It will be of great service in "Mothers' Meetings."

*The Teacher's Note-Book: containing Notes on the Gospel of St. Luke.* (London: William Macintosh.)

These notes are published as suggestions to teachers; and employed in this way, they will contribute to the knowledge of truth, and to power in its communication.

*The Redeemer and The Redemption.* By the Rev. A. S. PATTERSON, D.D. (Edinburgh: Johnstone, Hunter, & Co.)

These discourses and addresses, delivered at Communion services, abound with Scriptural ideas of the Redeemer, and tend to deepen the sense of Christ's love to us, and of our obligations to Him.

## Obituaries.

REV. BENJAMIN REES.

THIS venerable and useful servant of Christ finished his course, Dec. 13, 1864. He was of Welsh extraction, and was born near Carmarthen. He devoted himself to God in early life, and was for some time in connection with the Calvinistic Methodists working as an itinerant. His first and only settlement was at Chippenham, Wilts, where, as an Independent minister, he laboured with much success for more than forty years. He began his ministry here in the year 1822, and was ordained about two years afterwards. A friendship subsisted between him and the Rev. Rowland Hill, who aided him considerably in the erection of a commodious chapel, which has all along been well known as the Tabernacle. He was most firmly and warmly attached to the vital truths of Christianity.

Between him and Mr. Jay there was a friendship extending through many years, and though he was not equal to that distinguished man as a preacher, or in respect of intellectual power and acumen, he was equally evangelical. He was not educated for the ministry, yet was fully alive to the importance of a liberal education as ensuring power to elucidate and defend the truth. He was fond of children, and often kindly noticed them. A remembrance of his countenance, radiant with smiles, when noticing the little ones at their homes, will long be among the sunny memories of many a survivor in the town. A substantial

and enduring proof of his solicitude for the young exists in the shape of a capacious British school-house, which also should be regarded as proving solicitude for the growth of Protestant Non-conformity. It was built mainly through his instrumentality. For many years he frequently preached at the villages of Kington Langley, Kington St. Michael, and Christian Malford. Mr. Rees resigned his pastorate in 1861, but continued able to preach occasionally until a few weeks before his death. He preached several times at home, and at neighbouring towns and villages. At length his vigour departed, and the form once so robust and energetic became prostrate and powerless. But the "inward man" was "renewed day by day."

His death was, in all probability, accelerated by a fall, on leaving his study or bedroom, before he had fully regained strength lost through illness which had for some time confined him to his chamber. In his last illness, notwithstanding mental aberration at times, and absence of power to articulate clearly, all who stood by him were satisfied that within there was the heavenly peace which "passeth all understanding," with a firm reliance on that Saviour whose Gospel he had faithfully preached for so many years. At last, rising superior to all infirmity, with the "house not made with hands," the "crown of righteousness" laid up for him, and the palm of victory fully in view, he exclaims, "Victory! victory! through the blood of the Lamb!"



"His God sustains him in the final hour,  
His final hour brings glory to his God."

"Devout men" carried him to his "burial," and a large company followed, consisting of members of the church, and ministers and members of other churches. The services connected with the interment were conducted by Mr. Rees' successor, the Rev. E. A. Hart, M.A., Rev. G. Bailey, of Castle Coombe, and Rev. E. Bayliffe, of Marlborough, who was a member of the church assembling at the Tabernacle before entering the ministry. His funeral sermon was preached by Mr. Hart, on the following Sabbath evening, from Matthew xxv. 21.

It may truly be said of Mr. Rees that no minister of the Gospel ever lived and laboured who was more sincere and straightforward, or whose ministry was more highly characterized by devotedness, earnestness, and fidelity.

#### THE REV. CALEB MORRIS.

We have to announce the decease of this eminent Congregational minister, who many years ago was one of the best known of metropolitan preachers. Mr. Morris was a native of Pembrokeshire, in South Wales. He began preaching when very young—about sixteen or seventeen years of age. He was educated at Carmarthen Presbyterian College, then under the care of the Rev. David Peter and the Rev. D. Jones. While there he became very popular as a preacher, both in Welsh and English, and at the conclusion of his studies he settled at Narberth in his native county. After spending several years there, during which his ministry was remarkably successful, he removed to London about 1829, having been invited to become co-pastor with the Rev. George Burder at Fetter-lane. After Mr. Burder's resignation he became the sole pastor, and continued his labours in that church for many years, drawing large numbers of intelligent persons around him. After that he was for a short time minister of the new chapel in Eccleston-square. But he gradually fell into ill-health, which manifested itself principally in a sensitive, almost morbid, reluctance to appear in public. At last he withdrew altogether from London, and indeed from all public engagements, and retired to a solitary farmhouse, the same, we believe, in which he was born, and where his parents had died. He paid occasional visits, however, to his friends in some of

the adjoining towns, especially Cardigan, always delighting them by his genial spirit and the grace and vivacity of his conversation. For nearly a twelvemonth before his death, however, he had resided at a place called Gwbert, on the Cardigan bar, where he died on Wednesday morning, July 26. Mr. Morris was a man of remarkable powers, a profound and original thinker, and a preacher of great eloquence, while his personal character was amiable and generous to a high degree. At one time his pulpit ministrations in this metropolis exercised a wide and most salutary influence, especially on a large class of thoughtful young men who were wont to throng Fetter-lane when he was in the prime of his powers.

#### MR. ISAAC SEWELL.

This well-known solicitor, of Old Broad-street, City, is no more, having died on the 27th ult. at his residence at Wanstead, Essex, of congestion of the lungs, after a few days of apparently slight illness. He was in his 79th year, and, up to nearly the day of his death, he was much the same as he had ever been in erectness of stature, graceful agility, and dignity of manner. It may thus almost be said that he passed away without tasting the bitterness of death or betraying any symptoms of decrepitude or decay; and, knowing him as we had the privilege of doing, we are reminded of Enoch, "who walked with God and was not, for God took him." Most cordially do we sympathise with his family in the irreparable loss which they have sustained, although their grief is one that should be mingled with thankfulness for his preservation in health and the full use of his faculties beyond the ordinarily allotted span. The absence of his familiar and respected face from the wide circle of friends he was wont to cheer and adorn will be long felt as an impressive warning "that it is appointed unto all men once to die." The sad event is one well worthy of special notice, for Mr. Sewell's appearance and manner were but the appropriate framework or setting of gifts and graces which it becomes us to remember with fondness when taken from us, as well as to acknowledge and cherish while rejoicing in their light. He was a man, a gentleman, and a Christian, sympathising in all that was human, full of amenity and kindness, and ever looking and acting, as well as speaking the truth. As a Nonconformist, he was widely known as an eloquent and unflinching supporter



of the rights of conscience and the cause of social amelioration and human progress. Though strongly marked in his individuality, however, his genial disposition and conversational powers attracted towards him men of the most opposite principles, while his youth-like buoyancy

and freshness made him a companion for all ages. Meeting such a one was like a foretaste of heaven, while his memory is one of those means of grace which should wean us from time and turn our view towards that "rest which remaineth for the people of God."

## Diary of the Churches.

June 28.—Mr. J. Anderson and Mr. W. Dower, of the Congregational Theological Hall, Edinburgh, were set apart to the office of Missionaries, in connection with the London Missionary Society, the former being designated for China and the latter for South Africa. The service was held in the Augustine Congregational Church, Edinburgh, and the Revs. D. Wallace, W. Swan, Dr. Gowan, Professor of Biblical Criticism, Dr. Alexander, and Dr. Gould, took part.

July 3.—Wandsworth-road. The iron church recently removed here from Cambridge-heath, Hackney, was opened for public worship, the Rev. R. W. Betts preaching. The Revs. T. Ray, W. M. Mather (the pastor), and J. Bowrey, took part in the subsequent meeting.

July 4.—Kent Congregational Association. The seventy-third annual meetings of this Union were held at Canterbury. The Revs. H. J. Bevis, V. Ward, H. Cresswell, W. A. Smith, E. W. Shalders, B.A., D. G. Watt, M.A., W. Jull, Esq., and other ministers and friends, conducted the engagements.

— Bermondsey. The ordination of the Rev. J. Farren, of Hackney College, as co-pastor with the Rev. G. Rose, took place in Jamaica Row Chapel. The Revs. D. Nimmo, P. J. Turquand, R. W. Betts, G. Rose, S. McAll, J. Sibree, J. De Kewer Williams, C. Dukes, M.A., D. B. Morris, G. M'All, W. H. Jellie, and A. Goodrich, took part in the engagements.

— Congregational School, Lewisham. The examination of the scholars took place, which was conducted by Professor W. H. Todhunter, of Cheshunt College, and R. Saunders, Esq., Inspector of Metropolitan schools. After tea on the lawn, the chair was taken by W. Hitchin, Esq. Prizes were distributed, and the Revs. Dr. Lockhart, R. Robinson, I. V. Mummery, J. Viney, and W. Campbell, addressed the friends present.

July 5.—South Wales Association. This Union held its annual gathering in

Zoar Chapel, Neath, the Rev. Dr. Rees presiding. The Revs. P. Griffiths and Mr. Williams took part in the business, and the Revs. J. Thomas, J. Davies, E. Hughes, W. Morgan, E. Evans, and others, preached.

July 12.—Wymondham, Norfolk. A meeting was held for the purpose of presenting a testimonial to the Rev. J. Anderson, pastor of the church in this town. It consisted of a purse of gold, the ladies at the same time giving a tea service to Mrs. Anderson.

July 18.—Yardley Hastings. The Rev. W. Harbutt having recently removed to the above place, a recognition service was held. The Revs. E. T. Prust, T. Arnold, and J. Bull, took part.

— Uttoxeter. A testimonial was presented to the Rev. J. Cooke, on his retiring from his charge, after a pastorate of forty years. The Rev. J. Hammond, now in his ninetieth year, and who preached in the old chapel sixty-five years ago, presided; and Mr. J. Vernon, in the name of the friends, presented to Mr. Cooke a purse of sixty-six sovereigns.

— Arundel, Sussex. The ordination of the Rev. H. W. Grange to the pastorate of the church in Trinity Chapel took place. The Revs. E. P. Hood, H. Rogers, S. McAll, B. Price, and W. Knight, took part in the service.

July 20.—Clare, Suffolk. The ordination of the Rev. C. Jukes, of Hackney College, as pastor of the church in this town, took place. The Revs. D. Evans, J. Steer, J. Burgess, J. Richardson, S. M'All, B. Johnson, S. Bridge, J. Simpson, J. Farren, G. Hollier, J. Lambert, and H. E. Arkill, took part in the service.

July 22.—Oldham. The corner-stone of the new chapel in Hope-street was laid by C. Suthers, Esq. The Revs. G. Snashall, J. Hodgson, F. Smith, R. M. Davies (the pastor), G. G. W. Waddington, H. W. Parkinson, and T.



Green, M.A., took part in the service connected with the ceremony.

July 25.—Romsey. The Rev. W. M. Paull was recognised pastor of Abbey Chapel. The Revs. J. Dunlop, T. Atkins, W. Crosbie, and H. J. Chancellor, took part in the proceedings of the day.

— Brentwood. The Rev. H. P. Bowen having been absent a short time to recruit his health, the church and congregation presented him with a timepiece and a silk gown, &c., on his return.

July 27.—Bayswater. The foundation-stone of the new congregational chapel, under the pastoral care of the Rev. J. S. Russell, was laid by S. Morley, Esq. The Rev. J. Stoughton offered prayer. At the meeting which followed H. Wright, Esq. presided. Addresses were also delivered by the Revs. J. S. Russell, J. S. Pearsall, Dr. King, W. G. Lewis, J. C. Gallaway, and A. Macmillan.

— Scarborough. A new congregational church was opened in the above place. The Rev. E. Mellor, M.A., preached in the morning, and the Rev. N. Hall, LL.B., in the evening. At a meeting held in the afternoon Titus Sall, Esq. presided, when addresses were delivered by several ministers and gentlemen.

July 31.—Derby. London-road Congregational chapel, which has been closed for the last two months for alterations and repairs, was re-opened, on which occasion, two sermons were preached by the Rev. Dr. Morton Brown. The cost of the alterations is about £250.

August 2.—English Congregational Chapel Building Society. This Society held its twelfth anniversary in East Parade Chapel, Leeds, J. Crossley, Esq. in the chair. The Rev. J. C. Gallaway, M.A., read the report. The Revs. J. R. Campbell, D.D., W. Roberts, E. R. Conder, M.A., J. D. Williams, and R. McAll, Messrs. J. Perry and J. Wade delivered addresses on the occasion.

August 7.—Longridge, Lancashire. The new chapel in this village was opened on the above day. The cost of the chapel, including the site, will be about £1,200. The building will accommodate 400 persons.

August 9.—Salem Chapel, Leeds. The new school-rooms erected by the congregation in connection with this place of worship were opened, when several ministers and gentlemen delivered addresses on the occasion.

August 10.—Spilsby. The corner stone of the new Congregational chapel

was laid by John Crossley, Esq. A sermon was preached by the Rev. J. Miller, M.A.; the Revs. J. Taylor, W. Herbert, E. Metcalfe, and J. Shaw, took part in the proceedings. A public meeting was held in the evening at which Mr. W. Newman presided. Addresses were delivered by the Revs. T. Lord, W. Rose, T. W. Matthews, T. Davey, R. Hall, J. Taylor, &c.

Aug. 14.—Corwen and Cynwyd. The Rev. J. Lewis was ordained pastor of the churches and congregations at the above places. The Revs. J. Peters, J. Davis, R. Williams, M. D. Jones, H. Ellis, D. Rees, J. Davis, and D. M. Jenkins, took part in the proceedings of the day.

— Leeds. A meeting of the church and congregation worshipping in Marshall-street Congregational chapel was held, to celebrate the completion of the twenty-first year of the pastorate of their minister, the Rev. J. H. Morgan. The chair was taken by Mr. Councillor Sheldon. Mr. Morgan was presented with a timepiece on the occasion.

August 12.—Rotherham. A new Independent church was formed comprising eighty-five members; and the Rev. I. Vaughan, of Masborough, accepted an invitation to become their pastor.

August 14.—Whaddon, Bucks. A new Independent chapel was opened in this village. Two sermons were preached on the occasion by the Rev. R. G. Harper. The chapel will seat about 200 persons.

August 15.—Reigate. The Sunday-school-rooms in connection with Reigate chapel having been considerably enlarged and improved, a public meeting was held to celebrate their re-opening. The chair was taken by G. W. L. Gower, Esq., M.P.; and addresses were delivered by the Revs. J. S. Bright, J. Smith, D. Davies, S. S. England, G. J. Adeney, and Mr. Meikle.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

The Rev. J. Goodrick, of Torquay, has accepted an invitation to the pastorate of the church at Baldock, Herts.

The Rev. J. Onley, of Spring-hill College, that of the church, in Russell-street, Wednesbury.

### RESIGNATIONS.

The Rev. R. Tuck, B.A., has resigned the pastorate of the Independent church, Bromsgrove, Worcester.

The Rev. E. L. Adams, that of the Independent church at Nantwich.



THE

# Missionary Magazine

AND

## CHRONICLE.

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### MADAGASCAR.

Our latest intelligence from Madagascar is of the 31st May; and we are happy to learn that the state of the capital and of the country generally up to that period was tranquil, and no intimation of displeasure had been given by the native Government in consequence of the unfortunate events that had occurred early in March. Indeed it is highly probable that the Government having made their communications to the British Consul, and having received from him satisfactory replies, it was not deemed necessary or advisable to take any further steps in the matter. We are truly thankful for such a result to the untoward proceedings in which two members of the Mission inconsiderately involved themselves; and we feel assured that, upon a review of the case, these brethren would sincerely regret their own precipitancy.

From letters we have since received, we rejoice to learn that the internal state of the Mission, both in the capital and the surrounding country, is very encouraging. This statement will be confirmed by the following extract of letters from the Rev. JOSEPH PEARSE and the Rev. ROBERT TOY:—

EXTRACT OF LETTER FROM THE REV. JOSEPH PEARSE, DATED  
ANTANANARIVO, MAY 22ND, 1865.

“With regard to our work in this country, it is a matter for joy and thankfulness that up to the present time we have been permitted to carry it on without interruption, and, I may add, with evident tokens of the Great Master’s blessing. We have had our anxieties in the past, and are not without them in regard to the future. We endeavour, however, to commit that to Him, to whom it is fully known.

“At ANALAKELY we are working on in our humble way. It is with great pleasure that I inform you that our new chapel is fairly commenced; and as I look from my window now I can see some fifty of the people busily working at it. The people have shown great willingness to do all they can towards



the erection of it. They have decided that the building shall be of brick, and have undertaken among themselves to supply and build the same. When finished, we hope it will bear comparison with any of the Native Churches yet completed.

"Since my last the number of our Church members has gradually increased; and we now number 265 at Analakely. Yesterday, after the usual morning service, I baptized twenty-two adults and four infants. One of the adults was an officer of fourteen honours.

"As in England, so also in Madagascar, death from time to time removes our members from the Church below to the Church above. It is delightful to witness the effects of the Gospel among them, producing, as we see it does, resignation under affliction, and entirely removing the fear of death, by giving them a glorious hope of the better life beyond. Last Tuesday I was at the funeral of Randriamahaly. Poor fellow, he suffered greatly from pulmonary affection, and ere he died was greatly reduced. During his long illness I visited him several times, but I never heard a murmur escape him. On the Saturday before his death I was with him, but he was too ill to speak. I spoke to him, and by motions of his head he expressed his continued trust in Christ, and how that, through Him alone, he had no fear of death, but enjoyed a 'lively hope.' Last Tuesday he had a Christian burial. We sang a hymn, and I read a suitable portion of Scripture, and prayed, after which we committed his body to the grave, in sure and certain hope of a joyful resurrection.

"In the few villages to which I endeavour to devote some little time and attention, I hope we are gaining ground, and that those who have already believed are increasing in knowledge as well as in faith, love, and zeal. In two of the villages the Native Christians are busy just now building new chapels, better and more commodious than those they now occupy.

"For all tokens of the Divine blessing we desire to be grateful. Our labours are full of imperfection, and the utmost efforts we can put forth are as nothing compared with what the extent and condition of the population require. Hold up our feeble hands, and seek for us increased love and devotedness, by your continued and earnest prayers."

EXTRACT OF LETTER FROM REV. ROBERT TOY, DATED ANTANANARIVO,  
MAY 31ST, 1865.

"Everything seems going on as usual among the different congregations. Those who have long been hearers of the Word are gradually and regularly coming forward as candidates for baptism and Church membership.

"You can form a very faint idea in England of the poverty and wretchedness of nearly the whole population of the small villages, scattered among the rice grounds, a few miles from the capital. There are exceptions—as, for example, such towns as Ilafy, Ambohimanga, and others, which ought to do nearly as much for themselves as the town Churches. But I urge assistance especially for those who absolutely can do nothing for themselves. I feel very anxious that something should be done in such cases, and I expect my own Church will have a small surplus at their disposal by the end of the year to devote to this purpose. A case of this kind was brought before my notice a



day or two ago. A poor old man, with a withered leg, has hobbled his way along to the capital from a village about thirty miles distant. In the neighbouring villages there are two other younger men, with their wives, who are Christians. I visited them myself some three months ago for the purpose of originating a Church in one of their houses. I found a fair population scattered around, but as poor and as destitute as one can well conceive. Since then they have held Divine service occasionally in the same place; but none of them can preach, and, consequently, the few that came at first have forsaken them. The poor old man was with me the day before yesterday, begging hard for help; but we can do little for him on account of the distance. I have, however, promised to send a preacher occasionally until Christmas, and then, if I can get sufficient to support a preacher there altogether, I intend doing so. The expense would be about two dollars or two and a half per month."

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It is very satisfactory to find, from a Report of Mr. CONSUL PAKENHAM, dated the beginning of the present year, which we copy from the "South African Advertiser and Mail," that his estimate of the state and position of the Native Christians in the capital agrees generally with that of our missionaries. Mr. Pakenham, however, in the same paper truly states the unfavourable tendency of the measures adopted by the Queen and her advisers, and that the hope of liberty and peace hereafter mainly depends on the conclusion of the Treaties between the Government of Madagascar and those of Great Britain and France.

"Although nearly the entire produce of the province finds its way to the capital, Antananarivo cannot be considered a commercial or industrial city. Oxen and a few sheep form the principal exports, whilst the chief foreign commodities introduced are cotton fabrics, wines, spirits, and groceries, which are received from Tamatave, the port through which Antananarivo deals with the exterior. The greater portion of the cotton goods arriving are of British manufacture; and the quantity is in a great measure regulated by the number of 'Imerina' oxen shipped on the coast, the price of which is generally remitted in such merchandise. The probable annual amount of these operations is £30,000 sterling.

"The district around the capital, comparatively the best cultivated in Madagascar, produces little worthy of mention save rice, and this in quantities only sufficient for local requirements. Maize, manioc, yams, potatoes, and beans are grown on a limited scale, as also arrowroot and saffron; indigo, tobacco, coffee, and cotton are likewise obtained, the latter in very small quantities.

"There are about 5000 natives at Antananarivo who profess Christianity, of whom the greater portion are Protestants; and should the present Hova Government continue tolerant, there is every prospect of Christianity spreading. Education is making progress amongst all classes. Besides a large school, opened by the Queen for the instruction of the officers of her household, and confided to a native teacher, there are at the capital seven schools



belonging to the English Protestant, and three to the French Roman Catholic, missionaries, all well attended.

“The members of the present Hova Government, who, with one or two exceptions, belong to the old heathen Conservative party, are opposed to an extended intercourse with Europeans, and to the spread of Christianity in Madagascar. If left to the bent of their natural inclinations, they would gladly revert to the old system in force during the reign of Queen Ranavalona. The fear of complications with the British and French Governments alone prevents their doing so. The limited views of the majority embrace the present only, without concern for the future; and to secure that present, as regards their own position and influence, is their aim and ambition. The regenerating effects of civilization, and the progressive moral advancement attending the spread of Christianity, are consequently not only feared, but sought to be resisted by means of a restrictive policy. Under existing circumstances, therefore, we can scarcely look for the development of the resources of Madagascar, for administrative reforms, improvement in the social condition of her inhabitants, or increase in trade. Such advantages could only be obtained under a Liberal Government in favour of progress.”

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## CHINA.

### PEKING.

WE have pleasure in inserting the following cheering intelligence from the capital. The number of missionaries in PEKING has increased, and the operations of those of our own Society in particular have been much extended. The labours of the Rev. JOSEPH EDKINS and Dr. DUDGEON, with their excellent wives, have been, through the Divine blessing, followed by the happiest results; and we are particularly gratified and encouraged by the successful efforts of our friends among the Chinese women.

EXTRACT OF LETTER FROM REV. JOSEPH EDKINS, DATED PEKING, MARCH  
31st, 1865.

“An encouraging circumstance recently took place here. A countryman, living at a town (Tang-feng-tsun) 150 miles distant, came among our people lately, and stated that more than a hundred persons residing in his neighbourhood were desirous of receiving Christian instruction. They had read books given away at the Church Mission here. After careful examination of the informant, I sent with him to his home one of our schoolmasters, who returned a few days since with the information that he had met with eight respectable persons who might be relied on as sincerely wishing for instruction. One of the eight accompanied him, and is here now, learning the Christian doctrines and examining the Scriptures. His associates very much desire a missionary to go to them, and the matter is now just laid before the Rev. W. C. Burns, who may perhaps consent to accompany one of our preachers to the town, to respond to this apparently providential call from a heathen population.



"I will also add that Dr. Pogajeff went down this week to Ts'aiü, our new country station twenty-five miles south of Peking, to spend a day in healing the sick. Dr. P. is medical officer to the Russian Embassy. Mr. Burns was there at the time, and has been residing at the chapel for a month past."

EXTRACT OF LETTER FROM DR. DUDGEON, DATED PEKING, MAY 24TH, 1865.

"The Report of the Hospital, a few copies of which I send per Foreign Office bag, will speak for itself. It was printed by Chinese at the R. C. establishment, and its publication so late in the year was owing to their ignorance of the English language and to the paucity of certain letters. It may be interesting as a specimen of the first English printing in Peking.

"The Hospital still continues a useful adjunct to direct missionary work. Among those who have applied for relief from suffering, not a few have found their way to the knowledge of Christianity; and by the efficient and diligent work of Mr. Edkins, coupled with his amiable and winning manner, the little one has increased, and now a respectable Peking Church exists in connection with your Mission, consisting of upwards of forty baptized persons, a large number of inquirers and applicants for baptism, with two flourishing boys' schools.

"Immediately after the festivities of the Chinese new year, when all attempts to rent a suitable place in the Chinese city had failed, I opened a dispensary at Mr. Edkins's Western Station about four miles distant. This attempt has been most successful. I attend every Saturday afternoon; and during the first month eighty-four separate cases were seen, of which sixteen were women. In March the numbers reached 112, of which fifty were women. The most hopeful sign of any station, whether medical or otherwise in China, is the large attendance of women. When we get the women, we necessarily have the children, and the men soon follow—prejudice, pride, and exclusiveness soon disappear.

"In the autumn I purpose to open another dispensary in the east, in a chapel belonging to the American Presbyterian Church.

"The attendance of women at the Western Dispensary became so great that Mrs. Edkins, at their urgent request, commenced a women's class; and the room is every Sabbath afternoon crowded with a highly respectable and well-dressed audience, among whom are many old women, and some of whom are able to read—a rarity here.

"Wherever, in populous localities, we choose to open a door for preaching or dispensing medicine, especially the latter, we have large numbers coming to hear or be cured."



## JOURNAL OF MISSIONARY TOUR BY REV. JONATHAN LEES FROM TIEN-TSIN TO PAU-TING-FU.

(Continued.)

WE continue in our present number extracts from the Journal of the Rev. JONATHAN LEES, which cannot but afford additional pleasure to those who will attentively peruse them.



## GROWING SPIRIT OF INQUIRY.

"*Wednesday, April 27th.*—The morning opened heavily, but the day has been full of interest, for we have again been almost overborne by the earnestness of the people. Towards 11 a.m. we reached 'Chang Chie' (Long Street), 'Hsiaù-ma-taù,' and 'Su-chia-chiaù.' The two first are villages of some size; the third is an unwallèd town on the opposite bank, larger than Sheng-fang, according to the natives. But we had no time for personal inspection. Our work claimed every moment.

"'Long Street' deserves its name. It is nearly three miles long, but is only *one row*. While resting at a well, a second crowd collected, and I preached again.

"When the boat came up there was at once a rush for books. Some, and especially the 'Three-Character Classic,' the single 'Gospels,' and one or two tracts, were in such demand that we advanced the price. But this failed to check the demand; and we had at last sternly to refuse another copy.

"A quarter of a mile farther we anchored again opposite Su-chia-chiaù, the town just named. The people were already waiting, for the news of our coming had spread. It was most inspiring. Near a thousand lined the bank. Keeping the boat mid-stream, first Chang, and then I preached, and had splendid order for at least half-an-hour. Although we now raised the price of Testaments to fifty large cash, and other books in proportion, we had again to leave many disappointed. The rest of the day passed quietly. The river winds through a fruitful plain, and we often landed to enjoy it. The villages were few and very small.

## A GOD MANUFACTORY.

"*Friday, April 29th.*—Leaving Hsin-ngan to be visited as we returned, we found ourselves on rising within sight of Ngan-chow, a small walled city of some 10,000 inhabitants. It is mainly occupied by an agricultural population, and seems poor. The principal trade is that in matting.

"At the east gate we entered the temple of the 'Cheng-wang.' Every Chinese city has such a god. The idea is that, as in this life, every city has its magistrate, to whom all residents are subject; so, in the spirit world, all who have ever lived in that city and died there are subordinate to a ghostly dignitary, who possesses like rank with his earthly brother. Of course such a dreadful personage should have worthy homage, and accordingly his temple is always much frequented.

"This one was now in process of repair and extension. New buildings were near completion, and numbers of clay gods, in various stages of progress, were ranged around. Some were as yet headless, while others were lacking arms or legs. A good number possessed a lump of earth bound up with wisps of straw, which, when dry enough, would be the basis on which some hideous mask would be stuck; while the rest of the rude framework is hidden by a mass of gaudy colouring and flimsy robes. How strange that men can bow down and worship that which they have thus seen formed out of the coarsest materials! The bystanders are always ready to laugh at the gods; but 'It is the custom to worship, and *they* cannot give it up: their *fathers* did it'—an all-sufficient argument with Chinamen. Saving our strength—for in such cases



one can always count upon the crowd following, and can choose one's own time—we pushed on for the market-place. This was a busy spot. The market, a general one, is held every fifth day. There could not be less than 5000 people present; and this was said to be no unusual number. Choosing an open space, we climbed the high terrace of a temple; and, there being a stone pillar incense-stand in front of the building, I took this for a pulpit, and so got command over the people. It was an exciting moment. The noise was deafening, and my heart sank within me. To speak to a couple of thousand people in a foreign language is enough to try most men's nerves. For one who had been so short a time amongst them it seemed almost folly. It is at such seasons that the promise "I am with you alway" is felt to be the most precious.

#### DESCRIPTION OF PAU-TING-FU AND ITS SUPERSTITIONS.

"A long walk through the city was our next business. The population, according to popular estimate, is 100,000. We thought it more probably 150,000. There are several good streets, and many respectable shops. We noticed that curio and book shops were the most numerous. A common trade is that of lapidary and pipe-stem maker. Every one is more or less mixed up with the many public offices.

"Climbing the K'ù-leu (or Drum Tower), we got—as one usually can from such places, which are built in the centre of the city—a good view of all within the walls. The walls enclose about a square mile of ground, part of which, however, is vacant, and other large spaces are filled by public offices and temples. There are many trees, and these, with the hills on the west, add much to the pleasantness of the town.

"A few steps from the K'ù-leu was the bell tower. The building is in bad repair; but a large bell still hangs from heavy beams inside. We made our way to the Mohammedan mosque. It proved a poor affair—a sort of second-rate temple, and less cleanly than usual. The Ah-hung, a nice old man, seventy years of age, with venerable white beard, was kindly in his welcome, and had many questions to ask. He told us there were 200 families in his flock, which thus represented the Mohammedan element in the population at about 1000 souls. The crowd was a most difficult congregation to interest. An old man, with whom Hall had a warm discussion, and an intelligent youth named Ma, pleased us much.

"Our next visit was to a smaller temple still. A man here surprised us by saying he came from I-li, a place on the Russian frontiers at least 1300 li (420 English miles) distant. We were glad to tell him 'strange things' he had never heard before. But it is a hard task—almost a hopeless one—to attempt to convey the truth to such in a few words; the Gospel is so diverse from any of a heathen's previous conceptions. Further on we entered an immense temple, covering, with its buildings and courts, a couple of English acres. One would need pages to describe such a place. The large front court has two long buildings, verandah'd, running along its sides, in each of which are twenty-seven clay figures much larger than life. They are in groups of three figures each. The centre one is supposed to be one of the presiding gods of Hades, while the two in front of him represent, the one a scribe,



holding a scroll containing the record of some guilty mortal's crimes, and the other an executioner or tormentor, whose mission it is to seize and punish. The faces of the infernal constables were diabolical. A large building at the end of this court contained a large image of the queen of heaven.

"In the second court the most curious things were the crowds of figures in some of the rooms in which they worship the goddess who is believed to have power to avert or to heal that terrible Chinese scourge the small-pox. In one corner there is a sort of house, and a female figure is coming out of the door offering medicine. On all sides are children in every stage of the disease, many of them hideous objects, little clay images, painted, one would think, from nature.

"The hall of the goddess who presides over the birth of children was, as at Tien-tsin, filled with little figures—the gifts of mothers who believed that their prayers for posterity had been answered.

"At the back of all is the shrine of Ū-hwang-shang-ti, the Buddhist 'king of heaven,' while the chief in honour of this many-shrined idol temple would seem to be a gigantic god placed in a separate hall, and which was described to us as the 'Prince of the Devils.' Altogether, one could hardly exaggerate in saying that there were *thousands* of gods here. The place offers splendid facilities for impressing the superstitious, and must be most effective at their midnight festivals, when all that is tawdry is hidden by the darkness, and countless lamps of varied colours make the scene strangely brilliant and exciting.

#### ASPECT OF FRENCH ROMANISM.

"Attached to the temple were the residences of four or five priests. They had four lads training for the priesthood. A large court was prettily arranged with small ponds and shrubs in pots. We were surprised to find a Lazarist priest had quarters here. Hearing of our neighbourhood, he sent a man to invite us to call. He turned out to be a Frenchman whom I had met before, having seen him in their cathedral at Peking one Sabbath afternoon, where he was engaged in *superintending the painting of some forms*. His present employment appeared equally characteristic. He was studying a newspaper. He met us with all the politeness of his country; and we had a long chat about the language and character of the people, the past history and present prospects of Christianity in China, and kindred topics. Like all his brethren, our friend was dressed in native style—tail and all. But his clothes were those of a gentleman, of fine material and well made, and in every respect it was plain that he well understood how to secure comfort. The two or three natives who were with him watched his every look, and were ready to do his slightest bidding. Through an open door we could see into an inner room, where a black cross upon the table and one or two other emblems told their own tale. Our Romish 'confrères' are a singular race, and one is often in doubt whether to admire or condemn.

"This priest's missionary life has extended over eighteen years, and has been mainly spent in Mongolia and Thibet, where, among races as yet almost unthought of by Protestants, many a nobly-born Catholic has fought and won the battles of his Church. When shall we see more of such consecration in the service of a purer faith?



"Latterly M—— has been ordered south, and his present station is Chen-ting-fu, a few miles to the south-west. He spoke of the present state of Romish Missions as promising. They have numerous converts in *every* province, but have been *least* successful in Kan-su. He felt bitterly as to the opposition shown by native officials. In former days his own life had been in danger. Not far from this very city 400 troops were once sent to seek him. He fled; but a letter of his falling into the hands of the mandarins, they intercepted him and sent him to Shanghae for deportation. Instead of obeying, he succeeded in getting back at once to his work.

"Their position at Pau-ting-fu seems to have been over-painted. They have no resident European priest, and but few converts. The priest we saw is in the habit of visiting the place at irregular intervals, but that is all.

"I felt anxious, if possible, to test our friend's sympathies, and to get some expression of deeper interest in the work. It would have been a pleasure to think of him as truly a brother. I might have known better than to attempt to surprise him. His remarks were strangely cold and matter-of-fact. No enthusiasm—no apparent consciousness of the sublime issues involved in the Gospel ministry. And yet there was 'complete consecration.' Is it that which springs from love, or the offspring of human self-righteousness? Mr. Hall asked whether he thought of returning to Europe? 'No.' 'You feel that you are here for life?' 'We have bought a graveyard in Cheng-ting-fu.' In communicating truth, he said, their practice is to begin with the statement of the being, unity, and fatherhood of God—a truth which he represented as needing much time and labour to impress upon a Chinese mind. The stories of the creation and the fall, and the doctrine of original and actual sin, come next. As to the 'mystery of the life and death of Jesus,' they do not say much at first, reserving the teaching for a much more advanced stage. He would not state clearly how much knowledge they required previous to baptism, but said their candidates were usually kept a year on probation at least, and rarely disappointed them. (We know from many sources that this is far from fact.) He laid great stress on the *filial* obedience and respect which they required from all as a great element in their success. His hopes of future progress rested largely on family influence. We parted the best of friends.

#### A NATIVE CHARACTER.

"After dinner we got two more good audiences. One was in an open space outside the west gate, where many women were listeners. The other was at a tea-shop, which, on the invitation of its owner, we entered for a rest. Mr. Fan proved an interesting fellow. As he subsequently told us, he has been wild, and given to gambling; and a son of his, following the father's bad example, had entered evil courses. But the man himself had reformed; and we were not a little touched by his exulting manner as he told us how his boy had come home a penitent, and was now steady. He grew almost angry when the native offered money for the cup of tea, and, finding me a form to stand upon at the door, kept order for me, and held the form steady at the same time.

"We had hardly sat down to supper before this man burst in with a present of cakes. He must have set off to buy them the instant we left his shop. The



present was a large one for a Chinaman—worth 1s. 6d.—and we did not like receiving it; but the man's face compelled us, and I therefore repaid his kindness by the gift of a few books.

#### EARNEST DEMAND FOR SCRIPTURES AND OTHER BOOKS.

*"Tuesday, May 3rd.*—There is more to encourage in the smaller places. Stopping for half an hour at Ngan-chow, we had a repetition of the excitement on our first visit; so that it was a relief to get away. The people were so eager for books that it was hardly possible to preach. At noon we reached Hsin-ngan, the hien city left unvisited on our way up. At first, poor and shy, gaping with wonder at our strange appearance and stranger words, which they could not comprehend, the people talked to each other in loud whispers, and looked anything but friendly. By-and-by we gained their confidence. One or two ventured to buy. I told them a Gospel story, and now we were popular. They led us a weary chase. Soon every smaller book was gone, and several Testaments. Hundreds followed us on to the wall, where we had hoped to escape. A few good-humoured replies to their sallies, which turned the laugh on our assailants, and, above all, a good race, in which the crowd, with much puffing, managed to run as fast as I could walk, made these simple folks our firm friends. The throng of cheerful faces which bade us farewell did one good. 'Again see—again see.' 'Won't you come soon?' 'I hope so, and bring plenty of books.' 'But when? when?' I have not a shadow of doubt that the books are infinitely more valuable than if we had given them.

#### RETURN TO TIEN-TSIN.

*"Thursday, May 5th.*—In the canal between the lake and the Ta-ching we met quite a fleet of salt junks. As one consignment, it spoke volumes as to the trade which passes along these streams. There were sixty vessels, and, by a little calculation, I found that they carried salt to the value of about £2000. The supercargo's boat closed the procession. It was thoroughly well furnished.

"Leaving our boat when yet thirty li from the city, we walked in. It was an agreeable proof that Mr. Hall had benefited from his journey that he could, with little difficulty, bear this long walk.

"We were permitted to find all friends well, and that the work of our respective Missions was advancing much as usual. And thus, with grateful hearts, we closed what has been to both of us a very pleasant trip.

"In the thirteen days we have addressed over 10,000 people, and sold about 1600 books.

(Signed)

"JONATHAN LEES."

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## INDIA.

### SOUTH TRAVANCORE—NAGERCOIL.

WE have frequently had the great pleasure of reporting the various and successful efforts of the Native Christians in different parts of British India, in aid of the cause to which they are such incalculable debtors. For many



years the missionaries were often obliged to appeal to their secular interests in commending to them the blessings of the Gospel. But now happily they have learnt to appreciate these blessings; and in obedience to the commands of Christ, and in token of gratitude for His unspeakable love, they offer liberally their contributions for the support and advancement of His kingdom. This spirit of liberality is the more gratifying especially in TRAVANCORE, since the people are universally poor—that is, they labour hard to earn but little; and, in proportion to their poverty, their self-denying generosity must be more highly admired.

We wish that the Church of Christ universally were actuated by the same Christian zeal that animates the poor saints of Travancore, and then the number of faithful missionaries in every dark land would bear some nearer proportion to the necessities and miseries of the perishing heathen.

“Nagercoil, July 3rd, 1865.

“MY DEAR DR. TIDMAN,—You are always glad I know to hear of progress in our Travancore Mission, and I now send you a brief communication with reference to a matter of much interest and importance to the Native Church here.

#### EARLY EFFORTS TOWARDS SELF-SUPPORT.

“Upwards of two years ago a movement was commenced at the head station of this district by the people themselves, having for its object the entire supporting, by the Native Christians, of the catechist of the congregation. The matter was taken up and entered upon very enthusiastically, and a considerable sum of money was immediately collected. Those who had no money to give parted with their jewels and personal ornaments of various kinds; some gave turbans and valuable clothes, kept for special occasions, others brought brass vessels, cocoa-nuts, and umbrellas; and one zealous brother even subscribed his *cow*! Since then money for the purpose has been raised in various ways, and it has been abundantly proved that not only do the people possess the means, but, what is of more consequence, they are forward in the work with a ready and willing mind.

#### SYSTEMATIC MOVEMENT.

“At first the matter partook largely of the nature of an experiment, and the missionaries of the station, while watching its progress with great interest, abstained from directly identifying themselves with it; thus giving our native brethren a fair chance of showing whether, having themselves initiated the movement, they could themselves also carry it successfully forward. The result, I am glad to say, has proved highly satisfactory; but, in order on the one hand to insure *regularity* of payment of subscriptions into the treasurer’s hands, and, on the other, *systematic* giving by the people, a re-arrangement of some important details has just been agreed upon, and the whole matter placed upon a more satisfactory and permanent basis than heretofore. A meeting was held a few evenings ago, when the question was fully discussed, and yesterday (Sunday) afternoon the people met a second time, when, the matter having been talked over again, the names of contributors, with the sums promised to be paid monthly by each, were duly



entered in a book prepared for the purpose. One very important object being to interest every member of the congregation in this matter, however poor, it was explained to them that small contributions from all would be far preferable to large sums given by a few only of the more wealthy. The subscription list thus consists throughout of a number of small sums; but it was found at the close of the meeting that *more had been promised than is at present actually necessary to meet the outlay*. This is very encouraging, and the people themselves were evidently surprised to find how much they could do. The plan agreed upon is simple, and the sum each will have to pay monthly is so trifling that it will be burdensome to none. Thus we have at least *one* congregation in our Travancore Mission paying their teacher's salary in full in a systematic way. This too, it should be mentioned, in addition to what is contributed by them for the London Missionary Society Auxiliary, the Bible, and Tract, and other benevolent Societies.

"I regard this movement here, and others of a similar nature elsewhere, as of very great importance to our Mission generally. Only a few days ago I had the pleasure of being present at a meeting of Native Christians at Neyoor, when this matter formed the subject of earnest and prayerful deliberation; and I have little doubt arrangements similar to those above stated will be made there also. The movement must work upwards, and I expect by-and-by that the larger congregations at the out-stations in the various districts will begin to consider whether they cannot do something in the same direction.

#### NATIVE AGENCY.

"From an Abstract of the Society's Annual Report, just come to hand, I observe great prominence is being given by the Directors to the question of establishing a Native Pastorate in the Native Churches connected with the Missions of the Society. The time has come, I believe, when, in our Travancore Mission, this matter ought to be earnestly considered. And, now that the people are beginning to see what *their* duty is, we may hope that, at no very distant date, a few at least of our large congregations will be presided over by native pastors supported by themselves; thus to some extent relieving the European missionary of work among the Christians, and enabling him to open up new fields of evangelistic enterprise among the great masses of the people round about us, upon whom, as yet, it has been found impossible to bestow that amount of patient, continued, and persevering toil which this description of work so pressingly demands. The work of establishing a native pastorate ought not to be proceeded with in haste. We must be quite sure of the men into whose hands such responsibilities are entrusted; nor ought we yet to expect too much of the Churches. Still the time seems to have arrived when a commencement should be made; and, by the blessing of God, I doubt not we shall see greater success in Travancore than yet our eyes have been privileged to behold.

"I remain, my dear Dr. Tidman,

"Yours very faithfully,

"REV. A. TIDMAN, D.D."

"J. DUTHIE.





## OBITUARY OF AN AGED NATIVE TEACHER.

WE have selected from *The Church Missionary Record* the following brief narrative of a Native Teacher who bore the heat and burden of a long day in the service of his Divine Saviour, and who continued long beyond the term usually granted to the life of man to labour "in season and out of season" to turn sinners from the error of their way. From his history we may learn how one with limited ability and humble position may accomplish, under God's blessing, great results, and how the Gospel, which the faithful evangelist commends to his idolatrous countrymen, becomes the strength and solace of his own spirit under the infirmities of age and the approach of death.

"Old Vedhamuttu, a catechist, and well known by all Christians in Madras, was the friend of all Missions, though from choice connecting himself with the Church Mission chapel native congregation. As a pupil of Swartz, he had known that eminent labourer, and well remembered his pious sayings and zealous deeds. With an enlightened knowledge of the Holy Scriptures, he possessed also much deep experience, and it did one good to hear him bear his own simple testimony for the truth in a manner at once unaffected and earnest. Although covered with age and infirmity, he was very active; so that, whether well or ill, he would always be going about, making himself useful. He generally occupied himself by reading to servants in private houses, visiting the sick in hospitals, working outside among coachmen and horsekeepers while their employers were at church, and preaching in bazaars and streets. In former years he received some monthly assistance from the Scripture-readers' Society for such services; but for a long time his only support was a breakfast here and a dinner there, as circumstances permitted, in Christian families, with a stated allowance from General Browne, who, to the last, proved a steady friend and kind benefactor to him. Few native catechists have proved so useful as this deservedly worthy man, and there is no Mission church in Madras that has not received some in its connection through his instrumentality. Having served his God and generation for many years, he fell asleep in Jesus on the 9th of November last. His last moments cannot be forgotten. He had borrowed a little money to rebuild his house, and which he had promised to repay by small instalments. There was a balance still due; and his grandchildren, fearing they would be called to adjust it, were anxious he should say something about this account before he departed. They rushed to him, therefore, with their apprehensions, though they were repeatedly asked not to disturb his mind with the matter, as it did not signify whether the account was settled or not. On being reminded of it, the old man tried to say something about the transaction, but the missionary begged him not to give it a thought, but to think of the account he had with his God. Upon hearing this, the good old man started for a moment with surprise, and, mustering all his energy, exclaimed, 'Oh, that account has been settled long ago: there is no account there (pointing upwards) against me now: it has all been paid for me by Jesus Christ. While Christ is for me, who is there that can condemn me? He died and rose again, and is even now at the right hand of the Father, for me.' Then,



stretching forward both his hands, he added, 'Don't you see He is taking me up in His arms before the throne of His Father?' After this he strove to speak again, but could not, his voice having utterly failed him. At first the missionary felt grieved and annoyed with his family for troubling the venerable man about such trifling matters; but when he found this was the occasion of such testimony to the sufficiency and efficacy of the Redeemer's merits and mediation, he felt most thankful for it. Indeed, 'believing, he rejoiced with joy unspeakable and full of glory.' Even some of the more respectable part of the congregation considered it a privilege to go and receive his parting blessing for themselves and their families as he was sinking. 'The path of the just is as the shining light, that shineth more and more unto the perfect day' (Prov. iv. 18). Again, 'Mark the perfect man, and behold the upright: for the end of that man is peace' (Ps. xxxvii. 37). He was said to be ninety-eight years of age; perhaps 100 would have been nearer the mark. Although so old, his sight, and hearing, and mental faculties remained nearly unimpaired to the last. It was only a few weeks before his death the missionary saw him out preaching to a number of people opposite a bazaar, about a mile away from his own dwelling, and so early as about seven in the morning. His funeral was attended by a large and mixed multitude of all classes, Christian and heathen, native and East Indian. After reading the usual service, the missionary addressed the spectators from Job v. 26, and so closed the solemnities of the occasion."

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## POLYNESIA.

### SAMOA.

WE commend the following report of the Rev. A. W. MURRAY to the *special* attention of the friends of Missions. As they read it, they will remember that, not more than thirty years since, the first English missionaries landed on the shores of Samoa—the writer of this report being himself one of the original number. The facts which he details in the subjoined communication cannot fail to awaken wonder and thankfulness, and to encourage our trust in the power of the Gospel, when accompanied by the grace of the Holy Spirit, to elevate the most degraded of our race, so that they may become honourable members of the Church of God. Let it also be remembered that the fertile spot cultivated by Mr. Murray in the Island of Upolu is but a specimen of the Christian cultivation carried on throughout the Samoan Group, where the number of Christian Churches, with the Native Teachers as well as their European brethren, are vigorously prosecuting their labours with similar proofs of the Divine blessing.

"Apia, Upolu, Samoa,

"January 9th, 1865.

"DEAR BROTHER,—I have to acknowledge the receipt of your kind letter of date June 27th, 1864. I need hardly remark that I am much gratified with the contents of your letter. That the steps taken in Sydney with reference to our return to the Mission-field, and the subsequent proceedings of the



Committee here, have met with the cordial sanction of the Directors to the matter of special satisfaction. I am once more permitted to be engaged in the work I love; and I rejoice to inform you that, so far, everything seems to indicate that in returning to Samoa, and to *this* our former station, we have been following the leadings of Providence.

#### PROGRESS OF THE MISSION.

“And as regards the state of things both here and throughout the district, all looks in the same direction. There has been steady progress among the natives; and the foreign opposition, of which I gave you an account in my last, was of short duration, and all is now pretty much as it used to be in former years. The cultivation of cotton has drawn off numbers to too great a distance to allow of their attending services here.

“By the way, cotton-planting is likely to exert an important influence upon the future history of this group. Not only foreigners, but natives also, are entering largely into it. It is likely soon, in a great measure, to supersede the trade in cocoa-nut-oil, owing to an extensive blight which has come upon the cocoa-nuts.

#### NATIVE CHRISTIAN COMMUNITIES.

“We have three or four cases among the foreigners which awaken hope, but they are not sufficiently decided to warrant my saying much at present. Mr. Hamilton, of whose remarkable conversion I told you in former years, is a steady, consistent Christian. He is a great help to me in many ways. While speaking of foreigners, I may just refer to a very interesting class, a large number of whom have of late been reclaimed from vicious courses and have become hopeful Christians. I allude to natives of several groups who are congregated here, and who have of late formed themselves into a distinct community. They are composed of Tahitians, Rarotogans, Sandwich Islanders, Tongans, &c. A few months since a Rarotogan teacher was appointed to labour among them. They have built a very neat place of worship in which to hold week and occasional services. They attend with us on Sabbaths, as they all know more or less of the Samoan language. On the whole, they are a very interesting community. They contributed towards the funds of the Society this year about £20. In most cases they are married to Samoan women.

#### STATISTICS.

“Among the natives throughout the district we have satisfactory indications of progress. The numbers in our churches, schools, and candidates' classes are as follows:—

“In the Church at Apia there are, males, 184, females, 227—total, 411; candidates, males, 127, females, 137—total, 264; schools, boys, 325, girls, 239—in all, 564. At Saluafata: church members, males, 144, females, 160—total, 304; candidates, males, 49, females, 74—total, 123; children in schools, boys, 219, girls, 176—in all, 395. At Tagaloa: church members, males, 94, females, 102—total, 196; candidates, males, 12, females, 29—total, 41; children in schools, 231. Thus we have, in all the churches, 911 members, 428 candidates at the different stations, and 1190 children in the schools.

“The amount raised during the past year, in connection with the cause of



God, is as follows:—At Apia, for the London Missionary Society, £131 11s. 6d.; Saluafata and Tagaloa, £80 12s. 4d.; total for the London Missionary Society, £212 3s. 10d. For the support of their own teachers in the Apia district, £159 10s. 6d.; Saluafata and Tagaloa, £99 17s.; total, £259 7s. 6d. Towards the purchase of a new Missionary Ship the children have raised £42 8s.; making in all, £513 19s. 4d.—the largest sum we have ever raised in a single year.

#### EAGERNESS OF THE NATIVES TO OBTAIN BIBLES.

“In addition to this, the proceeds of Bibles sold during the year amount to about £240. These Bibles have not been all sold to people of this district; the bulk of the foreign population being resident here, the natives come from all quarters to find a market for their produce, and obtain money to purchase Bibles; and, having got that, many make their purchases here instead of going to the missionary of the district to which they belong, whose residence, in many cases, is distant from their homes.

“The plans which the people adopt to obtain money to purchase Bibles are worthy of remark. Many leave their homes for a time and come here and work for the foreign residents, some as day-labourers, others as household servants, till they earn sufficient to purchase one, two, or more Bibles, as the case may be. Others remain in the neighbourhood for a time, and go a-fishing every morning: the fish they sell; and, when the needful amount is realized, the Bible or Bibles are purchased, and they return to their homes. We have frequent and very interesting illustrations of the old maxim that ‘where there is a will there is a way.’ Taking into account the Bibles sold by Mr. Gee before his departure, I suppose not less than £400 worth have been sold here since the arrival of the first shipment, some eighteen months since; and the proceeds of sales during this year throughout the group exceed £1500.

#### VISIT TO FAASALELEAGA.

“During the months of October and November last we spent about five weeks at the Faasaleleaga, the district lately under the care of our lamented brother Mr. Bird. There also we found the same earnest desire to possess the Word of God as exists elsewhere. We took with us a case of Bibles. These were all bought up in about a week; and many more might have been sold if we had had them. Since the time referred to another shipment of 2000 copies has been received, and a further supply has been sent, which is being eagerly bought up.

“I was cheered to find the state of things throughout the district referred to on the whole encouraging. I conversed with 116 candidates, about sixty of whom were admitted to the different churches. Very few cases of defection had occurred during the three months that had elapsed since Dr. Turner’s visit, and all was quiet throughout the district, with the exception of a quarrel which had sprung up in Safotulafai, which is not likely to come to much.

“The children raised 110 dols. (£22) towards the new Mission Ship. A great interest in this object has been awakened throughout the group, and an influence of the happiest kind exerted—an influence which will be felt in all our Missions in these seas, and in other lands far beyond. A deeper interest will be felt in the Mission Ship than has ever been the case before. And this



interest will be extended to the object for which the Mission Ship goes hither and thither among us.

“We have no recent information respecting our other Missions in these seas. Since the wreck of the ‘John Williams’ we have had but little intercourse with them.

#### EFFORTS OF THE ROMISH PRIESTS.

“As yet we are unmolested here by the French. The Popish priests are making extensive preparations, with what ulterior views does not at present appear. They are purchasing large quantities of land and erecting buildings of various descriptions, especially in this neighbourhood. In some places they are engaging extensively in cotton-planting. If the French only let us alone, we don’t fear them much. With all their appliances, they make marvellously little progress. We have at present *two* bishops, and some fourteen or fifteen priests, and two or three sisters of charity. These reside in this neighbourhood, and have a few girls under their care. The priests are scattered over the group. One of the bishops is from Wallis’ Group. The other was consecrated here a few weeks since. A great effort was made to make the consecration a very imposing affair by collecting their adherents from all parts of the island, ringing of bells, *firing of cannon*, and the observance of endless mummeries. It is a mercy that these things to a great extent have the contrary effect to that intended. They tend to open the eyes of the people to the unscriptural character of the system which practises such absurdities.

“Nothing else occurs to me at present calling for remark; so, with kind regards to yourself and the Directors,

“I remain, dear Brother,

“Yours very truly,

“A. W. MURRAY.

“Rev. Dr. TIDMAN.”

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#### RAIATEA.

IN our present Number we record the departure of one of the oldest labourers in the islands of the South Pacific—the Rev. GEORGE PLATT of Raiatea. Our venerable friend had laboured there and in the neighbouring islands for half a century, and had witnessed their wonderful transformation, by the power and grace of God, from a state of the grossest idolatry and barbarism into that of peaceful Christian communities.

From the following narrative it will be seen how highly this aged servant of God was beloved by the natives for whom his labours and his life were spent, and how generally he was respected by the entire population of the island :—

“Raiatea, April 6th, 1865.

“DEAR SIR,—It is with sorrow I write to inform you of the departure of our venerable and honoured brother the Rev. G. Platt, who fell asleep in Jesus about one o’clock at noon on the 4th instant.

“Although he had for some months past suffered from extreme weakness, yet we saw no material alteration up to Friday last, when, for the first time,



he failed to conduct family worship. That evening an evident change took place in his appearance, and at times his reason seemed to leave him. The family then sent for me to go down and hold family worship with them. I found on reaching the house that our dear brother had become much weaker during the day, although his breathing did not appear quite so difficult as on the previous evening. On Monday evening, after prayers, I drew my chair near to the sofa where he was lying, and, taking him by the hand, I asked him how he felt, and if he feared the future; to which he replied in a most distinct and confident manner, 'No, oh no! I have no fears for the future.'

"The next morning, Tuesday, Mama, one of our deacons, went to him and found him much worse. He came home and told me he thought our honoured brother was near his end, and that during the night he had become quite insensible. I hastened to the house, and on my way met some one coming to fetch me. On reaching his room I found the family assembled and in deep distress. Our dear brother was lying on his bed, wrestling with the last enemy: his breathing was very irregular and short. I spoke to him, but he made no reply, nor had he spoken so as to be understood since the evening previous. Towards the middle of the day he appeared to breathe more easily, and seemed like one just going off into a sweet sleep. He continued in this state for about half an hour, when he became more restless, and muttered something which was not intelligible to us. It was his last effort to speak in this world. After about a quarter of an hour we all surrounded the dying bed, offered prayer, and watched his departing moments. At twenty minutes before one o'clock his breathing became very indistinct, and five minutes after he breathed his last. It may be truly said of him, 'He fell asleep in Jesus.'

"As soon as our feelings became a little tranquil, I came home and sent to Tahaa, requesting the deacons and the students to come, if possible, to the funeral the next day.

"Yesterday morning, the 5th instant, the people continued to come from various parts of the islands until the hour appointed for the funeral.

"At two o'clock p.m. I offered a short prayer in English before leaving the house, as Miss Platt was unable to attend the funeral. The procession then formed, and proceeded to the chapel in the following order:—

First.—Tamatoa the King, Mrs. Vivian and myself, followed by Pomare the Prince Consort of Tahiti, his son, the governors, and the *feia mana*.

Second.—The corpse, carried by twelve strong men; the deacons of the churches at Raiatea and Tahaa being the pall-bearers.

Third.—The chief mourners—the three sons of the departed, with their wives and other branches of their family.

Fourth.—The foreign residents—Messrs. Lassetter, Graves, Lobb, Holman, Lemear, Gifför, and Silver.

Fifth.—The students from the Institution at Tahaa and their wives.

Sixth.—The members of the church, friends, and the inhabitants generally, with a large number of children from our school.

"Arrived at the chapel, it was speedily filled in every part with a well-dressed and respectable congregation. After the conclusion of the usual



service, which was conducted in the native language, the procession re-formed and proceeded to the burial-ground, where the latter portion of the service was performed. Many afterwards stepped forward to give a last look upon all that remained of our dear and venerable brother. Many tears were shed; and even the thoughtless felt it to be a solemn occasion.

"A funeral sermon on the death of our aged brother is to be preached on Sunday morning next; and the King has issued an order that there be a general mourning throughout the islands.

"Our late brother was seventy-six years of age the 15th of last month, and he leaves three sons and one daughter to lament his loss. His aged sister remains with us, and has reached her seventy-third year to-day.

"They all join with us in kind Christian regards to yourself and the other Directors.

"I am,

"Dear Sir,

"Yours most faithfully,

"JAMES C. VIVIAN.

"Rev. Dr. TIDMAN."

## ORDINATION OF MISSIONARIES.

### INDIA.

MR. DAVID HUTTON, having been appointed to labour as a missionary in India, was ordained at Oldham Road Chapel, Manchester, on Tuesday, August 8th. The introductory service was conducted by the Rev. Joseph Muncaster. The field of labour was described by the Rev. James Kennedy, M.A., missionary from Benares. The usual questions were put by the Rev. Patrick Thomson, M.A.; and the ordination prayer was presented by the Rev. James Bedell. The Rev. J. S. Wardlaw, M.A., then delivered the charge to the young missionary, and the Rev. John Earnshaw offered the concluding prayer.

### INDIA AND BERBICE.

On Thursday, Aug. 17th, Mr. JOSEPH JEREMIAH COOPER and Mr. JOSEPH ARTHUR LAMBERT, students of the London Missionary Society, were ordained as missionaries at London Road Chapel, Chelmsford, having both been members of the church assembling there. The service was commenced with reading and prayer by the Rev. T. Hooke, minister of Baddow Lane Chapel. The Rev. J. Bowrey, formerly a missionary in Berbice, described Mr. Cooper's field of labour in that colony; and the Rev. J. H. Budden, from Benares, to which Mr. Lambert is appointed, also described missionary operations in that great city. The Rev. Dr. Tidman, Foreign Secretary of the Society, proposed the usual questions to the candidates in succession, which were answered both by Mr. Cooper and Mr. Lambert in a very interesting and satisfactory manner. The ordination prayer was presented by the Rev. George Wilkinson, pastor of the church; and the charge to the missionary was delivered by the Rev. S. Ransom, Classical Professor of the Hackney College, who concluded the service with the benediction. The congregation, which was very numerous, was deeply interested in the solemn services of the evening.



## BERBICE.

The interesting and solemn service of ordaining Mr. JAMES WRIGHT MUNRO to the sacred duties of the ministry took place in the Mission Chapel, New Amsterdam, Berbice, on Wednesday, March 29th, in the presence of a large and highly respectable assembly. The proceedings were opened by the Rev. J. N. Levi, who, after a hymn had been sung, read a very appropriate portion of Scripture (2 Timothy, xi.). The Rev. J. Roome, having read a few verses of Scripture, then engaged in prayer. The Rev. A. W. Johnson gave a short address, in which he showed the all-important nature and responsibility of a minister's duties, the solemnity of his calling, and the Divine origin and sacred nature of his commission and appointment. The Rev. J. Foreman put the usual questions to Mr. Munro, who answered them with great clearness and at considerable length. The Rev. G. Pettigrew offered up a very earnest and appropriate ordination prayer. A hymn was then sung, after which the Rev. Robert Ricards, under whom Mr. Munro had been trained for his sacred calling for a space of nearly three years, delivered the charge to the newly ordained minister, taking for his text 1 Timothy, iv. 16—"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

The proceedings lasted nearly three hours, and were listened to with the greatest attention by those present.

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ARRIVALS OUTWARD.

Mrs. Colin Campbell and the Misses Anstey; Master and Miss Johnston, with Miss Coles and Miss Sargant, at Madras, per "Barham," June 11th.

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ARRIVALS HOMEWARD.

Rev. William Thompson, from Cape Town, August 17th.

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DEPARTURE OF MISSIONARIES.

Rev. James Anderson and Mrs. A., per "Crest of the Wave," for Hong Kong, August 11th.

Rev. George Sydney Owen and Mrs. O., Rev. Evan Bryant and Mrs. B., the former appointed to Shanghae and the latter to Hankow, embarked per "Lansdowne," August 25th.

Rev. John Brown and Mrs. B., and Rev. William Dower and Mrs. D., appointed to South Africa, embarked for Algoa Bay, per "Golden Fleece," August 22nd.

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(Continued from last Month.)

MONMOUTHSHIRE.

*Brynmaur.*

Reheboth Chapel. 5. 9. 6.

New Inn.	
Rev. D. Davies.	
Collection .....	10 14 6
Interest on Legacy of late Mr. E. Wrench .....	3 0 0

*Monmouth.*

Per Mr. E. Richards.

Collections	at	
Chap-1 .....	7	1 6
Monthly Prayer Meetings .....	0	11 6
Sunday School Box .....	0	11 0
Mrs. Jones, Ancre Hill .....	1	0 0
Miss Hales, ditto ..	0	10 0
For New Ship .....	12	14 0
Exs. 10s.; 217. 18s.		

Mr. T. B. Batchelor, Treas.  
Dock Street Chapel.  
Collected by—

Miss Jones .....	4	0	5
Miss Jayne .....	2	12	4
Miss Kate Mullock ..	1	4	10
Miss Townsend .....	1	15	0
Miss Mary John ...	0	13	0
Miss Dupie .....	0	12	0

Missionary Boxes.		
Mr. Compton .....	1	5
Mr. Wood .....	1	0
Miss Margaret A. Jones .....	0	7
Masters A. & J. H. Jones .....	0	7
Miss S. Grant .....	0	4
Ernest Herbert .....	0	16
Miss Helen Mallock .....	0	2
Miss E. Batchelor .....	0	17
Sunday School .....	6	13
For New Ship .....	12	5
Missionary Sermon .....	8	19
Mr. T. B. Batchelor .....	3	8
..... (Ad.) .....	3	8
462. 19s. 1d.		

Tabernacle Chapel.

Collected by—

Miss Miles.....	3	13	0
Miss Jones .....	3	0	6
Miss F. Lloyd .....	1	5	0
Miss Furney.....	0	10	6
For New Ship ...	5	14	0
Missionary Sermons	5	11	0

207. 08. 6d.

Mount Zion.		
Thomas Richards...	0	2 0
Thomas Phillips .....	0	5 0
John Richards.....	0	2 6
David Nathan .....	0	5 0
David Evans .....	0	2 6
Missionary Sermons	1	6 10
26. 48. 100.	<hr/>	
Sunday Schools .....	0	10 5
Public Meeting .....	8	17 9
Collection .....	1	7 0
	<hr/>	
	75	8 1
Less Expenses .....	1	12 6
	<hr/>	
	73	15 7

<i>Tredegar.</i>	
New Pitts, for Ma-	
dagascar.....	0 0 3
<hr/>	
<b>NORFOLK.</b>	
<i>Yarmouth.</i>	
For the Native	
Teacher John	
Palmer .....	10 0 0

NORTHAMPTONSHIRE.  
*Rothwell.*  
For Widows' Fund 1 0 0

NORTHUMBERLAND.  
*Berwick.*  
Rev. Dr. Cairns ..... 1 0 0

Newcastle-on-Tyne.

D. H. Goddard, Esq., for Rev. T. Atkin- son's Chapel, Hopedale, South Africa .....	10	0	6
R. M. Allan, Esq.(D.)	5	0	0

NOTTINGHAMSHIRE.  
Auxiliary Society,  
per J. Cole, Esq.,  
on Account ..... 125 0 0

East Retford.  
Rev. A. Guthrie.  
Collection, less Exs.

Nottingham.

A Friend, per Rev.			
W. Fairbrother,			
for Madagascar ...	5	0	0

OXFORDSHIRE.

*Bitteswell.*

A Friend to Mis-  
sions..... 5 0 0

Henley-on-Thames.

*Steeple Aston.*

Thame.  
Congregational Chapel.  
Rev. C. Hardie.  
Mr. F. Hawkins, Treasurer.  
Collected by the Misses  
Shrimpton.  
Mr. T. Deverell . . . . 5 0 0  
Mr. Cox . . . . . 1 0 0

Mrs. Eeles.....	1	0	0
Mr. Shrimpton .....	0	10	0
Mr. Loesley .....	0	10	0
Rev. C. Hardie .....	0	10	0
Mrs. Johnson .....	0	6	0
Mrs. Humphries ..	0	10	0
Mr. Hunt .....	0	2	0
Mr. Hawkins .....	1	0	0
Donation .....	0	2	6
Ditto .....	0	2	6
Sermons and Public Meeting.....	4	3	10

Miss Helen Marsh	0 13
Miss Lizzie Loosley	0 6 8
Miss Bessie Pearce	0 3 9
Miss Carrie Deverell	0 10 6
Mrs. Phillips .....	0 2 8
Miss Deverell .....	0 2 4
Exs. 11s. 8d. = 167 5s.	

RUTLANDSHIRE.  
*Uppingham.*  
Rev. F. S. Attenborough.

Rev. John Green	1	1	0
Mrs. Godfrey	1	0	0
Misses Gambridge	0	15	0
Mr. Halford	0	10	6
Mr. Hart	1	1	0
Mr. Hope	1	1	0
Mr. B. Hopkins	1	1	0
Mr. Hubbard	1	1	0
Mr. Irving	0	10	0
Mr. Langley	1	1	0
Mr. Pateman	0	10	0
Mr. Perkins	0	10	0
Mr. Schemm	1	1	0
J. T. Springthorpe,			
Esq.	1	1	0
Mrs. Springthorpe	1	1	0
Master Springthorpe	0	4	0
Master C. Springthorpe		0	4
Mr. Wade	1	1	0
Smaller Sums	1	7	6
Missionary Meeting	2	0	0
For Widows Fund	2	0	0
For day school	2	8	1
For New Ship	0	2	5
Ex. Rs. 292 4s. 6d.			

SHROPSHIRE.  
*Acton Burnell.*  
J. T. ....(A.) 1 1 1

Market Drayton.  
Rev. H. Sturt.  
Missionary Box of  
Miss Shucker, Ol-  
berton ..... 1 0 0

SOMERSETSHIRE.  
*Bridgewater.*  
Rev. E. H. Jones.  
Mrs. Jones, Secretary.  
Mrs. J. Hurman, Treas.

Collected by—		
Mrs. Bounsall.....	0	5 0
Miss Good.....	2	18 1
Mrs. J. Hurman ...	1	2 8
Mrs. J. Sully .....	0	10 5
Sermons and Meet- ing.....	10	2 6
For Widows' Fund	5	0 0

Yearly Subscribers.			
Rev. E. H. Jones ...	0	10	0
Mr. J. Hurman .....	0	10	0
Mr. G. B. Sully .....	1	1	0

*Stowey.*

Rev. — Robinson ...	3	2	6
<i>North Petherton</i> ...	1	8	0

*Cannington.*

Sunday School Box	0	7	6
Spencer Hurman's			
ditto	0	7	9
<u>Exs. 12. 6s. : 267. 5s. 11d.</u>			

South Cheriton and Temple Coombe.	
Subscriptions and Collections .....	7 14 11
South Cheriton Sabbath School Missionary Box...	0 15 4
For the ship.....	1 9 6
Exs. 18.: 97. 188. 9d	

*South Petherton.*  
Rev. W. Densham.  
Mr. J. P. Daniel, Treasurer.

Mr. John Daniel.....	0	10	0
Mr. J. P. Daniel.....	1	0	0
Rev. John Whis.....	1	0	0

Cards.		
Mrs. Wm. Hebditch	1	17 0
Mrs. Terrell .....	1	13 0
Sunday School .....	0	2 9
Miss Richard's Box	0	1 6
Public Meeting .....	4	10 9
Exs. 5s. : 102. 15s.		

*Wiveliscombe.*

A. Latley, Esq. ....	10	0	0
A. J. Newton, Esq. ....	2	2	0
12 <i>l.</i> 2 <i>s.</i> ———			

STAFFORDSHIRE.  
South Staffordshire  
Auxiliary.  
Rev. R. Ann, Secretary.

<i>Handsworth.</i>		
Rev. R. Ann.		
Annual Collections	12	6 0
Sunday Schools .....	11	3 8
Rev. J. Hammond	0	10 0
Mr. H. Lloyd .....	0	10 0
Mr. Richards and		
Pupils .....	2	0 0
Miss Lloyd's Box ...	0	8 4

Collected by Miss Parish.			
Miss Lewis .....	1	0	0
Mrs. E. Jones .....	1	1	0
Mr. Thomas.....	0	10	0
Mrs. Thomas.....	0	5	0
Miss Boyle .....	0	10	0
Mrs. Skally .....	0	10	0
Mrs. Richards.....	0	5	0
Mrs. Anderson .....	0	4	0
Mrs. Clifton.....	0	4	4
Mrs. Brown.....	0	5	0

Rev. R. Ann.....	0	6	6
Mr. Hands .....	0	12	0
Mr. Richards .....	0	3	9
Mr. Harris .....	0	2	0
Mrs. Timms.....	0	3	0
Mrs. Huband .....	0	3	0
Mr. Hues .....	0	3	0
Miss Cooper.....	0	3	0







Wakefield.	Subscriptions .....	21 17 0	Berea .....	2 11 0	Cross Inn, Rev. J.	
Zion Chapel.	Legacy of late Mrs.		Carfan .....	1 16 3	Davies .....	2 4 0
	Page, Goat Street	10 0 0	Brynsion .....	3 2 7	Pentretwyn and	
	Exs. 35s. 5d.; 55l. 6s.			151 2 0	Cefenneithan, Rev.	
Juvenile Branch.			Less—		W. Jones .....	5 8 6
Balance .....			County Mis-		Aberglymcothy .....	2 13 6
Ladies' Missionary			sion .....	20 0 0		
Sewing Association			Expenses .....	0 10 0		
for Mr. Bay-				20 10 0		
his' Schools.				130 12 0		
Neyoor .....						
52l. 5s. 8d.						
WALES.						
CARDIGANSHIRE.			BRECONSHIRE.			
Rev. D. Davies, Treasurer.			Auxiliary Society.			
Nebo, Rev. T. Jones	8 15 11		Rev. W. Roberts, Brecon		Salem, Llandilo.	
Aberystwith, Rev.			College, Treasurer.		Rev. D. M. Evans	1 17 0
J. Saunders .....	11 5 8		Rev. J. Stephens, Brychoed,		Penybank .....	0 13 3
Tynnygwenden, Rev.			Secretary.			
B. Phillips .....	3 17 2		Cerrigcadarn, Rev.		Herrnon, Llandilo.	
Llywncelyn, Rev. E.			D. M. Davies .....	0 12 3	Rev. D. Jones.	
Jones .....	13 0 9		Gwenddar .....	0 8 4	Collection .....	1 8 4
Pisgah, Rev. E.			Aber, Rev. J. Hughes	1 0 0	Subscriptions .....	3 15 0
Thomas .....	2 7 6		Llanymyrd, Rev. D.		5l. 3s. 4d.	
Llanbadarn, Rev.			Thomas .....	3 10 4		
B. Rees .....	4 8 0		Duffryn .....	1 19 8		
Talybont, Rev. D.			Talybont .....	1 3 2		
C. Rees .....	37 16 2		Cwmwysg, Rev. B.		Ebenezer, Llansad-	
Saron, Rev. B. Jones	3 19 1		Wilks .....	1 11 0	durn .....	1 19 4
Newcastle Emlyn,			Trecastle .....	0 17 2	Bethlehem, Rev. W.	
Ebenezer Chapel,			Tynnycoed, Revs. R.		R. Davies .....	5 16 4
Rev. J. Williams	11 1 8		Jones & R. Lewis	3 17 10	Carmel .....	3 7 2
Glymarthen .....	22 15 3		Onclwyn .....	2 0 0		
Brynmoriah .....	6 0 0		Bethlehem, Instal-			
Bryngwenith .....	6 15 3		ment of 900l. due		Salem, Llanedwery.	
Capel Evan, Rev. J.			to the Society .....	10 0 0	Rev. J. Griffiths.	
Williams .....	4 4 3		Brychoed, Rev. J.		Subscriptions .....	11 4 8
Brynsion .....	5 10 6		Stephens .....	3 7 7	Collection .....	1 18 0
Brynawr, Queen			Penruth .....	1 7 1	For the New Ship ..	2 13 5
Street Chapel .....	4 13 1		Merthyr, Cynog .....	1 7 9		
Salem, Rev. T. C.			Breckfa .....	0 19 6		
Davies .....	3 16 2		Libanus .....	1 14 3	Less Colonial Mis-	
Maenigroes, Rev. T.			Cwmcamlais .....	2 13 2	sions .....	2 0 0
Rees .....	3 12 0		Trefencer .....	1 0 8		
Cappelwag, ditto	5 13 0		Cwmrhos .....	2 3 7		
Fludfybrenin, Rev.						
H. Jones .....	6 11 2		Brecon.			
Elechryd, Rev. W.			Glamorgan Street ..	9 7 9	Crugybarand Aber-	
Rees .....	20 1 3		Plough Chapel .....	4 10 0	gorlech, Rev. E.	
Lampeter, Rev. D.					Jones .....	10 2 4
Davies .....	1 0 0		Buith Wells .....	2 15 0	Gwynfe and Cappel	
Horeb, Rev. T.			Rhayader .....	1 2 2	Menn, Rev. W.	
Phillips .....	10 13 6		Llanwrthol .....	1 0 0	Thomas .....	4 6 0
Brynmair, Rev. O.			Llwynfridd .....	6 1 1	Cappel Isaac .....	2 17 4
Thomas .....	13 9 0					
Wern, Rev. J. M.			Llangatlock, near		Tabor.	
Prytherch .....	10 3 11		Crick-		Collection and Sub-	
Bethesda, Rev. D.			howell.		scriptions .....	1 17 2
Jones .....	3 11 6		Collection .....	1 0 1	Glanwyle, School	
Cilkenin, Rev. T.			Llangatlock, School	2 0 0	Missionary Box ..	0 14 6
Jones .....	2 8 5		Fynyddog, ditto ..	1 8 3	Cwmawr, ditto .....	0 10 8
Neuaddaryd, Rev.			Daren, ditto .....	1 8 4	3l. 2s. 4d.	
W. Evans .....	13 11 2		Subscriptions .....	1 2 6		
Capel Mair, Rev.			Exs. 6d.; 6l. 18s. 8d.			
D. Davies .....	17 1 2		Aberysir .....	0 5 10	Llanarthney .....	2 6 0
Less—			Llanelli, Rev. W. J.	2 16 0	Cappel Saron .....	0 10 0
Home Mis-			Morris .....		Bethel, Rev. J.	
sions .....	23 11 0				Griffith .....	0 17 5
Expenses .....	2 2 4		Talgarth.			
25 13 4			Collection .....	0 13 5	Less Expenses ..	0 4 0
Total .....	221 18 0		Subscriptions and	2 8 4	Total, Upper Division	80 15 0
			Boxes .....	3l. 7s.		
				80 15 10		
PEMBROKESHIRE.			Less—		Carmarthen District.	
English Auxiliary.			Home Mis-		J. B. Rogers, Esq., Treas.	
Mr. Alfred Beynon, Treas.			sionary So-			
Rev. Jas. Williams, Sec.			cieties .....	4 0 0	Cana, Rev. A. Jen-	
			Expenses .....	0 10 0	kins .....	2 14 7
				4 10 0	Bryn Evan, Rev. J.	
Haverfordwest.			Total .....	76 5 10	Williams .....	2 12 3
Tabernacle.					Graig Chapel, Tre-	
Missionary Sermons					tech, Rev. J. Wil-	
& Public Meeting	14 4 0				liams .....	26 15 10
					Less—	
Missionary Boxes & Cards.					Bible Society	5 0 0
Miss M. Evans .....	2 4 1				Jewish Mis-	
Miss Madocks .....	1 13 0				sion .....	2 0 0
Master Taylor .....	0 4 7				Irish ditto .....	2 0 0
Miss Ward and Mrs.					Home ditto .....	2 0 0
Taylor .....	6 11 9				Colonial do .....	1 0 0
Miss Ward's Young					Expenses .....	0 1 4
Ladies .....	0 7 0					12 1 4
						14 14 6







<i>Pentre Estyll</i> , Rev. D. A. Jones	9 6 2
<i>North Zoar Chapel</i> , Rev. J. Matthews	4 8 8
<i>Horeb</i> , <i>Loughor</i> , Rev. J. Thomas	1 0 0
<i>Bethesda</i> , <i>Britton Ferry</i> , Rev. D. Evans	3 16 1
<i>Saron</i> , <i>Maesteg</i> , Rev. W. Watkins	4 18 0
Total Western District	217 2 0

<i>Swansea</i> , Collected by Kate Margaret Earengay, for Memorial Church	0 7 0
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## Eastern District.

Rev. W. Griffiths, Llanharan	
D. Powell, Esq., Pontypridd, Treasurer.	
<i>Cymmer</i>	6 17 6
<i>Llanharan</i> , Rev. W. Griffiths	4 8 0
<i>Troes</i>	3 16 0
<i>Efelisaf</i>	1 17 6
<i>Ebenezer, Glantaff</i> , Rev. J. Griffith	1 17 5
Per Rev. W. C. Williams.	
<i>Groes Wen</i>	5 4 1
<i>Cwm-yr-Aber</i>	2 13 0
<i>Nant-y-garw</i>	3 11 1
114. 88. 2d.	

<i>Bethel, Caerphilly</i> , Rev. D. Richards	4 6 6
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## Bethania, Dowlais

Subscriptions	7 8 6
Collection	3 7 9
Less Home Mission	10 16 3
	5 0 1
	5 16 3
<i>Bron Llwyn</i>	1 6 0
<i>Tuilarion</i>	0 15 0
<i>Bethel, Llantrisant</i>	0 13 7
<i>Sour</i> , ditto	1 2 3
<i>Glandwr</i>	0 18 9
<i>Llanmiffraed</i>	1 5 4
<i>Eglwys Newydd</i>	0 16 0
<i>Mountain Ash</i>	1 7 4
<i>Llanymydd</i>	1 0 0
<i>Rhudy</i>	0 15 4
<i>Hechlehem</i>	1 10 6
<i>Tongwynlais</i>	0 12 3
<i>Llanharan</i>	0 12 1
<i>Maendy</i>	1 12 5

## Cardiff.

<i>Ebenezer Chapel</i> , Rev. D. Jones, B.A.	
Collection	3 17 10
Subscriptions	1 18 0
Sunday School	0 8 6
Missionary Cards	6 15 2
Ditto Boxes	1 6 4
141. 38. 4d.	

## Pontypridd, Sardis.

Rev. H. Oliver, B.A.	
Subscriptions	4 13 6
Collection	2 1 4
Monthly Pence	1 2 6
<i>Codpenmain Branch</i>	1 11 7
Exs. 7d.; 9d. 7s. 10d.	
Less Expenses	0 6 9
Total Eastern District	77 18 7

Contributions unconnected with the County Auxiliaries.

<i>Aberdare</i> , <i>Ebenezer</i>	20 0 0
<i>Silco</i> , Rev. D. Price	20 0 0

## Zoar.

## Rev. S. Davies.

Subscriptions	11 16 6
Monthly Prayer Meetings	0 13 11
Annual Public Meeting	2 8 3
Sunday School	2 19 10
	17 13 6
Less other Societies and Expenses	2 8 4
	15 10 6

<i>Cwmbach</i> , Rev. J. Morgan	5 8 0
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## Aberaman.

## Rev. R. Rowlands.

Subscriptions	5 14 6
Sabbath School	6 4 7
Cards, Boxes, &c.	14 0 11
	26 0 0
Less other Societies	4 5 10
	21 14 2

<i>Bethlehem</i> , <i>Abercwmboy</i> , Rev. W. Williams	1 9 8
<i>Hirvan</i> , Neho Independent Church, Rev. W. Williams	10 0 0
<i>Bridgend</i> , Rev. J. B. Jones, B.A.	3 19 8
<i>Cotby</i>	1 19 11

## Cardiff.

Charles Street Congregational Chapel.	
Rev. J. Waite, B.A.	
Per F. P. Carrell, Esq.	
Annual Sermons	11 15 8
Public Meeting	3 16 6
Prayer Meetings	1 8 3
Subscriptions	17 10 6
Family Boxes	2 14 1
Sunday School	3 2 1
<i>Spot Land Branch</i> , including Mr. Carrell's Box	8 7 5
For the New Ship	9 15 8
<i>Spot Land Branch</i>	2 0 0
For Widows' Fund	2 15 0
	63 5 2
Less—	
Remitted	
last Year's Account	2 15 0
Expenses	0 7 4
	3 2 4
	60 2 10

## Mount Stuart.

## Rev. J. Davies.

Subscriptions	3 2 6
Collections	1 1 0
	41. 38. 6d.

<i>Gwerllwyn</i> , Rev. J. L. Hughes	6 16 0
<i>Maesteg</i> , <i>Curnel Chapel</i>	2 14 6

## Merthyr Tydfil.

## Zoar Chapel.

Subscriptions	11 10 7
Missionary Boxes	3 7 10
Sunday School	4 11 7
Monthly Prayer Meetings	1 5 5
Collections	4 4 7
	25 0 0

Less for English Chapels in Wales

	50 0 0
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## Per Rev. R. G. Jones.

<i>Bethesda</i>	3 14 9
<i>Moriah Amman</i>	1 16 0
<i>Rhicos</i>	0 7 11
51. 188. 8d.	
<i>Treherbert</i>	0 12 10
<i>Ystradfellte</i>	1 7 0
<i>Cwm Aeron</i> , <i>Zion Chapel</i>	5 5 6
	502 3 4

## NORTH WALES.

## Anglesea District.

Rev. W. Griffith, Holyhead, Secretary.	
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## Holyhead.

Subscriptions	39 10 6
Missionary Boxes	5 19 10
	45 10 4

Less British Mission &amp; Expenses

	3 10 6
	41 19 10

<i>Sion</i>	4 0 1
<i>Gwalchmai</i>	1 0 0
<i>Berea</i>	1 19 6
<i>Beaumaris</i>	13 7 0
<i>Amlwch</i>	8 5 4
<i>Siladam</i>	0 17 3
<i>Salem</i>	9 13 9
<i>Saron</i>	0 11 10
<i>Gorslywd</i>	1 3 0
<i>Carmes</i>	2 15 10
<i>Ebenezer</i>	1 10 3
<i>Brynstycyn</i>	3 18 0
<i>Llanfachreth</i>	1 12 0
<i>Pennymynydd</i>	3 8 8
<i>Llanddwysant</i>	2 2 1
<i>Llanerch-y-Medd</i>	1 14 6
<i>Pentraeth</i>	3 0 7
<i>Hermon</i>	3 18 0
<i>Bodedern</i>	2 0 0
<i>Talarn</i>	1 0 0
<i>Cana</i>	0 11 2
<i>Capel Mawr</i>	9 11 12
<i>Rhosymedra</i>	2 10 3
<i>Sardis</i>	0 19 6
<i>Llanegfni</i>	5 0 6
<i>Hebron</i>	1 14 6
<i>Rehoboth</i>	0 12 0
<i>Soar</i>	1 9 1
<i>Moelfro</i>	3 0 0
<i>Dwyran</i>	1 3 6
<i>Groeslon</i>	2 16 3
<i>Newborough</i>	0 11 11
<i>Llanfair-ar-Borth</i>	1 8 8

	147 12 7
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Less Home Missions

	10 0 0
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Total

	137 12 7
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## FLINTSHIRE.

<i>Rhyl</i> , per R. P. Roberts, Esq.	3 11 11
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Denbighshire &amp; Flintshire Auxiliary Society.

C. Griffiths, Esq., Treas.	
Rev. R. Evans, Secretary.	

## Denbigh.

## Rev. B. Williams.

Subscriptions	13 1 6
Missionary Boxes	4 8 2

## Brookhouse.

Collected by Mrs. Rowlands and Mrs. Davies.	
Subscriptions	1 2 6
Missionary Boxes	1 4 4
194. 185. 6d.	

<i>Abergele</i> , Rev. E. T. Davies	1 14 3
<i>Llanrhaeadr</i>	1 0 0
<i>Llanwrst</i> , Rev. T. Roberts	0 14 6
<i>Llanrhaeadr</i> , Rev. E. Owen	1 9 9
<i>Llanarmon</i>	2 8 5
<i>Grasarnydd</i>	0 6 9
<i>Graigochan</i> , Rev. R. Parry	0 11 6
<i>Pwllglas</i>	0 14 0
<i>Llundegla</i> , Rev. S. Evans	5 5 3
<i>Nebo</i>	1 2 6
<i>Llangollen</i> , Rev. E. Evans	1 16 9
<i>Trevor</i>	0 6 6
<i>Wern</i> , Rev. John Thomas	1 16 10

## Rhoslanerchrugog.

Subscriptions	7 0 0
Sabbath School	2 13 9
Collection	1 10 9
	11 4 6

<i>Wrexham</i> , Rev. O. Evans	2 2 9
<i>Brymbo</i>	1 18 2
<i>Rhosymedra</i> , Rev. D. Evans, 1864 & 1865	2 0 3
<i>Pentrelynymyer</i> , Rev. J. Edwards, 1864 & 1865	1 12 10
<i>Gellioedd</i>	1 0 6
<i>Colwyn</i> , Rev. W. Parry	2 3 8
<i>Llandudulas</i>	1 9 6
<i>Fron</i> , 1864	0 3 1

## FLINT.

<i>Bagillt</i> , Rev. W. Evans	1 3 6
<i>Flint</i>	0 7 0
<i>Jerusalem</i> , Rev. J. Jones	0 8 0
<i>Soar</i>	0 11 6
<i>Sarn</i>	0 3 0
<i>Achr-y-foel</i>	0 2 0
<i>Mostyn</i> , Rev. H. Pugh	1 17 7
<i>Llanewydd</i> , Rev. J. Williams	0 18 6
<i>Nannerch</i>	0 5 7
<i>Rhes-y-coe</i> , Rev. J. Lewis	2 14 10
<i>Salem</i>	0 15 0
<i>Rhyl</i> , Rev. R. Thomas	2 16 1

## Holywell.

English Congregational Church.

## Rev. H. J. West.

Collections & Subscriptions	6 18 4
Missionary Boxes	1 9 1
For the New Ship	1 12 5
Exs. 18. 6d.; 9d. 188. 4d.	

## Capel Heol y Capel.

## Rev. J. Jenkins.

Subscriptions	5 2 0
Collection	6 19 4
117. 128. 10d.	

Penyffryllan

	0 10 2
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Per Revs. J. Jenkins and H. J. West.

Subscriptions	4 6 0
General Meeting, less Expenses	0 11 9
	26 19 1

Less Expenses

	0 0 7
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Total from Holywell

	26 18 6
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<b>Maesglas.</b>		<b>Portmadoc.</b>		<b>Rev. W. C. Williams.</b>		<b>Penybontfawr.....</b>		<b>2 0 4</b>
<b>Rev. R. Evans.</b>		<b>Rev. W. Ambrose.</b>		<b>Corris.....</b>		<b>Mochant.....</b>		<b>0 18 9</b>
Per C. D. Williams, Esq., and Rev. R. Evans.....		Subscriptions.....		<b>Penstree.....</b>		<b>Hvnant.....</b>		<b>1 0 1</b>
Additional, per C. Griffiths, Esq.....		Sunday School.....		<b>Jerusalem.....</b>				<b>3 19 2</b>
Auxiliary Total.....		For the New Ship.....		<b>Tracsfynydd.....</b>				<b>13 8 2</b>
		<b>Morfa Bychan.....</b>		<b>Llanfachreth.....</b>				<b>1 0 0</b>
		<b>34l. 19s.</b>		<b>Tynybont.....</b>		<b>Less County Mission.....</b>		<b>13 3 2</b>
		<b>Penmorfa.....</b>		<b>Additional by the</b>				
		<b>Pwllhel.....</b>		<b>Treasurer.....</b>				
		<b>Llanbedrog.....</b>		<b>Exs. 3d.; 86l. 15s. 1d.</b>				
<b>DENBIGHSHIRE.</b>		<b>Rev. T. Jones.</b>		<b>Dinas District.</b>		<b>Carno, Rev. E. Roberts.....</b>		<b>3 4 2</b>
<b>Abergele, Mr. John</b>		<b>Rhosylan.....</b>		<b>Dinas.....</b>		<b>Llanwog.....</b>		<b>3 14 10</b>
<b>Parry.....</b>		<b>Llanystymdwy.....</b>		<b>Cerist.....</b>		<b>Voel, Rev. C. Evans.....</b>		<b>2 0 11</b>
		<b>Tajor.....</b>		<b>Cymmerydd.....</b>		<b>Beersheba.....</b>		<b>1 5 4</b>
		<b>Rev. T. Jones.....</b>		<b>Cynwarch.....</b>		<b>Llanerfyl.....</b>		<b>4 0 0</b>
		<b>Exs. 1s. 2d.; 12l. 12s. 2d.</b>		<b>Dugoed.....</b>		<b>Llanidloes, Rev. E. Jones.....</b>		<b>1 3 9</b>
				<b>Tafolog.....</b>		<b>Jones.....</b>		<b>2 15 8</b>
				<b>Pennant.....</b>		<b>Derwenlas, Rev. S. Edwards.....</b>		<b>3 1 11</b>
				<b>Llanerfynydd.....</b>		<b>Main, Rev. E. Thomas.....</b>		<b>1 19 4</b>
				<b>Rhoir Ffestiniog.....</b>		<b>Pont Robert.....</b>		<b>1 13 9</b>
				<b>Aberllynfenni.....</b>		<b>Aberhosan, Rev. D. M. Jenkins.....</b>		<b>4 10 0</b>
						<b>Sardis, Rev. B. Evans.....</b>		<b>2 1 6</b>
						<b>Saron.....</b>		<b>0 5 11</b>
						<b>Braichyvaun.....</b>		<b>2 10 2</b>
						<b>Jerusalem, Rev. D. Evans.....</b>		<b>5 1 2</b>
						<b>Penarth.....</b>		<b>3 17 1</b>
						<b>Canaan.....</b>		<b>1 5 10</b>
						<b>Byreidd.....</b>		<b>1 10 9</b>
						<b>Cefnyvaenor.....</b>		<b>1 15 5</b>
						<b>Llanfair, Rev. R. Evans.....</b>		<b>4 5 4</b>
						<b>Stion.....</b>		<b>0 9 8</b>
						<b>H. James.....</b>		<b>2 7 8</b>
						<b>Llanilin.....</b>		<b>0 11 11</b>
						<b>Penygroes.....</b>		<b>0 9 0</b>
						<b>Less Expenses.....</b>		<b>154 10 4</b>
						<b>Remitted separately.</b>		<b>0 11 6</b>
						<b>Welshpool, Rev. F. C. Douthwaite.....</b>		<b>3 8 4</b>
						<b>Total.....</b>		<b>157 7 2</b>



For Native Teachers in the South Sea Islands.	Archibald Adam..... 1 0 0	Sabbath Morning Schools, for Indian Missions..... 1 0 0	Stuartfield.
Dr. Boyd's Young Men's Class..... 2 10 0	George Adam..... 1 0 0	Ditto, for Madagascari Missions..... 1 0 0	Youth's Society, per Mr. R. Wallace..... 2 0 0
Do. Young Women's Class..... 2 10 0	David Johnstone... 1 0 0	Ditto, for Aged Missionaries, &c.. 1 0 0	
15s.	A Friend..... 1 0 0	For the New Ship... 4 5 2	Wick.
Dalaruan United Presbyterian School..... 0 10 0	Wm. Anderson..... 0 10 6	9s. 6s. 2d.	Rev. J. Currie.
Dundee.	Wm. McArthur..... 0 10 6	Perth Auxiliary.	Collected at Prayer Meeting..... 2 0 0
A Friend, per G. Rough, Esq..... 5 0 0	Miss Marshall..... 0 10 6	Mr. J. Gray, Treasurer.	A Thank-offering, per Rev. J. Currie..... 5 0 0
	R. and S. Neill..... 0 10 6	Mr. Jas. Balmain... 10 0 0	7s.
	Robert Wright..... 0 10 6	A Member of North United Presbyterian Church, for Indian Missions... 4 0 0	IRELAND.
	John Cunningham... 0 10 0	Mr. Robert Hay..... 2 0 0	Armagh.
	John M. Jarvie..... 0 10 0	Mr. Wm. Frew..... 1 0 0	Independent Church.
	David Moffat..... 0 10 0	Mr. J. B. Deas..... 1 0 0	Rev. J. Stirling.
	Rev. Dr. McCulloch... 0 10 0	Mr. W. S. Turnbull... 1 1 0	Missionary Sermons 3 16 1
	W. B. Paul..... 0 10 0	Mrs. Forsyth..... 1 0 0	Public Meeting..... 4 7 8
	J. L. Anderson..... 0 5 0	Mrs. Newslands..... 1 0 0	Mr. J. Armstrong... 0 10 0
	41s. 8s. 6d.	Messrs. J. and H. Sandeman..... 1 0 0	Miss Williams, Box 0 10 7
	Hamilton.	Mr. John Gray..... 1 0 0	Mr. A. M. Bell..... 0 5 0
	Congregational Sabbath School..... 7 1 8	Old Scotch Independents, per Mr. J. Barclay..... 0 10 0	A Friend..... 0 5 0
	Irvine.	Dr. David Scott..... 0 10 6	Ditto..... 0 2 6
	Per Miss Watt.	Mr. John McNeill... 0 10 6	Miss A. Bell, Card 0 2 7
	Miss Watt..... 10 0 0	Dr. Robt. Christie... 0 10 6	For the New Ship... 2 0 9
	John Smith, Esq.... 5 0 0	Rev. Robt. Milne... 0 10 6	12s. 2s. 8d.
	Miss Macle..... 1 0 0	Rev. J. M. McOwan... 0 10 0	Bally Kelly.
	H. Alexander..... 0 7 6	Rev. Thos. Miller... 0 10 0	Annual Meeting..... 1 14 7
	Robert Gillies..... 0 5 0	Messrs. Cornfutes and Milne..... 0 10 0	Ballymena.
	16s. 12s. 6d.	Mr. M. Jameson..... 0 10 0	Public Meeting..... 3 7 0
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Sterling

77 14 5

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Congregational Sabbath School	1 11 9
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## ST. JOHN'S, NEWFOUNDLAND.

Rev. J. Mazo.

Juvenile Missionary Association.

For the Native Teacher Daniel Spenser Ward, Neyoor, India.

Collected by—

Sarah Currie	0 4 8
Bertha and Annie Neyle	0 7 9
Mary Jane Rowland	0 9 8
Isabella Whelan	0 12 0
Elizabeth Ann Barnes	0 8 8
Emily Thomas	0 7 10
James Tucker	1 1 1
Gisborne Ward	0 6 6

FitzEdward and Alfred Heath	0 15 3
Henry Laye	0 8 3
Juvenile Missionary Meetings	1 15 7
	0 16 0
Difference of Exchange and Expenses	1 3 5
Sterling	5 7 7

## DEMERARA.

East Coast.

*Plaisance.*

Mr. Joseph Hamilton.	
Mr. J. Hamilton	1 3 0
Mrs. Hamilton	0 0 0
Other Sums	2 0 6
	4 9 6

## AUSTRALIA.

*Melbourne.*

Robert Smith, Esq., Treas. First, for General Purposes.

Oxford Street, Melbourne, Congregational Sunday School, Rev. J. C. McMichael	16 0 8
Mrs. Atherton, Portland	0 13 0
Misses Henry's, Richmond, Missionary Basket	9 0 0
Chewtown Congregational Sunday School, Rev. H. J. Pitman	11 10 0
Emerald Hill, Melbourne, ditto, Rev. Mr. Price	1 10 0
Henry Sheffield, for 1862 and 1863	4 0 0
Dandenong Wesleyan Sunday School, Mr. Searle	0 10 0
Lonsdale Street, Melbourne, Congregational ditto, Rev. T. Odell	1 0 3
Sebastopol ditto, Ballarat, Rev. J. Minister, Welsh	7 10 0
Start Street ditto, Ballarat, Rev. W. M. Bradney	2 0 0
Sandhurst ditto, Rev. William R. Fletcher, B.A.	10 0 0
Canfield ditto, per Mr. Leslie	1 0 0
John Green, Dimolly East Melbourne Congregational Sunday School, Rev. J. Beer	3 6 0
Miss F. Green, Overhewton, two Subscriptions of 10s. each	1 0 0
Yarraberg Congregational Sunday School, Branch of Richmond Church, Rev. J. P. Sunderland	6 2 6
Parade ditto, Melbourne, Rev. W. S. H. Fielder	5 0 0
St. Miriam's ditto, North Williamstown, per Mr. Inglis	10 8 6
Richmond ditto, Rev. J. P. Sunderland	15 17 2
Lonsdale Street ditto, Rev. Thos. Ouellet	2 1 2
Captain Joseph Walker	1 0 0
James Story, Prarran, (A.)	2 0 0
E. S. J., and M. Story's Missionary Box	0 15 9

Second, for Special Stations.

For Native Teacher, Institution, Tahaa, under the Rev. J. L. Green.

Geelong Ladies' Missionary Working Association, in connection with Rev. Wm. Cuttle	10 0 0
Geelong, Ryrie Street Congregational Sunday School, Rev. B. Cuzens, Pastor	2 0 0
Collected by Mrs. Cuzens	4 0 0
For Training Native Teachers under Rev. W. Wyatt Gill, Manakia—East Melbourne Congregational Sunday School, Rev. Joseph Beer, Pastor	3 0 0
For Maré School, Mr. Bale, Castlemain	1 0 0
For a New Ship (see Juvenile Magazine)	122 9 8
255s. 14s. 5d.	

Collins Street Auxiliary.

John Mithv. Smith, Esq.	2 2 0
Theodore Sumner, Esq.	2 2 0
Water Powell & Co.	1 1 0
Alexander Miller	1 1 0
Dr. Wikie, M.L.C.	1 1 0
Alex. Morrison, Esq.	1 1 0
Geo. Robertson, Esq.	1 0 0
Everest, Esq.	1 0 0
Dr. Howitt	0 10 0
E. Carter, Esq.	0 10 0
Rev. Alex. Morison	1 0 0
Mrs. Shann (1865-4)	1 0 0
Miss M. P. Morison	0 10 0
Juvenile Missionary Society, per Mrs. John Morrison	0 5 0

Special Subscriptions, for Mrs. Jones's School, per Mrs. C. E. Gibbs.

Mrs. O. E. Gibbs	1 0 0
Mrs. T. H. Gibbs	1 0 0
Mrs. Smith	1 0 0
Mrs. Walker	1 0 0
Mrs. Shann	1 0 0
Cochrane and Brice	1 1 0
George Horne	0 5 0
Balance of last Year	4 18 4
Articles and Materials sent to Mrs. Jones, Maré	5 0 0
Exs. 5s. 4d.; 10s. 10s.	

Tasmanian Missionary Society.

*Hobart Town.*

William Rout, Esq., Treas.

Rev. W. C. Robinson, Secretary.

Sermons, Brisbane Street Chapel	12 0 0
Ditto, Davy Street Chapel	23 2 2
Public Meeting, Davy Street	23 15 8
New Town Sabbath School	1 17 0
	70 14 10
Less Printing and Premium on Draft	2 1 10
	68 13 0

Expended in Articles for the Samoan Institute by the Sabbath Schools in connection with Brisbane Street Chapel

50 0 0



South Australian Auxiliary.	Ditto ditto Sunday School.....	3 4 4	Freeman Street Congregational Church.			SOUTH SEAS.	
Per James Hill, Esq., Cash Secretary.	Clayton ditto, Collection.....	4 18 2	Annual Subscriptions.			Tahiti.	
Balance per last Account.....	Freeman Street ditto, ditto.....	26 11 9	Alex. Hay, Esq. ....	10 0 0		Bethel Chapel.	
Anonymous Donor.....	Port Adelaide ditto, ditto.....	5 3 5	Thomas Graves, Esq. ....	3 8 0		Rev. G. Morris.	
Goolwa Congregational Church	Hindmarsh ditto, ditto.....	21 0 0	James Hill, Esq. ....	5 0 0		J. Brander, Esq. ....	10 0 0
Sunday Schools ...	United Presbyterian Church, ditto.....	5 5 6	C. Smedley, Esq. ....	1 1 0		A. Salmon, Esq. ....	10 0 0
Glenelg ditto ditto.....	Free Church of Scotland, ditto.....	21 4 9	R. Stuckey, Esq. ....	1 1 0		Mr. & Mrs. Williams	0 0 0
North Adelaide ditto ditto.....	Hindmarsh Square Cong. Church, ditto	10 6 1	Hindmarsh Square Congregational Church.			Mr. J. Henry .....	5 0 0
Morphett Vale ditto ditto.....	United Presbyterian Church, Port Adelaide, ditto.....	2 6 0	Hon. W. Peacock ...	20 9 0		Mr. and Mrs. Johnston .....	5 0 0
Glenelg ditto ditto.....	Ditto, ditto, Public Meeting.....	4 12 6	North Adelaide Congregational Church.			Mr. & Mrs. Stringer	5 0 0
Spencer Baptist Chapel .....	North Adelaide Cong. Church		Rev. G. and Mrs. Morris .....	5 0 0		Colonel Vandonr, U. S. Consul.....	2 0 0
Mrs. R. A. Tarlton ..	Morphett Vale ditto ditto.....	2 2 0	R. A. Tarlton, Esq. 5 0 0			Dr. Robertson.....	2 0 0
Public Meeting, Hindmarsh Squ. Cong. Church .....	Mrs. Pulsford.....	2 2 0	Miss C. Small .....	1 0 0		Captain Pringle .....	2 0 0
Ditto, Glenelg ditto	Family of George Young, Esq., Missionary Box.....	0 7 0	Glenelg Congregational Church.			Mr. W. Bainbridge .....	2 0 0
Established Church of Scotland, Collection.....	T. L. Ebswith, per Rev. James Lyall	0 10 0	James Counsell, Esq. 1 1 0			Mr. Beekes .....	2 0 0
Ditto Sunday School	Miss M. Bruce, per Rev. Jas. Jefferis	1 1 7	F. H. Faulding, Esq. 2 2 0			Mr. Gifford .....	2 0 0
North Adelaide Cong. Church, Collection.....			Rev. G. Prince.....	1 0 0		Mr. Richmond.....	2 0 0
Ditto ditto Sunday School.....			Balance due to Treasurer .....	44 4 9		Mrs. Connor.....	1 0 0
High Street, Kensington, Congregational Church, Collection.....			Less sundry Expenses and Payments.....	90 15 10		Mr. Darling .....	1 0 0
				229 15 0		Mr. Jeremiah .....	1 0 0
						Mr. Taumhan.....	1 0 0
						667.	
						For the New Ship (see Juvenile Missionary Magazine)	27 4 0

## MISSIONARY CONTRIBUTIONS.

From July 15th to August, 1865.

H. B. G. ....	100 0 0	Clifton Congregational Church, Peckham.		CUMBERLAND.		Dunmow.	
John Hoppé, Esq., in addition to 25 <i>l.</i> acknowledged in May .....	75 0 0	Rev. D. Nimmo.		Workington.		Contributions .....	11 5 8
Legacy of the late Ann Searle, per J. Hoppé, Esq.		Juvenile Auxiliary .....	1 9 6	Mr. J. Mordy .....	2 2 0	Maldon.	
Long Annuities .....	67 10 0	Missionary Ship.....	0 10 6			For Widow's Fund	18 18 0
Dividends due at Death .....	18 15 0	Collection .....	7 0 0	DERBYSHIRE.		Romford.	
Annuities for Terms	6 10 0	9 <i>l.</i>		Derby.		North Street Sunday School Boxes	1 7 0
Dividends due at Death .....	9 0 0	Craven Hill Chapel.		A Friend .....	5 0 0	290 <i>l.</i> 15 <i>s.</i> 7 <i>d.</i>	
101 15 0		Sunday School, per Mr. Kidgway .....	6 1 1	Do., for Madagascar	2 10 0		
Deduct Legacy duty	10 3 6	Holloway.		7 <i>l.</i> 10 <i>s.</i>			
Interest Simple and Compound, from May 15th, 1853, to June, 1865 .....	58 10 8	Per Mrs. B. B. Turner, for Mrs. Wilkinson's Sch., Santhapooram.....	1 0 0	DEVONSHIRE.		Newport.	
150 3 2		Fetter Lane Chapel.		Ilfracombe.		Rev. J. S. James.	
F. J. ....	26 0 0	Contributions.....	8 14 0	J. Rogers, Esq., for Chapels at Neyoor	50 0 0	For the School at Pareychaley.	
A. F. Hampstead .....	1 1 0	Sunday School .....	0 17 0	For Schools in Madagascar under Mrs. Toy .....	50 0 0	Mr. Trott .....	0 10 0
Rev. J. Anderson .....	1 0 0	4 <i>l.</i> 11 <i>s.</i>		100 <i>l.</i>		Mr. James .....	0 5 0
Missionary Box on board the "Spirit of the Ocean," Captain Carey .....	1 4 6	Latimer Chapel.		Sunday School, for a Girl in Mrs. Newport's School, Pareychaley, to be called Ellen Ilfracombe .....	3 0 0	Sunday School, for Native Boy James Newport .....	3 0 0
Mr. J. Robinson .....	1 1 0	Mrs. Lyel, Treasurer.				3 <i>l.</i> 15 <i>s.</i>	
Per Rev. J. F. Gannaway, for Chapel at Nagercoil.		Legacy of the late Miss Craigie.....	19 19 0	Plymouth.		HAMPSHIRE.	
By Frank .....	0 12 0	BEDFORDSHIRE.		From Mrs. Kate Fyer Russell, being a Legacy from her late Aunt .....	5 0 0	Odiham.	
A Friend .....	0 10 0	Bedford.				Mrs. Stamper, for Scriptures for Four Girls in Mr. Gannaway's School ..	0 6 0
Bedford Chapel.		Miss Nicholls, for the Sch. at Mount Zion, Jamaica .....	3 0 0	DORSETSHIRE.		ISLE OF MAN.	
Rev. T. Jones.		CAMBRIDGESHIRE.		Sherborne.		Crosby.	
Mr. Beale, Treasurer.		Linton.		For a Native Girl in Mr. Lewis's Sch., Bellary, to be called Mary Sherborne.....	4 0 0	Miss G. Northmore	0 10 0
Mrs. Brown .....	1 0 0	Rev. G. Burgess.				Her Class .....	0 1 0
Mr. John Beale .....	1 0 0	Public Meeting .....	2 3 0	ESSEX.		11 <i>s.</i>	
Mr. Bedford .....	1 0 0	Collected by Fanny Burling .....	2 10 7	Auxiliary Society, per T. Daniel, Esq.		KENT.	
Mr. W. E. Davies .....	1 0 0	Mr. Blackman (A.) .....	1 0 0	Chelmsford.		Chatham.	
Mr. Francis .....	1 1 0	Exs. 2 <i>s.</i> 2 <i>d.</i> ; 5 <i>l.</i> 11 <i>s.</i> 5 <i>d.</i>		London Road Chapel, per Isaac Ferry, Esq. ....	199 4 11	J. H., a Thank-offering, for building Chapels in Travancore .....	5 0 0
Rev. Thomas Jones	1 0 0						
Mr. Owen .....	1 0 0						
Collections .....	42 3 0						
Sunday School .....	7 15 10						
56 <i>l.</i> 18 <i>s.</i> 10 <i>d.</i>							



<b>Gravesend.</b>		Miss Hindle .....	0 7 6	<b>SUFFOLK.</b>		Mr. T. Welch .. (A.)	2 2 0
Rev. B. H. Kluht.		Miss Walsh .....	0 6 0			Miss East .....	1 1 0
Missionary Sermons 16 18 0		Miss Kavan .....	0 4 4	<b>Woodbridge.</b>		1st. 12s. 4d.	
Mrs. Finch ..... (A.) 0 10 6		Miss Fawcett .....	0 5 1	<b>Quay Meeting.</b>		<b>Wandsworth.</b>	
17th. 8s. 6d.		Miss Dickinson .....	0 3 10	Rev. F. Hastings.		Per Mrs. Ashton ...	
<b>Greenwich.</b>		Miss S. Walsh .....	0 3 11	Mr. Andrews .....		25 15 5	
Maize Hill Sunday		Miss Dixon .....	0 1 11	Mrs. Bendall .....		<b>WARWICKSHIRE.</b>	
School .....		Mr. Knowles .....	0 11 1	Mrs. Bendaall .....		<b>Leamington.</b>	
1 4 1		Mr. Hadlock .....	0 16 4	Mr. B. Gammage .....		Spencer Street, per	
<b>Greenwich Road Chapel.</b>		Mr. E. Smith .....	0 12 3	Mrs. Gardiner .....		Mr. R. S. Hudson	
Per Rev. G. C.		Mr. Waller .....	0 6 10	Rev. F. Hastings .....		2 7 0	
Bellevue .....		Mr. J. Smith .....	1 1 11	Mr. R. Hayward .....		<b>Withybrook.</b>	
6 19 3		Mr. W. Walsh .....	0 3 4	Mr. I. W. Issett .....		Collection .....	
<b>LANCASHIRE.</b>		Mr. Harper .....	0 4 5	Rev. D. Jones .....		Collected by Miss A.	
<b>Bolton and Farnworth</b>		Mr. J. Brown .....	0 3 11	Mr. W. London .....		Tomlinson .....	
<b>Auxiliary Society.</b>		Mr. Robertson .....	0 2 8	Rev. E. Moore .....		1st. 5s.	
D. Crossley, Esq., Treasurer.		Mr. J. C. Sewell .....	0 4 10	Mr. Norris .....		<b>YORKSHIRE.</b>	
<b>Farnworth.</b>		Mr. Steward .....	0 2 9	Mrs. E. Pile .....		<b>Pontefract.</b>	
Market Street Congrega-		Mr. Orrell .....	0 3 3	Mr. Russell Smith .....		Dividend on Miss	
tional Church.		Mr. E. Brown .....	0 3 8	Mr. Isaac Walker .....		Roberts's Invest-	
Late Rev. G. D. Macgregor.		Mr. Dickinson .....	0 3 9	A Friend, per Mrs.		ment .....	
Collectors .....		Mr. Infant .....	0 11 8	Bendall .....		9 14 9	
Missionary Boxes .....		Collected in School		9l. 17s. 10d.		<b>WALES.</b>	
Missionary Sermons 25 1 8		at Quarterly Meet-		<b>Beaumont Chapel.</b>		<b>Cadoxton.</b>	
Public Meeting .....		ings .....	5 7 11	Rev. G. O. Frost.		Legacy of late Rev.	
Sacramental Collec-		Fractions .....	0 0 8	Contributions, less		T. Sims, per Misses	
tion .....		Half Proceeds of		Expenses, 80s. ....		J. E. and H. S. Ball	
74l. 10s. 7d.		Ladies' Missionary	27 12 6	<b>SURREY.</b>		10 10 0	
<b>Albert Road Congregational</b>		Basket .....	80l. 8s. 4d.	<b>Dorking.</b>		<b>SCOTLAND.</b>	
<b>Church.</b>		184 9 5		Rev. J. S. Bright.		<b>Aroch.</b>	
Rev. Wm. Jackson.		<b>Ulverston.</b>		Mr. James Todman, Treas.		Congregational Church.	
Collection .....		Rev. F. Evans.		Rev. J. S. Bright .....		Rev. D. H. Philip.	
22 10 5		On Account .....	2 8 9	Mr. James Todman .....		Collection .....	
<b>Egerton.</b>		<b>MIDDLESEX.</b>		Mr. Joseph Todman .....		Mr. K. McKenzie,	
Rev. R. G. Legh.		<b>Hendon.</b>		Mrs. James Todman .....		Rosemarkie .....	
Collection .....		Rev. T. Fison, B.A.		Mrs. Brook .....		Sabbath School ...	
6 14 1		Congregational Col-		Mrs. Paddy .....		6l.	
<b>Bolton.</b>		lections and Mis-		James Allen, Esq. ....		<b>Dumfries.</b>	
Mawdsley Street.		sionary Boxes .....	3 15 4	W. Drane, Esq. ....		Congregational Mis-	
Rev. R. Best.		Mrs. Fison's Bible		Mrs. Stent .....		sionary Society,	
Collected by—		Class, for Mrs.		Miss Allen .....		per Mr. Shortridge	
Mrs. Watson .....		Edward Porter's		Collected by Miss		1 0 0	
Miss Leach .....		School .....	3 0 0	Smith .....		<b>Dundee.</b>	
Miss A. Haddock ..		For Widows' Fund	2 6 8	Ditto ditto, for		A Lady, per E.	
5 5 3		9l. 2s.		Nagercoil .....		Baxter, Esq. ....	
0 12 6		<b>Pinner.</b>		Mrs. Gosling .....		20 0 0	
0 10 0		W. Cooke, Esq. ....	10 10 0	Mrs. King .. (2 yrs.)		Mr. Baxter's Chil-	
15 14 2		<b>NORTHAMPTONSHIRE.</b>		Master Summers ..		dren, for the Ship	
5 12 11		<b>Wellingborough.</b>		Girls' Sunday School		20l. 5s. 1d.	
Public Meeting .....		Mrs. T. S. Curtis, for		Boys' Sunday School		<b>Glasgow.</b>	
Collected by The		the Native Chinese		For Widows' Fund		Mrs. Spiers, for a	
Misses Best,		Evangelist Josiah		Value of Box of Use-		Child at Peulton ...	
through Juvenile		Viney half year ...	30 0 0	ful Articles sent		2 0 0	
Bazaar .....		<b>SOMERSETSHIRE.</b>		to India .....		<b>New Deer.</b>	
2 10 0		<b>Taunton.</b>		Annual Collection ..		Missionary Society,	
<b>Juvenile Society.</b>		North Street Sab-		Missionary Working		per Mr. J. Trousdale,	
<b>Female Classes.</b>		bath School, per		Society, by Cards		for China .....	
Mr. Hunt .....		S. Poliard, Esq.,		For New Ship .....		5 0 0	
1 6 2		quarter year .....	3 18 10	Exs. 9s.; 83l. 6s. 2d.		<b>STAFFORDSHIRE.</b>	
1 9 7		<b>STAFFORDSHIRE.</b>		<b>Mitcham.</b>		<b>Madeley.</b>	
0 19 7		<b>Madeley.</b>		Zion Chapel.		J. C. Billington, Esq.	
0 14 11		Collected by—		Rev. T. Orr.		5 9 0	
0 13 9		Miss Delporte .....	0 17 8	Mav Sermons .....		<b>Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treasurer,</b>	
		Mrs. Hudson .....	0 2 2	Sunday School .....		<b>and the Rev. Dr. Tidman, Secretary, at the Mission House, Blomfield-street, Finsbury, London; by</b>	
				Ditto, Missionary		<b>James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-</b>	
				Boxes .....		<b>street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by G. Lathache, Esq.,</b>	
						<b>&amp; Co., Dublin. Post-Office Orders should be in favour of Rev. Dr. Arthur Tidman, and payable at</b>	
						<b>the General Post Office, London.</b>	

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treasurer, and the Rev. Dr. Tidman, Secretary, at the Mission House, Blomfield-street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by G. Lathache, Esq., & Co., Dublin. Post-Office Orders should be in favour of Rev. Dr. Arthur Tidman, and payable at the General Post Office, London.











# THE EVANGELICAL MAGAZINE

AND

## MISSIONARY CHRONICLE.

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OCTOBER, 1865.

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### Sketch of the Life and Character of the Rev. Thomas Craig, of Bocking, Essex.

BY THE REV. S. CLARKSON.

THE Rev. Thomas Craig, the beloved and venerated pastor of the Congregational church at Bocking, died June 21, 1865, in the eighty-fifth year of his age, and the sixty-third of his pastorate. He was of Scotch ancestry, and was born in the parish of South Leith, Edinburgh, in the year 1780. His grandfather resided at Preston Pans, near Edinburgh; and it is said that during the memorable battle fought there in 1745, he gathered his own and some other children into his house, and prayed earnestly for the special protection of God's providence on their behalf. The prayer was graciously answered. While many other habitations were destroyed by shot and shell, his dwelling and its inmates received no injury. Mr. Craig's father was connected with the Antiburghers, one of the earliest sects of Scottish Dissenters, and he entered the ministry amongst them. He afterwards removed into England, and exercised his ministry, among other places, at Whitby, in Yorkshire, where he was the first pastor of a Presbyterian Church, then called "The Associate Presbyterian Church," since "The United Presbyterian." Three years later he removed to Leeds, and thence to Wymond House, in Lancashire. While residing there, he occasionally visited London, and preached at the Tabernacle, Moorfields. His son Thomas in very early life was the subject of religious convictions. While yet a child, he would collect children of his own age around him, and preach to them with all seriousness. The writer has heard, on what he deems good authority, that when scarcely fourteen years of age, he was examined by the Committee of Homerton College; that he then displayed considerable intelligence and mental ability, including a knowledge of



the Hebrew language. Having been requested to read a chapter in the Hebrew, he looked at it, then closed the book, and repeated it from memory, as he saw it was one he had lately studied. Through his whole ministerial course he was a diligent student of Holy Scripture in the original, and in his eighty-fifth year might be found regularly in his study, with his Hebrew Bible and Greek Testament before him, conscientiously preparing his next Sabbath's sermon. His admission to Homerton College was deferred for a time on account of his youth, but he must have entered it very early. His tutors were the Rev. D. Fisher, D.D., and the Rev. John Pye Smith, D.D. About the same time he became a member of the Congregational church at the Weigh House, under the pastoral care of the Rev. John Clayton, sen. Having preached several times at Bocking, he at length accepted, with the consent of his tutors, the unanimous invitation of the Congregational church there, on the condition that he should be allowed to continue his studies to the end of the allotted period, according to the College regulations.

It is remarkable that the church at Bocking, which was formed about the close of the seventeenth century, has only had six pastors for the space of 170 years, and, of that period, Mr. Craig's ministry occupied more than one-third. His ordination took place October 12, 1802. A very large number of ministers and students were present. Among those who took part in the service were his tutor, the Rev. John Pye Smith, D.D.; Rev. Mr. Chaplin, of Bishop's Stortford, afterwards Mr. Craig's brother-in-law; Rev. W. Parry, of Wymondley; Rev. Mr. Stevenson, of Castle Hedingham, &c. At Bocking, Mr. Craig lived and laboured during the remainder of his long and useful life. In the year 1807, he was united in marriage with Miss Davis, of Exmouth, a lady in every respect qualified for the position of pastor's wife, and of whom he was ever wont to speak with grateful emotions as a most valuable and efficient helper. She was happily spared to share with him the joys and sorrows of his long and useful career, and only survived him for a few weeks. God greatly blessed Mr. Craig's ministry from its commencement. The congregation, already one of the largest and most respectable in the Eastern Counties, increased until the ancient meeting house became inconveniently crowded. In the year 1818 it was enlarged and partly rebuilt, at the cost of £2,500, the whole of which was promptly raised, so that the place was opened free from debt. Throughout life, the cause of education was dear to Mr. Craig. The most noble proof of his interest in that cause was given at his jubilee, when, with rare self-denial, he desired that the money (£1,000) raised by his friends as a testimonial of their grateful esteem for him should be devoted to the erection of new and commodious school-rooms. His wish was complied with; and the building stands as a lasting monument of his gene-



rous zeal. Reference has been made to his jubilee. The services held in connection with that event excited the greatest interest in the neighbourhood and throughout the county; and a large number of ministers and friends assembled to do him honour. The spacious chapel was thronged. The services were commenced by his friend and neighbour, the Rev. John Carter, the esteemed minister of Braintree Chapel, whose jubilee, in the year 1862, Mr. Craig was spared to attend. It is probably a fact perfectly unique that Mr. Craig and Mr. Carter—who might be regarded as residing at opposite ends of the same town, Bocking and Braintree adjoining each other—should have numbered between them no fewer than 115 years of active and useful ministerial labour. On the same occasion, Mr. Craig received testimonials of esteem from the ladies of his congregation, from the young women of his Bible Class, from the girls of the day-school, and from the working classes attending his ministry. From the time of his jubilee he continued regularly to preach and discharge his pastoral duties, until declining strength constrained him to seek help. For a considerable period he was aided by young men from our Colleges, until at length the Rev. S. T. Williams was appointed to the office of assistant minister at Bocking, which he held for upwards of two years, when he accepted an invitation to the pastorate of the Congregational church at Hadleigh. He was followed by the Rev. S. Clarkson, of Salford, who, in March 1863, accepted an invitation to the full co-pastorate. On October 12, 1864, Mr. Craig received, on the sixty-second anniversary of his ministry, another gratifying proof of the esteem in which he was held in his declining years, when he was presented by his friends with a purse of £150, and an address, in which reference was made to his honourable and consistent life. He continued after this, as often as strength would permit, to preach once on the Sabbath; but during this last summer his health was manifestly declining, though his mental powers continued remarkably vigorous. On Lord's day, June 11th, he preached a funeral sermon for a much respected and aged member of the church, from 1 John ii. 17: "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." It was with evident difficulty he got through the sermon, and many who heard him felt persuaded that he would never enter the pulpit again. The expectation was verified. Though he rallied for a day or two, and began with his usual regularity to prepare for preaching on the following Lord's day, it was soon evident that his work was done. He became seriously ill, and sank at length into a state of unconsciousness, which continued almost without intermission from Monday, the 19th, to Wednesday, the 21st of June. On the evening of the longest day of the summer of 1865, while the sun was setting and painting the western sky with golden hues, he passed peacefully away to the glorious presence of the God and Saviour he had



loved so well and had so long and faithfully served. His end was truly

“A death-like sleep,  
A gentle wafting to immortal life.”

His funeral was attended by an immense concourse of people. The tradesmen of Braintree and Bocking closed their shops, and a long procession of ministers, friends, and neighbours followed his mortal remains to the grave. The services at the chapel were conducted by the Rev. S. Clarkson, co-pastor with the deceased; the Rev. A. Goodrich, minister of Braintree Chapel; and the Rev. G. Wilkinson, of Chelmsford. In the evening a special service was held, the devotional portion being conducted by the Rev. S. T. Williams, of Hadleigh; after which an impressive discourse was delivered by the Rev. Arthur Hall, of Tottenham (Mr. Craig's grandson-in-law), from Jer. xii. 5.

It is with diffidence that the writer adds a brief delineation of the character of his venerable friend. He was a good minister of Jesus Christ. The Gospel was the great theme of his preaching, and its doctrinal and practical elements held their due place in his discourses. He was most conscientious in his preparation for the pulpit, even to the last. His utterance was remarkably distinct and clear, and in his eighty-fifth year his voice was generally well heard throughout the spacious chapel, where it had sounded for the space of two generations. His pulpit prayers, which he also during the latter years of his life carefully arranged previously, not as to words, but as to the order of thoughts and subjects, were appropriate and beautiful. His character was in harmony with the Gospel which he preached. Thorough conscientiousness, integrity, and punctuality in the discharge of his duties, marked his whole career. Few men so harmoniously blended “the wisdom of the serpent with the harmlessness of the dove.” Eminently patient and gentle, he was yet endued with a quiet energy, which held so tenaciously to its purpose, as to wear at times the appearance of obstinacy, to which, however, may be ascribed—in part, at least—the successful issues of his labours. Greatly assisted by his inestimable wife, he diligently fulfilled his pastoral duties, and his visits and prayers at the houses of his flock will long be remembered. He was thorough in his adherence to the principles of Nonconformity and religious voluntarism, but was ever candid and charitable towards Christians of other denominations.

Such is a brief and imperfect outline of the character of a faithful servant of Jesus Christ, whose memory will be cherished by all who had the privilege of his friendship and the opportunity of knowing him in public and private. Much more might have been said, but the writer has been conscientiously restrained by the belief that nothing could have been more repugnant to the tastes and wishes of his venerable friend than the language of excessive eulogy.

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## Autumn's Homily.

BY THE REV. ROBERT BRUCE, M.A.

REGARD me not as a preacher, but simply as an interpreter of Autumn's annual sermon. Imagine me, not in any "building made with hands," of Grecian or Gothic architecture, nor in any pulpit of carved oak or marble, but in some secluded dell in the midst of a forest, standing beside a venerable oak—which has shed its leaves hundreds of times, and yet will not lose heart to put forth next spring a new covering of foliage—whilst you are seated around on the grass, which is carpeted with withered leaves. We are in one of Nature's own cathedrals. Every tree becomes a pulpit, from which truth distils gently as the dew, and floats softly as the faded leaf.

"The woods,  
Instead of emerald green, are known  
By yellow sere, and sullen brown :  
And all things which the eyes survey  
Are tinged with death, and preach decay."

You have no Bible in your hands. I announce no text. You wait in silence till God's wind moves the branches over your heads, and then there falls into the lap of each of you a yellow leaf. Take it up and study it. It is a leaf from the Book of Nature, given by God, if not "by inspiration of God," and is "profitable for doctrine." It is but a tiny and insignificant thing in itself, yet when examined carefully with the eye of faith it will be found to have lessons of great value inscribed upon it.

It is reported of the fabled Sibyl of ancient Italy, whom the legends represent as the favoured possessor of supernatural knowledge, that she dwelt invisible to man in a gloomy cave, where she wrote her prophecies and revelations upon single leaves, and then placed them at the entrance of her retreat, that the passers-by might discover and read them. Highly blessed were they esteemed who, taking up those leaves with care, could interpret their mystic writing. That was a weak and foolish superstition, which Revelation has abolished—an *ignis fatuus* rising up in the dark night of heathenism, which the Sun of Righteousness has chased away by His healing beams. Still, without any superstition or exaggeration, we may say that on every leaf which lies on the earth some weighty truth is written. Let me help you to read the inscription.

Look carefully at the delicate, regular structure of that perishable waif. How beautifully has the network of veins been lined out, that the elixir of life might flow to every part ! How finely has the gossamer framework of fibres been spread out to receive its once emerald but now golden covering ! What evidences of Divine wisdom and power does it



afford! What a lesson of Divine Providence does it teach us! If our heavenly Father has bestowed such care upon, and imparted such beauty to, the leaves of the forest, many of which no eye of man will ever behold, and all of which, after a few short months, will wither and die forgotten, will He not much more care for us, whom He hath made in His own image?

But the lesson which I wish principally to impress on your minds is that of our *weakness and mortality*. Leaves are not the only things which fade in autumn: decay and death are busy among men. The tree of humanity, which is always shedding leaves, now loses an unusual number. Some that have been feeble and sickly, but have yet been able, through the genial summer, to hang on and keep their precarious hold, now fall to the ground. Yes, when the husbandman has finished his harvest, and the gardener has plucked his golden fruit, Death thrusts in his sickle, and reaps his harvest of dead. With iron grasp he violently shakes the tree of humanity, that multitudes may fall. He asks not whether they be ripe and ready, or whether they be full grown, but takes them as they come, young and old, small and great, high and low. The text, then, from which Nature now is preaching to all our hearts is that which sighs in the autumnal gales through the thin-clad trees, and which is reflected from the ground in the rustling of leaves drifted before the wind—

“WE ALL DO FADE AS A LEAF.”

Observe the *universality* and *equality* of the fate. “We *all* do fade.” There is no exception to the rule. Look into any quiet nook beside a wood, and you will find, in one heterogeneous heap, leaves from all the surrounding trees. The leaves of lofty oaks, elms, and beeches lie side by side with the leaves of the creeping ivy and bramble. The foliage from the nobleman’s park mingles with that of the cottager’s garden. The fragrant and the noxious, the small and large, perish in common oblivion. Even so is it with men. Death is an unsparing leveller, and no respecter of persons. In one cemetery lie the rich and poor, high and low, good and bad, master and servant. There may be a difference as to the modes and times of falling, but there is no exemption from the common doom. Some fade and fall very gently and gradually, as those who slowly waste away in consumption or other lingering disease. Others are rapidly burnt up, as those who fall victims to fever, inflammation, and other severe disorders. Others are violently torn from the stem, while yet they are fresh and green, by some rude hand or rough wind, as those who in youth and manhood perish by the sword or by some fatal accident.

We are not, however, swept away all at once in a season, as the foliage of trees in autumn. Occasionally, when some deadly epidemic rages or flood bursts forth, whole families may be carried away, and districts be



depopulated. But in the ordinary course of things one dies here and another there, at all seasons of the year, after the manner of those evergreen shrubs which, though ever and anon shedding leaves, as birds their feathers, still preserve a perpetual verdure. Humanity is an *evergreen*. The grand old tree which was first planted in Eden, countless ages ago, still lives and thrives and grows luxuriantly : so that we call this world "the land of the living." We are thus prevented from realizing with sufficient clearness that it is the land of the dying. We forget the evanescence of the individual in the permanence of the multitude. Thus a church continues to increase in numbers, though every year it has to mourn the loss of members ; and cities increase in population, though citizens are always dying. It is only by reckoning up, after the lapse of a few years, how many old familiar faces are missed, and how many new ones have become familiar, that we can truly feel, "We *all* do fade as a leaf." "One generation passeth away, and another generation cometh : but the earth abideth."

It is *humiliating* to man's pride to admit the fact that he is but a leaf, and a leaf that must fade and fall. We are apt, in our self-importance, to regard ourselves as mighty trees, whose fruit is rare and precious, and whose shelter is to many a necessity, and to suppose that our removal would make a terrible gap in the forest ; whereas we are but frail fading leaves, whose fall will scarcely be noticed, and whose place will speedily be supplied.

Yet our weakness is allied with power, and our frailty with immortality. How beautifully is this thought expressed by Pascal :—"Man is but a reed, and the weakest in nature ; but then he is a *thinking* reed. There is no occasion that the whole universe should arm itself to destroy him : a vapour, a drop of water, is sufficient to kill him. But should the whole universe conspire to crush him, he should still be more noble than that which destroys him, because he *knows* that he dies, while the universe would be insensible of its victory over him." Man is a fading leaf, according to the outward appearance, the temporal and physical aspect of his being. He is spiritually a thinking and immortal leaf, "crowned with glory and honour," and destined, when raised to the full dignity of his nature, to "shine as the brightness of the firmament for ever and ever."

The sad fact is, then, not that "we all do fade as a leaf," but that men are so indifferent to this certainty, and so careless about their possible future bliss. They live as if they never should fade. Now, if we had no consciousness of decay, and no knowledge of the future, and if we could by no means help ourselves, it were better that we were oblivious of our fate, and that we should dance gaily in the sunshine till our time should come. But "the living *know* that they must die," and, therefore, we should "consider our latter end," that it may be well with us.



Why, then, do we not more frequently meditate upon our decease, and prepare for it? I have mentioned one reason. Another is, that the fading and fallen leaves of the human tree are generally hid from the eye of the public. When God "changes the countenance" from the fresh and ruddy glow of health to the paleness of death, and "weakens our strength by the way," the subjects of this wasting process are withdrawn from the thoroughfares of life into the solitude of the sick chamber. Meanwhile, the world goes on as gaily and noisily as ever. The music, or rather discord, of its manifold voices drowns the sighs of the dying and the wail of the mourners. Death is a domestic event: and because the sentence is not executed publicly, the minds of men are not struck with terror. As soon as possible the dead are buried out of sight. Thus the fallen leaves are every day swept away, by the undertakers, from the walks of the living, where they would be offensive to every sense, and by monuments of marble and flowers of fragrance and beauty their resting-place is covered, so that we almost forget the fact, "we all do fade as a leaf."

Be not deceived. Let each of us acknowledge and remember the truth, "I die daily." When you are tempted to pursue business with too great avidity, to amass wealth with sinful greed, and to aspire too eagerly after fame and honours, remember that, though you occupy the most conspicuous position and adorn the topmost boughs, yet from that giddy height you must fade and fall.

What, then, is our duty? We should strive to act well our part during our brief lifetime. Though we are but leaves, let us not waste the smallest portion of our limited being. Let us try to be as fragrant, and beautiful, and useful as possible, contributing each his own shade of moral beauty to the landscape, and his fair quota of shelter to his neighbours; and this with the modesty and humility of the herb which unconsciously yields its healing virtue, and the rose which exhales its delicious odour.

Finally, *prepare* for death. You cannot prevent yourself from fading and falling, but you may choose where you may lie, and what shall be your future home. Though Nature can teach you your mortality, it is only Revelation which can discover immortality. Nature has no perfect analogy of a resurrection, no instance of eternal life. "Jesus Christ has abolished death, and brought life and immortality to light by His Gospel." "The gift of God is eternal life through Jesus Christ." "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son hath not life."

For the faded and buried leaves of humanity a far nobler destiny is in store than for the leaves of the forest. He who knows where they lie, innumerable and forgotten, will yet gather them all, and raise them in



other form ; they that fell stained with sins unwashed shall be cast into the fire, and they that were cleansed by "the blood of sprinkling" shall bloom in spotless and eternal beauty in the Paradise above. Walking by "sight," we see all men as leaves, fading and falling into the earth ; walking by "faith," we see all Christians bearing within them the germ of a glorious immortality, which at death shall, like a bud too delicate to unfold itself here, expand into exquisite and perennial beauty in the more genial clime of Heaven. Seek, then, by faith in Jesus, who tasted death for every man, to become heirs of an inheritance and a crown which fade not away.

"Fading is the worldling's pleasure,  
All his boasted pomp and show ;  
Solid joys and lasting treasure  
None but Zion's children know."

## Engraving.

BY THE REV. J. HILES HITCHENS, F.R.S.L.

I HAVE just seen a most masterly and elegant specimen of engraving. Over the inimitable touches of the artist I could have bent for hours, but fleeting time and urgent duties forbade. My first thought on leaving was expressed in Pauline language, "I am a debtor to the Jew;" for through the favoured Israelites has been transmitted to us the knowledge of this ancient, ornamental art. My second thought soared higher, and induced the utterance, "All things come of *Thee* !" for most probably the All-wise Artificer first communicated to man the earliest method of writing. And then my mind reverted to the many instances in the believer's Magna Charta—the rich old volume—in which another, better, and more coveted kind of engraving than the physical is alluded to. I remembered passages where the material for the inscription is not stone, nor metal, nor bark, nor leaves, nor skins, but throbbing, plastic, immortal hearts ; and where the instrument is neither stylus, pen, nor pencil, but the hidden thought, the uttered word, the outward conduct.

There is an engraving of *the Divine law upon the table of the human heart* to which occasional reference is made. Solomon says, "My son, keep my words, and lay up my commandments with thee. Bind them upon thy fingers, *write them upon the table of thine heart.*" The Eternal through His servant Jeremiah says, "This shall be the covenant that I will make with the house of Israel : After those days, saith the Lord, I will put my law in their inward parts, *and write it in their hearts.*" The counsel conveyed in the first of these quotations is important still ; and the encouragement accorded by the second, just as precious as when the sublime utterance fell from the lips of the Unseen. True, the moral law has



been mellowed in its aspects by the lofty, loving life of Jesus—has been interpreted as to its bearings by the Great Teacher in His mountain sermon—and has been exhibited in operation in the sinless career of man's perfect Exemplar. But it is not repealed. Its intrinsic excellence is the same. Its inflexible demands are as binding. It stands on an unshaken basis, and in tones imperative enunciates its claims. Man is *now* called to unswerving obedience; is asked to enshrine the holy law in a heart of love, and embody its principles in a life of integrity. Nor is man left to himself in the performance of this obligation. The Eternal Spirit waits to prepare the heart, and then, co-operating with us, transcribe thereon the Heaven-given standard of moral excellence. It is to be feared that there are few hearts in which God's commandments are enthroned. It is no libel to affirm that there are thousands of our fellow-pilgrims who *know* the law, but have it not deeply engraven on the tablet of the soul. The ancients had a custom of engraving characters on rocks. Some such memorials of the hoary ages are still preserved, and are daily on view in the British Museum. The antiquated inscriptions have been subjected to diverse influences. The hand of the great leveller—Time—has done its best to erase the letters, but they are there still. We look upon them with strange interest, and listen while they preach telling homilies from the text of bygone days. Thus should the Father's precious precepts and promises be graven on our hearts, reader. The vicissitudes, successes, and sorrows of earth, however numerous or great, should not cancel one touch. Like a sculptor, anxious to preserve the edges of the figure sharp and complete, we should periodically lay the chisel to the work to deepen the lines and clear away everything that may conceal the etching. Meditation and prayer should give permanence to the first soul-cheering and transforming impression produced by Divine Revelation. But is it not a fact that the will of God is no more firmly written on our spirits than the simple device which, in the summer hour of rest, we drew upon the ocean-sand? One moment with innocent pleasure we surveyed the design our fancy had traced, and the next moment a foaming wave came rolling up the beach, and washed the whole device away. Home comforts, social enjoyments, secular anxieties, and family bereavements are too frequently permitted to obliterate the truth from the thoughts and affections. Why, why should this be the case? Our ordinary duties in life are seldom overlooked; the words of those we fondly love and prize make a deep impression upon us; the laws of science, the conspicuous names in history, and the red-lettered dates in the calendar, find a storehouse in the mind; and, alas! evil maxims and habits will continue to haunt us till our death hour. Ay, things which are spiritually valueless or positively baneful are, like the sin of Judah, "written with a pen of iron, and with the point of a diamond," and "graven upon the table of the



heart." Why should we allow the secular and the sinful thus to carve such deep characters, whilst the sacred, the saving, and the satisfying make but a transitory record? The reason is with the reader. Let him search for it in the light of the "consuming fire."

Having the law on our own hearts first, there is an engraving of *religious truth upon the hearts of others* to which Holy Writ calls us. I do not refer now to the communications of truth through the press, though that may be included in the means by which the duty to which I now refer is discharged. If a man, following the counsel of Richter, have thought on a subject till he is hungry; if he have then read himself full on it; and if he possess in addition the ability to pour his soul into his brother man, and enrich others with his matured thoughts, he may, by cautious use of his pen, sow seeds of immortal good in the breasts of others, while he entwines a garland of fadeless honours for his own brow. It is a glorious thing to be able to mould the thoughts and purposes of men who are without the reach of our voice, and may never be witnesses of our demeanour! It is an inestimable privilege to give society truths so draped as to enthral the mind and induce the reader to forget himself, his sorrows, his comfortless surroundings, his gloomy solitude! All honour to the writer whose unselfish motive is to make future generations heirs of the priceless fruits of his diligent research and painful experience. Nevertheless, it is a solemn thing thus to speak in print. It is to write on the minds and lives of untold multitudes; to set in motion an influence which shall stop only at the judgment-seat; to aid in sapping the foundations of virtue or establishing the fabric of truth and righteousness. It is to develop or dwarf the religious sensibilities; to affect the destinies of precious souls long after we have ceased to be dwellers on earth. "What I have written I have written," said Pilate; and never were words more true. He had written, not on the cross alone, but on the thoughts and affections of sunless groups of humanity.

"The plastic hand hath its witness in a statue, and exactitude of vision in a picture;

And so the mind that was among us, in its writings is embalmed."

Let a man take serious heed what he pens for the perusal of others. If it be nothing more than the letter of friendship, be careful, reader, that there be no admixture of the deleterious and destructive. Only *once* during his pilgrimage are we informed that our Divine Pattern wrote; and then what love, what meekness, ay what modesty, accompanied the effort! It was to avoid the condemning of a sinner He wrote on the dust, and would have no man know the purport of His writing. "I do not know," said the eminent John Norris, more than a century ago, "whether, next to the amazing instances of His incarnation and humiliation upon the cross, He has given a greater example of humility



than in *not writing*. That One who was personally united to the Eternal and substantial Word and Wisdom of God, and had the communications of His Divine Spirit without measure ; that knew so much of the intellectual world, and could have revealed so many sublime truths if he had pleased,—that a person of such eminence should be content privately to enjoy the share of so glorious a day-spring from on high, and keep His great and profound thoughts to himself,—the consideration of such reserve, though it does not absolutely condemn writing books, will not have its due use, if not improved as a caution to all Christian writers, how they write for fame and not for conscience." Yet, though Emmanuel is reported to have written, physically, but once, a hallowing influence flowed spontaneously from Him. He was *ever writing*, morally. His peerless wisdom, sympathy, forbearance, submission, and love, were engraven on the hearts of all who knew Him. He could not be hid. Men would cherish the fond remembrance of His beatific look, and chronicle for other generations His heart-probing words. He carved His ever-memorable name upon the ages of the world, and it shall stand for ever. So, albeit we never own the oft-coveted name of "author," we, like Jesus, in some humble measure may, by visible piety, daily make inscriptions for good on the sensitive minds of those around us. By his conscious or unconscious influence, every man is silently and incessantly registering good or evil on his race. No human being liveth to himself. None can sever himself from his relations to others. Some men may be symbolized by the star called "Wormwood," of which John speaks in his Apocalypse, which embittered the waters and destroyed life. Others may be typified by the sun, which yields heat and light and vitality. But all either enlarge or lessen, add to or deduct from the sum total of human pleasure. Happy the man who is leaving joyous, reforming records on the memory of his fellow-men ! Since we are all writing something,—something our tears will fail to erase,—something the benefit or bane of which God only can stay, it becomes of the utmost importance that we consider *what* and *how* we are inscribing. Are we exerting our influence on the side of Christ ? Is our example worthy of imitation ? Do we give such undoubted evidence of our discipleship to Jesus that the community in which we are known are convinced of our sincerity, and fall in love with the Master because of the excellency of the servant ? The secret of engraving saving truth upon the hearts of your companions, dear reader, is to live up to that truth yourself. Southey said of authorship, "A man with a clear head, a good heart, and an honest understanding will always write well." He demands goodness, fitness in the writer. Ah, it is just this which you must possess if you would inscribe anything worth inscribing on the hearts of men. Bushnell very simply puts it : "If the sun without his beams should talk to the planets, and argue with them till the final day,



it would not make them shine ; there must be light in the sun itself, and then they will shine, of course."

THE BOOK alludes also to an engraving *of our names on the heart of God*, as the result and reward of the writing above mentioned. In-scribing the law of the Lord upon our own hearts, and living, labouring to impress it upon the souls of others, we ensure the unchanging love and unbounded favour of the Father of spirits. Mr. Gadsby, in the account of his Eastern travels, informs us that the Jews have a picture of the city of Jerusalem tattooed or pricked in their hands, that they may be reminded of that favoured spot. With the knowledge of this custom we more readily understand and appreciate the words of Jehovah, "Behold, I have graven thee upon the palms of my hands." Every sincere worshipper and follower of the Lord is thus assured that he shall not be forgotten by his Creator ; that walking in the path of the Divine commandment, and living for the dissemination of the Divine praise, he shall be ever under the special loving care of the immutable God. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." Strong as is the instinct, and dear as is the tie uniting the mother and her offspring, yet the lapse of years and the course of providence will bring a separation. Mountains may rear their giant heads, or seas roll their angry breakers between parent and child, whilst circumstances may occur which shall produce estrangement and indifference. "But such," says the Eternal, "can never be the case between myself and those who faithfully serve me. They are ever before me. They are part and portion of myself, engraven on the palms of my hands." The inscription is one of eternal duration. Precious thought !—so long as we adhere to our principles, and discharge our duties, nothing, *nothing* shall erase our names from the heart of Deity. Though the hissing tempter lie coiled at our feet, and the deluded world aim shafts of enmity tipped with bitterest satire ; though the storms of "life's solemn main" break in vengeance over us, and the light of the coming day of trial fall upon our path,—none of these things shall touch the impress on the Divine heart,—none alter the indelible lines on the palms of God's hands. Reader, if you are a child of God, how consoling, how invigorating must this thought prove to you ! Why need you be discouraged ? Why should tears orb themselves in your eyes ? Why should your hands hang down with disappointment ? Hark ! your heavenly Father says—

"Forget thee I *will* not, I *cannot*, thy name  
Engraved on my heart doth for ever remain ;  
The palms of my hands whilst I look on, I see  
The wounds I received when suffering for thee."



If you cannot claim this comfort as yours, then it is because you have not learned the divine, the dignifying art of spiritual engraving. There is an invisible but felt person in the Church whom God denominates the "Spirit of Truth," and who, Jesus said, should "teach you all things." Arise, go to Him! Put your hand in His, and implore Him to instruct you how to inscribe the law of life and liberty upon your own heart, and then upon the hearts of your companions and neighbours. He will afford all needful aid to make you a proficient in the art. Line upon line, precept upon precept he will lovingly render, and that without money and without price.

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## A Few Thoughts on an Old Vestry.

BY THE REV. W. BEALBY.

It is an old truth in the world, experienced by millions, though never contemplated as expressed in the words of the poet, that "the mind is its own place." Place can never be a substitute for state. However attractive a locality may be, it can never compensate for the lack of a quiet mind. Wherever we may roam or rest the place will be, in a great measure, as we are. It is the mind that gives the best colouring to the peaceful landscape, and best secures rest amid the bustle of a crowded city. But yet we are not wholly uninfluenced by place. There are circumstances which may render it painful or pleasurable to our feelings. A field, a house, or "chamber where the good man meets his fate," may impart a dread or awaken pleasure, as we view it. There sin may have been committed, or forgiveness obtained—there a holy purpose may have been made, or a dark temptation felt—there a strain of gratitude may, like the flame of holy sacrifice, have ascended to heaven, or the shade of despair spread over the soul.

There are some spots and places which have connected with them a history so free from what is really evil that their sight awakens in all right-minded persons a pleasing, though it may be also a pensive, feeling.

Among such places we may reckon "an old vestry." What place can be more divested of all worldly and unhallowed associations? An old room in an old house has had many inmates, and witnessed many social scenes; and while *there* the good man had ended his pilgrimage, the bold blasphemer has been driven away in his wickedness; and while many a social circle has been gathered there in innocent mirth, there have been the social gatherings of the immoral and intemperate. But the "old vestry" can call up no such remembrances. Designed for an especial purpose, and used accordingly, it has ever been connected with the



service of God, and things pertaining to the kingdom of His Son. We lately sat awhile, alone, in such a vestry on a Sabbath morning. An old portrait of an old divine was hanging where it had hung for many a year. The old benches which had been placed there long ago for the use of the godly company who came to the weekly prayer meeting, appeared quite in unison with "the place where prayer was wont to be made." The adjoining quiet resting-place of the dead, seen through the old window, with the tombstones bearing the names of many who had worshipped here, threw a shade of pensive beauty over the hallowed room.

In such a vestry many servants of God have been, and many anxious moments experienced peculiar to them as ambassadors for Christ. Many have entered there, and felt as though they could not preach; and the feelings with which they left the vestry, ere the service commenced, were exchanged for feelings of another kind when they entered it again after the service was ended. It was with them somewhat as with the apostle, that when they were weak they became strong. New light was thrown on the truth as they read it; fresh impressions made of its unspeakable importance as they discoursed on it; a nearer view of eternity was opened up as they warned the sinner "to flee from the wrath to come," and the glory of the Cross appeared more resplendent as they spoke of the love of Him who died thereon. But at times, with many, the case has been reversed. The preacher has come out of the "old vestry," not expecting but that his well-thought-out sermon and his healthful feelings would enable him to speak with freedom and comfort, when, alas! the chariot wheels of his discourse dragged heavily along, the eye of faith was dim, and the heart spiritually languid.

What an object of interest, and something like attachment too, does the old vestry become to him who, as pastor, has gone in and out there for many years! It looks much the same as when he first entered it, but not so with him. He entered there to preach his first sermon a young man, and now he enters there with the trembling step of age. Many a Sabbath morning has he turned his footsteps thither with every variety of feeling. He has gone there beneath a wintry sky, yet with sunshine in his heart, and felt also the chill of winter in his soul when summer's cheering light was streaming on his pathway. Sometimes a burden on the heart was taken to that vestry, and left there ere he ascended the stairs to exhort the hearers to cast their burden on the Lord. Ofttimes, however, it may be, when he entered the vestry door the burden came, and was only removed as, after the work was done, he enjoyed the quiet consciousness that he had endeavoured to preach, not himself, but Christ Jesus the Lord, and had faithfully testified to the fact that there was no other name but this given under heaven whereby men could be saved.



But the old vestry has a connection with the experience of those who have worshipped in the old chapel. How all eyes have turned as the door opened to see who was to minister to them the "word of life;" and how often has a shade of gladness, regret, or surprise passed over the countenances of the congregation as the pastor, a stranger or a stripling, made his appearance! How often, too, has their expectation been agreeably disappointed when the preacher, unknown, unprepossessing in appearance, and unmusical in voice, has spoken on eternal things in glowing language, and in impressive thoughts—when the people have gone to their homes refreshed in soul, and purposing in the future to "judge nothing before the time!" How often also has their expectation, unwished for, been realized when, externally, there seemed to be the promise of pulpit power, and yet the power was not there; and, happily for the minister, when he descended the pulpit stairs and shut to the vestry door, that the words of the separating audience were shut out also!

But in the long run of years many eminent men have entered that vestry for the first and last time. The gathered crowd were probably acquainted with the preacher's fame, but had not seen his form nor heard his voice. Then every eye was turned and intensely fixed towards the opening door, and every face beamed with pleasure as the man "whose praise was in all the churches" ascended to preach the Word.

That old vestry, too, has witnessed some moments of happy fellowship. There the pastor and his faithful deacons, "whose bosoms seemed to wear one heart," have talked over their trials and joys in connection with the church of Christ. There "two or three" have often met for prayer, and felt truly that God was not confined to the "solemn temple." Many happy and loving greetings have taken place there, and many a tender and affectionate farewell. The young disciple, whom Providence was about to remove to a distant part, has entered with trembling emotions to bid adieu to him who first directed his steps "to tread the heavenly way."

The "old vestry" reminds us that such scenes have been and passed away, and it may not be long ere *it* will pass away too; but the holy thoughts which have lived there, the holy words which have been spoken there, and the holy purposes which have been formed there, will never perish. The record of all the good thought and done within its narrow walls is kept on high. Happy would it be for our world if every humble home or noble dwelling had connected with them associations as interesting and hallowed as those belonging to the old chapel vestry!

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## Misquoted Texts.

BY THE REV. F. S. WILLIAMS.

AN eminent and honoured minister was once placed in a curious predicament. On the previous Sabbath he had preached on the subject of growth in grace; and he had argued that, as in the natural world, so in the spiritual, life does not ordinarily develop itself by spasmodic efforts and great crises, but by the silent and gradual assimilation of aliment and the growth of faculty and function. In the course of the following week he was musing on the fact that the antithesis of all this was also true: that the decline of spiritual life is not usually to be traced to some one great and disastrous fall, but commonly arises from the neglect of the little duties and gifts and graces, the diligent and devout cultivation of which is essential to the maintenance of the life of the soul. And our friend the divine resolved to make this the theme of his discourse on the following Sabbath morning, and to found his remarks on the passage, which would serve admirably as a text: "He that contemneth *small things* shall fall away little by little."

In due course the sermon was written and ready; and on the Saturday it occurred to the minister that he had forgotten to turn to the chapter in the Book of Ecclesiastes in which the text was to be found. He looked, but it was not there; in the Book of Proverbs, but it was not there. He took down the invaluable "Cruden;" but through some strange inadvertence on the part of the Concordance it was not there. Assistance was summoned; the Bible was ransacked; the Concordance re-investigated: but all to no purpose,—the text was not there. At last, when almost all hope of tracing the fugitive passage had fled, it was found—in the Apocrypha, Ecclesiasticus xix. 1. What was to be done? "You know," said the minister, in telling us the story, and laughing heartily over his past perplexities,—

"You know I couldn't throw away a good sermon, and the only one I had for the occasion, because the text, and the only text that would fit it, was in the Apocrypha!" So he resolved to put a bold face on the matter.

Next morning he went into the pulpit, conducted the introductory part of the service as usual, and then, opening his Bible, said somewhat as follows: "Last Sabbath morning we saw that the growth of the Divine life was by littles," and he recalled the train of thought that had been followed. "I propose to show you that the antithesis of this is true also: that declension in godliness is to be traced, not so much to some one great calamity or apostasy in the religious life, but to the neglect of seemingly small means of grace and matters of duty; and I shall connect the remarks I have to offer you with the words of the Hebrew proverb: 'He that contemneth small things shall fall away little by little.'" The congregation had already taken their Bibles in hand to find the text, and no sooner were the words announced than a great rustling of leaves showed that the people—as their pastor had done before—were turning to Proverbs and Ecclesiastes, but of course expecting that the precise passage would be indicated. But no! The preacher was proceeding with his sermon; and the congregation, thinking that he had omitted to mention the passage by mistake, laid down their books, and gave their usual undivided attention to the discourse. On their return home, however, their investigations were renewed. "Never," said their minister afterwards, "did a congregation so search for a lost passage, and so study Proverbs and Ecclesiastes as did that people that day." Next morning the truth leaked out: the text was in the Apocrypha!

It is said, too, that the late revered Robert Hall prepared a funeral sermon



from the text, "In the midst of life we are in death," and then found that the passage was not in the Bible, but in the Book of Common Prayer.

So much for texts that are not texts; but we have now to speak of texts that are mutilated or misquoted. There are many who, in meetings for prayer, as well as in sermons, speeches, and conversation, are in the habit of misquoting and sometimes caricaturing Biblical phraseology in a way which is not only undesirable, but is also communicative and contagious. Indeed, there is in some quarters a kind of traditional or conventional Scripture phraseology which passes from lip to lip, and seems to be regarded as if it were the Word of God itself. We will cite some examples.

There are some expressions in common use among us which have a sort of resemblance to certain passages of Scripture, and are quoted as such. "Ah, sir," said an old lady not long ago, "I am often comforted by the promise that 'God tempers the wind to the shorn lamb.'" But the words are a line from Sterne; and the only passage of Scripture that bears any resemblance to them is that contained in the prophecies of Isaiah: "He stayeth His rough wind in the day of the east wind" (Isaiah xxvii. 8). Again, we are sometimes enjoined "not to be wise above that which is written;" and the admonition may be needed, but it must not be supposed—as it often is—to have the authority of Scripture, for there is no such passage in the Bible. It is not uncommon, in Sabbath evening prayer-meetings, to hear our brethren ask that their pastor may have "seals to his ministry, and souls for his hire." We cannot say that the metaphorical language here employed is very obvious in its meaning, or very beautiful in its expression. But on this tastes may differ: we only remark that the words are not scriptural. Another objectionable phrase is sometimes used in prayer-meetings, where it is asked that the Lord, or the Spirit of the Lord, "would go from

heart to heart, as oil from vessel to vessel." But—as we fancy Mr. Spurgeon has somewhere remarked—"oil *does not* go from vessel to vessel;" and we think that the comparison has as little to recommend it for its rhetoric as for its theology. We need not add, that it has no scriptural warrant.

"A merciful man is merciful to his beast." "Well," perhaps our reader is ready to say, "that, at any rate, is Scripture." But no, it is not; though it is *not unlike* a passage that is scriptural: "A righteous man regardeth the life of his beast" (Proverbs xii. 10). There is another text concerning the use of which there is a most strange perversion even among divines. The other day a man of business quoted it to us in defence of his confessed undue absorption in his worldly engagements. "You must allow," he said, "that it is a scripturally enjoined duty to be 'diligent in business.'" We replied that we allowed nothing of the sort. But it is not surprising that he was inaccurate, for we venture to say that even among our most eminent preachers the text is hardly ever quoted correctly. We have seen the passage taken as the text of a sermon: the text was copied correctly, and a few times quoted correctly: but all through the remainder of the discourse the popular misquotation has been substituted. The text is: "*Not slothful* in business; fervent in spirit; serving the Lord" (Romans xii. 11).

There are passages of Scripture in common use among us which, by a slight alteration, have been wrested from their original significance. Not only in sermons, but in the secular literature of the country, we often hear the statement or admonition, that such and such a subject is so plain, or should be made so plain, "that he that runs may read;" and the figure supposed here to be employed is that of writing being so large and distinct that, even while one is in haste or even in the act of running, he need not pause to decipher the characters, but that as he runs he may read. "The prophet," says one commentator, "must write legibly,



that those who will not read deliberately may not avoid a cursory view." But this is neither the form nor the meaning of the scriptural expression. "Write the vision," is the injunction, "and make it plain upon tables, *that he may run that readeth it*" (Habakkuk ii. 2). It is true that the vision is to be made "plain upon tables," but the reading is to be before the running, and in order to it. When the reader has read the writing on the tablets, then he is to hasten to fulfil the instructions it supplies. We have a similar mutilation of scriptural language in the admonition sometimes given, that we should "owe no man anything but love." This is the mangled fragment of two apostolic injunctions: "Owe no man any thing, but to love one another" (Romans xiii. 8).

Again, we have passages of Scripture to which it is common to make additions or to introduce interpolations. This is often done innocently, but with some it is so habitual that the speaker is unaware that he is incorrect. How frequently, for instance, do we hear the passage in which the apostle asks the prayers of the Thessalonians: "Pray for us, that the word of the Lord may have free course" (made to contain the tautological interpolation "and run"), "and be glorified" (2 Thess. iii. 1). Here the words "and run" are introduced into the body of the text from the margin; but if they be allowed to stand, the phrase "have free course" should be omitted. Another needless addition is often made to another apostolic expression. Paul, in writing to the Ephesian Christians, utters the ascription: "Now unto Him that is able to do exceeding abundantly above all that we ask or think;" and certain of our friends the interpolators are accustomed to append the words "or are at all worthy to receive." The sentiment is no doubt true, to triteness; but it is no improvement on the apostolical and inspired original.

Much reference is made to the Psalms in the prayers of our congregations, and usually with great propriety and advantage; but there are some misquotations

which may be noticed. "A somewhat taking, but unsound form of words," says an acute writer in the *Biblical Review*, "is often made use of, and commends itself at first sight as an undoubted Scripture quotation. It is used in reference to God, of whom it is said, 'His favour is life, and His loving-kindness is better than life.' The climax thus created represents the loving-kindness of God as more valuable than His favour, though it must be evident on reflection that the different terms refer to the same blessing. It should be remembered that there is no such Scripture as this, and that the misquotation is made up of two Biblical fragments. The first is found in Psalm xxx. 5, 'In His favour is life;' and the other, in Psalm lxxiii. 3, 'Thy loving-kindness is better than life.' The word 'life' is obviously used in widely different senses in the two passages. In the former it refers to spiritual and eternal life or happiness, and in the latter to 'the life that now is' with all its advantages, but which perishes in the using. The favour of God produces the one life, and, like His loving-kindness, is more valuable than the other. An admiration of antithetical sentences probably led to the amalgamation of these two portions of Scripture, which ought never to be brought into juxtaposition, at least on a principle so incorrect as that which we have endeavoured to expose." We may add that in the text sometimes quoted as, "If Thou, Lord, shouldest *be strict* to mark iniquities, O Lord, who shall stand?" (Psalm cxxx. 3,) the words printed in italics are an interpolation. They seem to imply that God is sometimes severe and sometimes lenient in His noting of sin; whereas the idea of the Psalmist is that, if sin be not forgiven but marked and punished by the Holy God, no living flesh could stand before Him.

In our devotional exercises we often hear the entreaty that there may be granted "the spirit of prayer, and the grace of supplication." The expression is tautological, but it is also a mutilation



of the promise of God as uttered by the prophet Zechariah: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications" (Zech. xii. 10).

There is another passage frequently quoted in sermons as well as in prayers, as if it were indubitably correct: "Greater is He that is for us, than all they that are against us." The sentiment is scriptural; but the phraseology appears to be an imitation of two passages: the one from the apostle Paul, "If God be for us, who can be against us?" (Rom. viii. 31;) and the other from the apostle John, "Greater is He that is in you, than he that is in the world" (1 John iv. 4).

"Let us therefore come boldly unto the throne of grace," says the apostle, "that we may obtain mercy, and find grace to help in time of need." (Hebrews iv. 16). This injunction has received several alterations and would-be amendments. "Let us come with *humble* boldness," is a common version; "that we may obtain mercy *to pardon*," say others; "and find grace to help in *every* time of need," is a third version. We do not assert that modifying words and even expressions may not sometimes be introduced into scriptural quotations in order the more to adapt them to some particular circumstances; but the alterations to which we have adverted can scarcely be regarded in any case as anything but perversions of the original idea. Yet these mutilations have in many minds become so familiar and even stereotyped, that the purity of the scriptural idea has been impaired or even lost.

The misplaced ingenuity with which

expressions of Scripture are sometimes distorted so as to meet a passing exigency is surprising. Who would have thought of a Christian minister—who preaches the glad tidings of the Gospel, and who desires to be attended in his work by his Master's presence—being prayed for in phraseology borrowed from the life of the "son of a murderer?" (2 Kings vi. 32). Yet thus is it when we hear, as we sometimes do, good men in intercession for their minister ask—"that he may hear the sound of his Master's feet behind him." Such a mal-application is perhaps as awkward, though it may not be so obvious, as that of which one was guilty who is said to have taken the text—"And He for our profit," on which to found a discourse on the prophetic character of our Lord.

Nor are these all the misquotations common among us. The "unthinking horse" that has been the evil hero of many a fight, and who still "rushes"—even in our prayer-meetings—"into the battle;" the Christians who, in somewhat vinous phraseology, are constantly desiring to go their way "like giants refreshed with new wine;" the world which is said to lie "in the arms of" the wicked one; the "nation" that is declared to be predicted shall be "born in a day:" these and other instances might be cited. But perhaps enough has been said to suggest the desirableness of a more accurate knowledge and application of scriptural phraseology; and to warn us against sharing the sin of those who carelessly or wilfully "add to, or take away from, the words of the book of this prophecy."

## A Young Friend of John Bunyan.

DURING the first three centuries of the history of Christianity, and the more than ten persecutions that annalists have numbered, the professors of the Divine faith had to suffer far beyond what the laws, in their utmost severity, could inflict. Imperial rescripts carried out to

the letter, or magisterial commands going beyond the letter but still keeping to the spirit of the law, were terrible beyond description. Popular fury shouting, "The Christians to the lions!" was more cruel still. But there was yet another source of suffering to minds of sensibility



and hearts of love, exceeding all in the bitterness of its anguish. It was when the husband persecuted the wife, and the father the child. Tertullian tells us there were many such cases. Now the annals of early Nonconformity present an exact parallel in these respects to the older records of the Church. They present persecutions by law, by the magistrate, and by the rabble. Let us briefly relate one instance of a woman persecuted by her father.

Agnes Beaumont was the daughter of a Bedfordshire yeoman. When very young she lost her mother. From her earliest days her parents took her to Puritan conventicles, and farmer Beaumont himself was for awhile an attentive listener to John Bunyan's ministry. The girl gave proofs of decided piety, and joined Bunyan's church. But a lawyer named Farry, whose addresses she rejected, became the deadly enemy of the Baptist preacher, to whose influence he attributed his disappointment. The villain set the deceived parent against his child's pastor, and persuaded him to make his will in favour of Agnes, hoping, when Bunyan's friendship was put aside, he might obtain her hand for the sake of her fortune. But the daughter was firm in her attachment to the minister whose teachings had been the means of inspiring her with Christian faith. The father's temper, naturally irritable, was now aroused against them both. He opposed her going to hear Bunyan any more. On some special occasion she extorted his consent to attend for once. It was the depth of winter. Weary of wading through the mud, she was overtaken by her pastor, who was on his way to the place of worship. He took her up behind him on horseback, according to the fashion of travelling in those days. The two were met by an enemy, who immediately invented a lying scandal, which he took care to circulate. Agnes attended the meeting, but when she returned home the door was barred against her. "Who

is there?" asked Beaumont, as she knocked. "It is I, father, come home, wet and dirty; pray let me in." "Where you have been all day you may go at night," was the answer from the other side of the bolted entrance. She went and sought shelter in a barn. The morning brought no relentings to the heart of the parent. "You shall never," said he, "enter my house again, unless you promise that you will never, after this, go to a meeting as long as I live." "Father," she answered, "my soul is of too much worth to do this. Can you in my stead answer for me at the great day? If so, I will obey you in this demand as I do in all other things." Other words of the like kind followed. At last, overcome by fear of filial disobedience, she said, "Well, father, I will promise you I will never go to a meeting again as long as you live, without your consent." This softened him, and they were reconciled. The next day he was taken unwell, and went to rest. She heard him moaning in his chamber, and rushing to his assistance, found him exceedingly ill. He did not survive many hours; probably fatal disease had been brought on by the violence of his temper. However that might be, the poor young woman, through the villany of her pretended lover, was now accused of murdering her parent. So, after he was dead, she had to endure the malignity of the man who had poisoned her father's mind against her while he was alive. But the plot did not succeed, and on the coroner's inquest she was declared perfectly innocent of the charge so vilely brought against her. The conduct of Farry had in it more of revenge than persecution; yet for awhile Agnes Beaumont, for her religious constancy, did endure a kind of parental persecution, probably not uncommon in those days, just akin to that which was endured by many a maiden of Carthage and Rome in the third century.

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WHAT HAS THY LIFE BEEN?—Thou hast had a life given thee by God; how hast thou used it? Has it been *filled up*, or is it empty? Has it been *consecrated* or *desecrated*? And what are its issues to be? Life is a solemn thing!



# "The God of Books."—HERBERT.

BY THE REV. S. GOODALL.

THE most precious things in the world are books. We could better spare anything else than the treasures which are stored up in books. To destroy them, and at the same time to blot out from human memory all that they have taught, would be to throw the world back into barbarism. They are the fountains of instruction both for youth and age; a repertory of unfailing amusement, and the media of benefits of priceless worth. The working man who has a library containing a few good books—provided, of course, he can read and enjoy what he reads—is richer than a king who has no books at his command. If a kingdom and a library were presented for our choice—the kingdom without a book, and without the prospect of procuring one; and the library with a bare subsistence, even though it were only such a library as might be set up in the corner of a cottage—we should be guilty of the greatest folly if we were to prefer the kingdom and reject the books.

Books differ greatly in value. Some are simply worthless, or worth no more than their weight in waste paper. They never did any harm, but they never did any good. They might all be burnt, and the world would be no poorer, for their destruction would be only the clearing away of so much useless lumber. Of this class are numbers of worm-eaten, dusty volumes, which cumber the shelves of large libraries, and numbers which are published every month. Other books are positively bad. You cannot read them without danger of your principles being undermined, for there is evil in every page. Some of them are written with wonderful eloquence, and they sparkle with thoughts such as only genius could create; but it would be a blessing to the world if they were all destroyed. Some books are really good. They record important facts; they give solid information; they abound with lofty conceptions; they assert great

principles; they glow with beautiful poetry. It would be easy to repeat the names of many books to which numbers are indebted for benefits which no language can describe.

But there is one book, called pre-eminently The Bible,—that is, The Book, which is so transcendently superior to every book besides, that if the alternative were that either all books else should be destroyed or that, it would be wise for us to say, "Let all else perish, even though they were ten thousand times more numerous and precious than they are; but spare the Bible!" With the light of the Bible spared, the extinguished light of intellect and civilization would soon be rekindled; but if the lamp of God's truth were put out, the world, with all its boasted advancement, would soon lapse into barbarism, or fester in the vilest corruption.

It is The Book of books because it is what no book is besides—the Word of God. There are books which are deservedly held in the highest esteem. They are the productions of the great masters of thought—a Bacon, a Shakespeare, a Milton, a Newton. The very books are handled with reverence, as though the spirit of the writers were enshrined in their pages, and nothing could exceed the diligence with which they are studied. Yet these writers, with all their graces, are only men—imperfect men, liable to be warped by prejudice, and seduced by error. So it has often happened that the idol of one generation has been demolished by the next; nay, often enough it has happened that the man himself has found, in the course of a few years or even less, that his idol was only clay. But in God's book we have the utterances of His wisdom, who is infallibly wise and true. "The words of the Lord are pure words; as silver tried in a furnace of earth purified seven times." Here are God's thoughts sent down to His benighted



children direct from heaven. Except on one special occasion, when the voice of God was heard proclaiming His own law from the top of the Mount that burned with fire, those thoughts have been given to the world by the instrumentality of men; and they come to us in forms of expression tinged with the mental peculiarities of the men who were appointed to deliver them: still they are the thoughts of God. As the old prophets stood up, and proclaimed, "Thus saith the Lord!" they felt that they were speaking beneath [a] mightier impulse than that of their own convictions and feelings; and as they wrote, they felt that their pens were guided by the Spirit of the living God. "All Scripture is given by inspiration of God." "The prophecy came not in the old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." In many cases words must have been given as well as thoughts; and if that were not the case always, there was always such a superintendence exercised as would guard against the possibility of mistake. So then, whilst of every book besides—however profound its thoughts, or however beautiful its language—we must say, "This is only the word of man," we must say, as we take up the Bible, "This is the Word of God; and because it is the Word of God, every portion of it must be received as truth, and all its commands must be obeyed."

God's Word addresses man on the most momentous subjects. It contains announcements and discoveries which are made in no other book. It is pre-eminently a revelation of that which man could never have found out for himself. There are, indeed, many things—things, too, which largely concern our estimate of the power, and wisdom, and goodness of God—respecting which we may learn far more from other books than we can from the Bible. It is not a text-book of geology, or astronomy, or political science, or intellectual philosophy: for this simple reason, that God did not think fit to reveal what man

might find out by the exercise of his own powers. He placed before him the book of Nature—with many of its pages closed, indeed, yet not so closed but that he might open and read them. He gave him that book of Nature in order that he might educate himself by studying it; and He did not choose to anticipate his discovery of its contents, or interfere with his education, by telling him what he would find. To compare great things with small, it can no more be brought as an objection against the Bible, that it does not treat of such matters, or that when it does treat of them it does not employ language philosophically correct, than it can be brought as an objection against a work which treats on some abstruse point of legal science, that it does not treat on music or botany. The Bible was written for other purposes. It came to answer great questions, which, above all others, it concerns us to have solved—questions which have occupied the yearning hearts of thoughtful men throughout all time, but which no oracle save the oracle of God has ever answered—such questions as these: "Whence came I?" "Whose am I?" "What am I?" "Whither am I going?" "What ought I to do?" None but God could answer such inquiries as these, and He has chosen to answer them nowhere but in the Bible. There are, indeed, those who presume to tell us that, though they have thrown aside the Bible, they have found an answer to every one of these questions which it is needful to have solved. Without the Bible they have found out God, and a better God than the Bible reveals; without the Bible they have found out all that duty requires; and without the Bible they have made the wonderful discoveries that all will be right at last, that the Judgment and Hell are dreams by which only children will be frightened, and that a Heaven such as the saints believe in is only a Paradise of Fools. It may be safely said of all their boasted discoveries, "What is new is not true, and what is true is not new." They are like the



man who shuts his eyes at noon, and then says, "I can tell you where everything stands, and I can direct my steps well enough without the light." You soon find out that he really only remembers what he saw when he used his eyes; that about everything else he is utterly wrong, and that he cannot walk very far without running his head against a post, or tumbling into a ditch. And so it will be found out invariably that what there is that is good and true about the theology and the morality of the men who set aside the Bible is to be traced to the very book which they so ungratefully despise.

The Bible may be contrasted with all other books as to its style. "These," we say, as we read some work of more than ordinary excellence, "are not only the thoughts, but the words of a master. The thoughts are grand, and the words are worthy of the thoughts." Perhaps you found a production of some great mind without his name, and you said at once, "There is no mistaking the author of this, for there is but one man who could have written it." All human language must be immeasurably beneath the thoughts of God; still in this respect how much there is in the Bible which proclaims it to be Divine!

One of the most remarkable things about the Bible is its unity. It is not properly one book, but a collection of books, written by at least forty different men—men, be it observed, not of one class only, but of different grades in life, and of different habitudes of thought: warriors, kings, priests, herdmen, tax-gatherers, tent-makers, physicians. The writing of these books extended, moreover, through fifteen hundred years: just as though there had arisen in this country a succession of writers, beginning at the time when our forefathers were subject to the yoke of the Romans; and some of them belonging to the time of the Saxon Heptarchy, some to the times of the Conquest, of the Plantagenets, of the Tudors, of the Stuarts, and others to the reigns of the four Georges—all of whose writings related to the same great

subjects, and were incorporated in the same volume. We should deem it a very wonderful thing if, in regard to each fact and sentiment, these writers, belonging to such different times, were all in substantial agreement. Yet this is the case with the writers of the Bible. From Genesis to Revelation the Bible is substantially one. It is the same God whom Israel worshipped at the foot of Sinai and in the Land of Promise—who is revealed to us in Christ; only He is more distinctly revealed, and we know unspeakably more of His love. It was on the same terms that God accepted the sinner when Israel gathered before the Tabernacle in the wilderness, as those on which the sinner is accepted now that the Great Advocate has gone up to intercede in the heavenly Temple; only the way is now made distinctly manifest. The truth throughout is the same: just as the waters of some great river are the same when it rises, a little stream, amongst the distant hills, and when it rolls on with mighty strength to the ocean; or just as, in all its constituent elements, the light of the dawn is the same with the light of noon.

The productions of great minds are especially distinguished by their depth and fulness of meaning. Some men's thoughts are on the surface. You never find in them more than you found at first, and sometimes you find that there is even less in them than you thought there was. Not so with the thoughts of others; they are deep, full, suggestive. The more you examine them, the more you see of their depth and their greatness. In this respect, there is no book like the Bible. For ages great minds have been exploring its treasures, but they are not all on the surface yet. There is gold for the digging, and will be as long as the world shall last. If Robinson, the Pilgrim Father, were living now, he might still charge us as he charged his flock at Leyden, when he gave them his parting counsels, that we should look for more light from the Word of God. "He charged us before God and His blessed angels," says one



who heard him, "to follow him no further than he followed Christ; and if God should reveal anything to us by any other instrument of His, to be as ready to receive it as ever we were to receive any truth by his ministry: for he was very confident the Lord had more truths and light to break forth out of His Holy Word."

"In the historical compositions of the Scriptures," says an eloquent writer, "we have the most simple, affecting, and well-told narratives in the world. For fidelity and impartiality, for unvarnished truth, for their choice of matter, their unity, their concise and graphic descriptions of character, and above all their usefulness, the historical parts of the Bible are without a parallel. The characters walk and breathe; they are nature, and nothing but nature. By a single stroke of the pencil, you often have their portrait. You see them—hear them. Every scene in which you behold them is a fit subject for a painter." Speaking of the poetry of the Bible, the same writer says: "Where is there poetry to be compared with the song of Moses after his victory over Pharaoh, with the Psalms of David, with the Song of Solomon, with the prophecies of Isaiah? Where is there an elegiac ode to be compared with the song of David after the death of Saul and Jonathan, or with the Lamentations of Jeremiah? How much more sublime is Isaiah than Milton! How much more enkindling is David than Dante! How much more picturesque than Homer is Solomon or Job! Like the rapid, glowing argumentations of Paul, the poetic parts of the Bible may be read a thousand times, and they will have all the freshness and glow of the first perusal."

Another point in which the Bible may be contrasted with all other books, is the extent of its adaptation. The "audience fit" for many books is exceedingly few. Even those which have a world-wide fame are read only by a comparatively small number. A book may be really a good one, but it is a book only for a sect or a class. If it suit the learned,

it will be to the multitude as though it were written in a strange tongue; and if it be read by the multitude, the learned despise it. That which is devoured by the imaginative is flung aside by the thoughtful; and it is the rarest thing in the world for a book to commend itself alike to childhood and maturity and age. A book is lauded as "a book for the time," but in how many instances is the "time" of such a book exceedingly brief! There have been books published within the compass of our own recollection which were in almost everybody's hands and which almost everybody talked about, which have already gone into oblivion, and which will scarcely ever be read again. The Bible is the book for all: for the learned and the multitude, for youth and age, for the sick and the strong, for the man who is fighting bravely the rough battle of life, and for the man whose battle is over and who has nothing to do but to die. It is the book for the palace and the book for the cottage, the book for the bond and the book for the free, the book for England and the book for the world, the book for this nineteenth century and for every coming century of the world's history, till the trumpet of the archangel shall sound the summons of doom, and proclaim that time shall be no longer. It is God's book for universal man.

No book has exerted, or is destined to exert, such an influence as the Bible. For good or evil—how often for evil!—there has been nothing mightier than books. We have abundant reason to thank God that there have been published so many books which have been productive of such incalculable good; but what book can be compared in its beneficial influences with the Bible? See its influence on character! What men it has made: how truthful, how strong, how good! It has given to woman her place as the companion and the friend of man, and it has rendered many a home a little Paradise. It has given breadth and equity to law; it has purified literature; it has redressed social wrongs; it has diffused the priceless blessings



of freedom; it has raised whole nations to greatness and power. We sometimes speak with thankfulness—often perhaps with boastful pride—of the greatness of our country, respected as she is by those who hate her, and feared by those who would gloat over her ruin; with her ships on every sea; swaying her sceptre over the gorgeous East, and with her spreading colonies in the Western world; first in commerce, in arts, and in war. And to what is it that she is indebted for all this greatness? Mainly to the fact that three centuries ago the Reformation gave back to her people the Word of God, of which Rome had deprived them. From that time England's course has been one of progress. She has had since then, indeed, her disasters and defeats, and now and then it has seemed as though her liberties were trembling in the balance; but through God's good Providence she has repaired every disaster and outlived every storm; and never was she so truly great as at this very day. "Happy is the people that is in such a case; yea, happy is that people whose God is the Lord!" Not undervaluing other causes that have contributed to our greatness, let us trace it mainly, with devout gratitude to God, to our possession of the Word of everlasting life.

So precious is the Bible, and so transcendently superior to all books besides.

Then, above all books else, let us read and study it. In this age of cheap and attractive literature, when books are within the reach of all,—in this time, moreover, of intense and absorbing worldly competition,—is there no danger of the Word of God being neglected? Whatever books we leave unread, let us always secure time to read the Book of God. Let us say, in the spirit of fixed resolve, "Thy Word shall be my book of books, the man of my counsel, my guide for life, my comforter in sorrow, my hope in death!" Let the Psalmist's choice be ours: "Thy testimonies have I taken as an heritage for ever."

Let us defend it. Let every Christian be "able to give a reason for the hope that is in him;" let us be jealous of every attempt, whatever the quarter from which it may come, to lessen our respect for the Word of God; and let us, as God gives us ability, "earnestly contend for the faith once delivered to the saints," and for the book in which that faith is enshrined.

The Bible is given us in trust for the world. Let us do our utmost to send it throughout the whole earth; and with it the devoted Christian missionary, that he may expound its principles and enforce its claims, and lead the nations who are now "sitting in the region and the shadow of death" to rejoice in its blessed and life-giving light!

## Extracts.

### A WORD TO THE CHURCH.

Is not the Church of the Redeemer in her widowhood? Where, then, are the weeds of her mourning? Is not the world alien from the love of its Saviour? Where, then, are the tears of the Church for the hapless world? Is she not a shortcoming Church? Where, then, are the emblems of her sorrow? Her brow is too often decked gaily with the laurel, when she should be sitting in sadness beneath the willow's shade, weeping, praying, and believing for brighter days. Should she, too, be satisfied so oft to eat her bread alone, whose charity professes to be cosmopo-

litan? Appointed by Heaven to be her brother's keeper, she has not kept him as she ought. Omnipotence hath bidden her to be the light of the world: alas! how feebly has her lustre shone. The King of glory has constituted her with power to be the saving salt of the earth, and yet in every zone abounds the miasma of moral putrefaction. It is time then for her to keep her fasts, to gird sackcloth on her loins, and to let her foot tread softly. Bid her moreover to remember, how the voice of the Lord called of old to the mighty angel, to mark the foreheads of those who cried and sighed for the



abominations of the chosen city. Let her also call to mind, how the angels following were commanded to slay all who possessed not that mark. And how then, we ask in sadness, shall it fare in the coming epoch of retribution, with such as in these last days profess to be Christ's, and yet have few sighs, and fewer tears, for abounding iniquity?—*Vanderkiste's* "Lost but Not for Ever."

#### THE TWO GIANTS.

There is not anything that possesses any particular fascination, so far as mere names are concerned, in the addresses "56, Paternoster Row," and "Depository, Earl Street, Blackfriars." There are associations at all events which are anything but evangelical connected with them. They carry back the mind to the dread period in English history, when Popery had power even to name the streets of the British capital, and that was very much like cousin to possession of the throne itself. But we never realized the power involved in these addresses, as we have done since we travelled. The fact is, that No. 56, Paternoster Row, and Depository, Earl Street, Blackfriars, have communications with almost every other address in the known world. There was a cart fast in the mud up here, amongst the mountains of the west, some time since, whither its adventurous colporteur driver had managed to pilot it, and its contents we found belonged entirely to No. 56,

Paternoster Row, and Depository, Earl Street, Blackfriars. The portions of the Bible in the pulpit nearest to the South Pole came there, we happen to know, through the giant of Blackfriars; and the portion of the Bible that was in the pulpit nearest to the North Pole came, we know, from the same source. These two giants have now threaded the mazes of the habitable world, arm in arm, for more than half a century, and to no small purpose. The *Sunday at Home* and the *Leisure Hour* have done, and are doing a great work, in these trans-Pacific regions, and are read by very many persons who unfortunately would at once place a book with a decidedly religious title aside, unperused. Here, too, sit we in the silence of the night, very high up in the wilderness, writing at this very moment, with the fireflies skimming by outside the door like streaks of glory, and the nocturnal cuckoos answering one another at a great rate,—down by the tea trees, and within a foot of our pen, we declare, lie these two giants side by side, as cosy as you please, with whom we have just been pleasantly and profitably conversing. They show no sign of weariness, no symptom of halting; their marching is their pleasant exercise, fighting their glory, and it is evident that they have just made up their minds to battle on, whilst a soul remains to be saved. Then more power to them pray we: may their shadows never be less!—*Ibid.*

## Poetry.

### THE LOWEST AND THE HIGHEST PLACE.

NEVER further than Thy cross!  
 Never higher than Thy feet!  
 Here earth's precious things seem dross;  
 Here earth's bitter things grow sweet.  
 Gazing thus, our sin we see,  
 Learn Thy love whilst gazing thus;  
 Sin, which laid the cross on Thee,  
 Love which bore the cross for us.  
 Here we learn to serve and give;  
 And rejoicing, self deny;  
 Here we gather love to live,  
 Here we gather faith to die.

Symbols of our liberty  
 And our service here unite;  
 Captives by Thy cross made free,  
 Soldiers of Thy cross we fight.  
 Pressing onwards as we can,  
 Still to this our life shall tend;  
 Where faith's earliest steps began,  
 May life's latest moments end.  
 Till amidst the hosts of light,  
 We in Thee redeemed, complete,  
 Through Thy cross made pure and white,  
 Cast our crowns before Thy feet.

*Voice of Christian Life in Song.*



## The Conversion of the Roman Empire.\*

THE conversion of the Roman Empire from Paganism to the profession of Christianity presents one of the most remarkable revolutions in human opinion that has occurred in our world's history. We see in it a system of belief and morals founded on the teachings of an obscure and unlettered Galilean peasant, who had been rejected by his countrymen as an impostor and crucified as a malefactor, after the lapse of about three centuries, during which it had been steadily advancing, at length commanding the homage of the most advanced and powerful intellects of the age, and even giving law to the world from the throne of the Cæsars. We see what an early Roman historian ignorantly stigmatized as a "pernicious superstition," gradually superseding the theories of philosophers and the beliefs of the world's conquerors, till, in spite of the fiercest opposition and the most violent and bloody persecutions, it sets them all aside, and reigns paramount and supreme in their room. It must be instructive to trace the processes by which this revolution was accomplished, and the gradual and progressive change that marked its course. The subject, as Mr. Merivale says, "embraces a multitude of events, and presents to us a long gallery of individual characters. It points backward to the origin and progress of thought and feeling on religious questions, and forward almost to the farthest expansion they have hitherto attained. It is in itself the history of religion brought into one focus; for there is little probably in the later course of human speculation in the most interesting of all questions, of which the germ, and often the full development, may not be traced in the controversies of primitive Christianity with Paganism." We wish he had done more than give merely "a sketch of this subject." No

one is more competent to deal with it than Mr. Merivale, and we trust that the success of this volume, already in a second edition, may induce him eventually to treat it with that fulness of which it is so unquestionably worthy. We shall be glad if the outline of these lectures, which we shall now give, should lead those who read it to procure and peruse them for themselves.

The first is entitled "Christian Belief contrasted with Heathen Unbelief." To show how wide was the moral distance between the worshippers of Jupiter and the worshippers of Jesus Christ, Mr. Merivale depicts two striking historical scenes, separated by an interval of nearly four centuries, this interval being bridged over by the vast structure of the Roman Empire. In the year 63 before Christ, the Roman Senate,—which was the minister of the State religion, and comprehended in its ranks the pontiffs, the augurs, and most of the great ecclesiastical officers of Rome,—was assembled in the Temple of Concord "to deliberate on the punishment due to the greatest of crimes, political or religious, the impious treason of Catiline. Among the senators convened were men of the highest renown, warriors and legislators, patriots and orators, not a few among them emulous of ancient fame, many setting glory and honour and duty high above every sordid or selfish consideration. Moreover, there were few or none of them who had not been trained in the philosophies of the day, and accustomed to look with intelligent interest on the problems of human nature, and the claims of the higher spiritual life."—Pp. 8, 9.

It was on such an occasion that Cæsar is reported to have held the following language:—"In pain and misery death is the release from all suffering, not suffering itself; death dissolves all the ills of mortality; beyond it is no place either for pain or pleasure. Wherefore, keep these criminals alive to suffer a fitting penalty; after death there is no

\* "The Conversion of the Roman Empire." The Boyle Lectures for the Year 1864. By CHARLES MERIVALE, B.D., Rector of Lawford. Second Edition. (London: Longman. 1865.)



more punishment for sin, neither is there any reward for virtue." Thus "Cæsar himself, the chief pontiff, the highest functionary of the State religion, the chosen interpreter of Divine things to the national conscience, declared peremptorily that there is no such thing as retribution beyond the grave, no future state of consciousness, no immortality of the soul. To him replied the grave and virtuous Cato . . . , refuting closely his political arguments, but passing by this remarkable expression with just one sentence of what looks like polished banter, just enough to indicate a humorist's sense of the curious incongruity of such a sentiment in such a mouth . . . but plainly showing how little there was in it to alarm the religious feeling of the audience, or disgust the religious convictions of the speaker himself." So with Cicero, who also took part in the debate. He "referred to Cæsar's assertion, not as caring to give his own assent or dissent on the question, but leaving it perfectly open. . . . We read of no farther discussion on this blank negation of all spiritual faith and hope; the historian takes no personal notice of it; no writer of antiquity again alludes to it; it passes as a matter of general indifference."—Pp. 9—11. Thus the belief in a future state of retribution—the very foundation, as we regard it, of all true and rational religion—is treated as a question hardly worth consideration in the gravest of assemblies, on the gravest of all public occasions.

For the contrast to this we are carried on four centuries, and transported in imagination from Italy to Asia Minor, and from Rome to the provincial city of Nicæa. The assembly, indeed, of which a striking portraiture is given, is a very different one, for here are, not senators, but bishops; not fathers of patrician families and rulers of legions and provinces, but fathers of the Church, the chief pastors of the Christian congregations of the empire. The purpose, too, of the gathering is different. It is to deliberate, not on the punishment due to conspirators, but on some important

points of the Christian faith, then the subjects of controversy. This assembly was summoned and presided over by the Emperor Constantine in person, and resulted in the promulgation of the first Nicene creed, affirming not only the life everlasting, but also all the primary doctrines of Christianity. Now, though we may not regard councils and creeds in quite the same light as Mr. Merivale, it is impossible to contemplate these two assemblies, presided over by two of the greatest of the Roman emperors, and to consider the denial by the first of them of the fundamental principle of all religion, and the assertion by the other of the entire system of Christianity, without being impressed by the vastness of the spiritual revolution which must, in the interval, have swept over the Roman world.

The second lecture is entitled "Heathen Belief directed towards a Temporal Providence." Here, to some extent, the same subject comes in for comment, and Mr. Merivale contends that "whatever may have been the teaching and aspirations of a few philosophers, the intelligent classes of Greece and Rome, all above the common herd, had no real belief in a future state; that the vulgar mythology, with its Hades and Olympus, was an exploded and despised tradition." We have some difficulty in reconciling these statements with what is advanced in the following lecture regarding the idea of immortality as held by Plato and the more spiritual of the Stoics. But passing this,—notwithstanding their denial of a future state, the Greeks and Romans were deeply and earnestly religious. They had their temples and their altars; their gods were represented by images, and services were conducted by priests. But their religion led them no farther than to belief in a *temporal* providence. Its great dogma was—Virtue is rewarded and vice is punished in the present life. Beyond this they looked not. Their religion was also intensely national, aiming to secure by a national worship the enjoyment of national advantages, escape from national



disasters and punishments. The Roman worshipped for his country rather than for himself, and imagined it to be under the special protection of Heaven. His was the favoured race, which would be defended against every other, and raised to supremacy over them all. Such was the narrow and exclusive belief which the Gospel was to combat with and finally overthrow. But other agencies were to prepare the way.

The third lecture is entitled "The Expansion of Heathen Belief by the Teaching of the Philosophers." If for "the teaching of the philosophers" we substitute "the conquests of Alexander the Great," this very interesting lecture will be more correctly designated, for the latter cause was clearly more powerful in producing this "expansion of heathen belief," than the former. "Lofty indeed and spiritual as the teaching of Plato was, it was baffled in its operation, and degraded by the inveterate prejudice of the Grecian and the Pagan—their prejudice against the natural equality and unity of man, his equal claim on God, his common right to social and political freedom, his right to live in personal relation to his Maker through his own conscience. . . . The actual division, it would seem, of Greece into rival communities operated so forcibly on Plato's imagination, that he could not conceive of mankind as living in a single or a widely diffused community; and his ideal of a political Utopia was not a broad cosmopolite association of men of different races and creeds, but the narrowest and closest combination of a few select thousands to keep themselves apart in all their public relations from all the rest of mankind. So only could he imagine that the practical end of true philosophy and religion could be attained."—Pp. 43, 44. Aristotle yielded still more to the narrow prejudices of his countrymen. "He avowed without remorse the pre-eminence of one race (the Grecian) over every other. . . . As far as in him lay, he would have fixed once and for ever the limits beyond which and truth knowledge, political

rights and spiritual privileges, should not pass."—Pp. 44, 45.

But while the philosopher in his closet was thus confining the work of God in man to one petty province, or one selected race, the conqueror in the field was laying broad and deep the foundations of an empire in which God was bringing together men of the most distant nations under one sceptre and one law, and thus preparing the way for their fusion in one universal mould. "Alexander," says Plutarch, "did not hearken to his preceptor Aristotle, who advised him to bear himself as a prince among the Greeks, but as a master among the Barbarians; to treat the one as friends and kinsmen, the others as animals or chattels. . . . But, conceiving that he was sent by God to unite all together, he reduced by arms those whom he could not overcome by persuasion, and formed of a hundred diverse nations one single universal body, mingling, as it were, in one cup of friendship the customs, the marriages, and the laws of all. He desired that all should regard the whole world as their common country. . . . Every good man should be esteemed a Greek, every evil man a Barbarian!" Here, in a few brief touches, is the new idea of human society, which was to be realized by Christianity, flashed upon the imagination of mankind by the conquests of Alexander and the establishment of the Macedonian Empire. Alexander perished, indeed; but "the providential work survived. The Empire was split into fragments; but each long preserved a sense of the unity from which it had been broken off. All were leavened, more or less, with a common idea of civilization, and recognised man as one being in various stages of development, to be trained under one guidance, and elevated to one spiritual level. The doctrine of human unity thus became a cherished doctrine in the schools which had resounded not long before with the exclusive and selfish sentiment, that the Greek is not as the Barbarian, the bondman not as the free. Three centuries of



preparation passed away, and St. Paul could declare to the Greeks, without a murmur of disapprobation, the fundamental principle of the true and universal faith, that 'God hath made of one blood all nations of men for to dwell on the face of the earth.'"—Pp. 49, 50.

Mr. Merivale finds a farther preparation for the reception by the heathen of the Gospel in those "ethical speculations of Plato and his followers which led them to conceptions, hitherto unimagined, of duty and responsibility, of sin and virtue, of penitence and assurance before God," and resignation to His will, which so much resemble the truths of Christianity, and were unquestionably derived from the Old Testament writings.

The fourth lecture, on "The Expansion of Heathen Belief by the Ideas of Roman Jurisprudence," shows how the gradual extension to the conquered nations of laws framed at first exclusively for the Roman people, also tended to inculcate the doctrine of the essential oneness and brotherhood of mankind. "Against his own will, in despite of his religious convictions, in contradiction to his political principles, the Roman found his own law and usage turned against himself; and that which was the narrowest, and most selfish, and exclusive of all human codes of jurisprudence, expanded by an unseen power and an irresistible tendency, till it became the most potent of all instruments in establishing the conviction of unity and equality among men."—P. 73.

The following passage from this lecture on the influence of Jewish teaching will interest our readers:—"We may picture to ourselves the Jewish synagogue at Rome as crowded with devotees of Jewish, of Greek, and of Roman extraction; of Jews who had migrated to carry on business in the capital of the Empire; of Greeks to hear and speak of some new thing; and of Romans who, after conquering both Jews and Greeks . . . were beginning to acknowledge that, after all, they had much—yea,

every thing to learn, and that it was from Greece and Palestine that their destined teachers had come. Of the sympathy of both Greeks and Romans with the Jews at this period, history affords abundant evidence. . . . But strongly as Jewish thought affected the seekers after moral and spiritual truth among the Gentiles, stronger still was the impulse they received from the first breathing of a new revelation in Christ—a revelation within a revelation, a spiritual empire within a spiritual empire. The proselytes of the Jewish law, Greek and Roman,—scarcely yet recovered from the excitement, the intoxication, of finding themselves admitted to communion with a religion of real signs and wonders, of genuine inspiration from above,—were suddenly invited to take a step farther, to penetrate beyond the veil, to share in a holier covenant, and enjoy a nearer and ampler manifestation of God. They were called to Christ, and they came to Christ. The synagogues of the Law, so lately thronged with admiring converts from Greece and Rome, were abandoned for the more private and retired churches, the little spiritual reunions, of the converts to the Gospel. The synagogue itself was carried over to the church."—Pp. 66—68.

We had intended to enlarge on this subject, but want of space forbids. For the same reason we must satisfy ourselves with merely specifying the titles of the remaining lectures, which are quite equal in interest to those we have noticed. They are as follows:—"The Heathen awakened to a Sense of his Spiritual Danger;" "Efforts of the Heathen to avert Spiritual Ruin;" "The Doctrines of Christianity respond to the Questions of the Heathen;" "The godly Example of the Christians completes the Conversion of the Empire."

Altogether, this volume, in spite of some defects, as it appears to us, which we have not space to notice, is one of the most refreshing and satisfying, in connection with theology, we have met with for a lengthened time.



## Commentary on the Epistle to the Romans.\*

DR. HODGE stands deservedly high in the estimation of all competent judges, as one of the ablest and soundest of American theologians. His "Commentary on the Romans," originally published many years ago, is known in this country chiefly through the medium of an abridged edition published by the Religious Tract Society. The wide circulation of that edition has brought the name and character of Dr. Hodge under the favourable notice of many of our ministers and others who are able to appreciate an exposition of a most important portion of the New Testament, distinguished for ability, research, and clear and consistent views of the scheme of redemption as there unfolded. It is with great satisfaction, therefore, we are able to announce the appearance of an unabridged edition of Dr. Hodge's work. It is printed from an American edition published only last year, containing the author's last emendations and additions. Indeed, the whole work has undergone a thorough revision, and so the volume before us embodies the last and finishing touches the author has given to a commentary on which he has bestowed the labour of many years, and for which many a devout student of the Word of God will render him heartfelt thanks.

It is refreshing in these days of crude speculation to meet with an author like Dr. Hodge, who holds firmly and intelligently the great primary truths of Divine revelation, and who can so ably defend them. There is a class of writers, some of them of considerable literary name and influence, who are in the habit of

referring to the divines of the sixteenth and seventeenth centuries as men who occupied a far lower platform than that on which theologians of the present day stand, and assume that their opinions, though good enough for the age in which they appeared, are now antiquated, and to be cast aside for more enlightened and liberal views of the Christian system. It is far easier to throw out insinuations to the discredit of the divines of a former age than to discuss the points of theology objected to, and to prove them to be unscriptural. He must be a man of eminence indeed, whose unfavourable opinion of Luther, and Calvin, and their coadjutors is sufficient to discredit them with the thinking men of the present day. But *thinking* men judge for themselves, and are not to be led by the verdict of any man, however confidently expressed, or however high he may stand in the world of literature. It augurs well for the taste of the more serious and intelligent portion of the Christian community that works like that of Dr. Hodge, now before us, are welcomed and appreciated. We trust the publishers of this handsome and very moderately-priced volume will be encouraged by its ready sale to bring out some other works of equal excellence, and that they may thus do something both to gratify and to improve the taste for a theological literature of the best kind. We cannot think of a more useful present to a minister than a copy of this book, and, being both cheap and good, it would be no great thing to expect that some hundreds of our readers, acting on this hint, should add Hodge's "Commentary on the Romans" to the books on their ministers' shelves.

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\* "Commentary on the Epistle to the Romans." By CHARLES HODGE, D.D. (Edinburgh: Andrew Elliot; James Thin. 1865.)



## Brief Notices of Books.

*Historical Notes to the Lyra Germanica:*  
Compiled and Translated from authentic German sources. By THEODORE KÜBLER, Minister of the German Protestant Reformed Church, Hooper-square, London. (London: Longman, Green, & Co.)

Our hymnology has been greatly enriched by translations from German writers. In our service of song, we are more frequently indebted to them than we imagine. The names of Gerhardt, Luther, Neumark, Ruhnkart, Rothe, Tersteegen, and Zinzendorf occur in our "Congregational Hymn-book." At any rate, if Rothe's name is not connected with the 611th hymn it should be, since it belongs to him, according to the author of these notes, and not to Zinzendorf.

We are indebted to Pastor Kübler for the knowledge of many interesting facts in the lives of hymn writers, and in the history of their hymns. We can appreciate better the intensity of that spiritual life which constrained to so many utterances of Faith and Hope. Although the illustrations are chiefly of hymns in the "Lyra Germanica," they are not confined to them. All who wish for information about this branch of German and Christian literature will find these notes both attractive and valuable.

*The Bible Manual;* an Expository and Practical Commentary on the Books of Scripture, arranged in Chronological Order. Translated from the German Work. Edited by the late Rev. Dr. T. C. BARTH. (London: Nisbet & Co.)

A good chronological arrangement of the Scriptures is one great help in their interpretation. We can see the meaning of many passages more clearly when we know the circumstances under which they were written. As supplying us with an approximation to the true historical order of the sacred writings, this book is of great value. It has had a large circulation upon the Continent; and now that it is translated into English, and published at a very low price, it will secure, as it deserves, many readers in our homes and schools. We would cheerfully surrender some of the notes for more of the text. When it is held that Jesus actually went into hell

(Gehenna), and that there may be some corresponding arrangement in the future world for the good of those who die without the Gospel, it is obvious that the commentaries and notes must be read with care, or human conjectures and opinions may be confounded with Divine revelations.

*Letters of Ruth Bryan.* By the Editor of "Handfuls of Purpose." (London: James Nisbet & Co.)

The life of Ruth Bryan illustrates the gladdening and ennobling effects of Christian love. While in comparatively humble circumstances, she was rich in the knowledge and favour of God. In looking upon nature, she found it easy to discern

"The mystic heaven and earth within,  
Plain as the sea and sky."

She instinctively looked through the seen to the unseen, the temporal to the eternal. These letters remind us continually of Samuel Rutherford's glowing expressions of love to the Son of God. The author has done wisely in publishing them for the instruction and encouragement of the Church. Their faithful, wise, and tender utterances will promote that deep-toned spirituality which, amidst the exciting influences around us, we peculiarly want. The following remarks are still seasonable:—"We may be earnest for the salvation of others, but not be living in the joys of salvation ourselves; we may be instrumentally distributing the bread and water of life, but not be enjoying daily refreshment thereof in our own experience. I do sorrowfully think that this is too much the case in the present day." . . .

*Share and Share Alike; or, The Grand Principle.* By Mrs. ELLIS, Author of "The Women of England," &c. (London: Jackson, Walford, & Hodder.)

We have here an interesting and instructive story, by a very able pen, "put together in a form most suitable for reading to working people, to help to reconcile the hardship of poverty, by taking off something from its seeming injustice." We find that "the idea of this little volume arose out of frequent conversations the writer had with working people on the inequality of our social circumstances with regard to riches and poverty." We wish that during the



winter evenings, which are now so rapidly drawing on, this book could be read extensively to groups of the "working poor," and we are quite satisfied that the result would be highly beneficial.

*The Impending Woes of Europe.*  
(London: Elliot Stock.)

This pamphlet, like others of the same class, contains a curious mixture of historic facts and dogmatic assumptions. Believing, as we do, that the principle of interpretation upon which it is written is erroneous, we do not admit its conclusions. To say that the "*third part of men*" "invariably denotes Western Europe;" that it "is universally admitted that the seventh trumpet is sounded against Western Europe;" and that "no event in the future is more clearly revealed in prophecy than this partition of Europe between two ambitious despots" (the Russian and the French Emperors), is to declare as true what is (at least) exceedingly questionable. If the latter event be so clearly revealed, why should the author take so much trouble to make it out? There are alarmists in the religious as well as in the political world. To all such this book will prove peculiarly attractive and interesting.

*Outlines of Theology, Philosophy, and Literature.* By ALEXANDER VINET.  
(London: Alexander Strahan.)

M. Astié, the editor of these volumes, has constructed them by collecting from the writings of Vinet his opinions upon Theology, Philosophy, and Literature in their different aspects. The work is skilfully executed; and the Publishers have done well in providing the public with books that stimulate thought in no ordinary degree, and that might, with great propriety, be entitled, "Aids to Reflection."

*First Lessons in the Evidences of Christianity.* By B. B. WOODWARD, B.A., F.S.A. Second Edition. (London: Jackson, Walford, & Hodder.)

These "First Lessons" originally appeared in the "Teacher's Offering," and were afterwards published in a separate volume. We are pleased to find that this second edition has been called for thus early, and doubt not that it will meet with a rapid sale. It is not often that we find so much important and extensive information compressed into so small a space, and conveyed in such an interesting manner.

*A Handbook of British Plants, designed especially for Schools, Science Classes, and Excursionists.* By W. LOWNDES NOTCUTT. (London: Longman, Green, & Co.)

This handbook, which has evidently been carefully prepared, will be found most useful to those who wish to become acquainted with our British plants, of which there appears to be an endless variety. The Introduction contains some valuable hints as to the classification of plants, the way of examining and drying them, &c. We commend the volume especially to our youthful readers.

*Riches Increased by Giving to the Poor; or, The Surest and Safest Way of Thriving.* By Mr. THOMAS GOUGE. With recommendatory Prefaces by Dr. Owen, Dr. Manton, Dr. Bates, and Mr. Richard Baxter.

We think Mr. Elliot Stock has done well to bring out this cheap edition of a work, the wide circulation of which cannot fail, under the Divine blessing, to lead Christians to enlarged liberality.

*A Hand - Book of Congregational Psalmody.* Edited by SAMUEL SMITH, Bradford. (London: Novello & Co.)

A valuable addition to the many works on this subject, affording increased facilities for the cultivation of this important branch of public worship. More than 300 good and useful tunes are found here.

We have received the fifth volume of the Rev. Edward Irving's works, which completes the set so far as the original intention of the publisher went. We need not repeat what we said in our review some time ago; but we add gratefully that Mr. Carlyle has laboriously discharged the duties of editorship, and has succeeded in presenting to the public a collection of theological works which, for originality of thought and eloquence of style, have not been equalled in our day.

"To make such a collection of his writings as will fairly exhibit his great powers of oratory and thought," was the purpose, the editor says, with which he undertook the editorship of this edition of Mr. Irving's works. The five volumes now published show how satisfactorily he has been able to carry out his design. But we are informed by him, that a very general desire being expressed that more of Mr. Irving's prophetic writings should appear, it is



now resolved, in deference to this opinion, to issue a Supplementary Volume, consisting entirely of such writings, and including "The Last Days," and the "Preliminary Discourse to Ben Ezra's 'Coming of Messiah in Glory and Majesty.'" This Supplementary Volume will be uniform with the Collected Writings.

We beg also to report that Messrs. Clark are proceeding with their Biblical works, which we cordially commend to the notice of ministers and students. The issue this year has included "Kiel on the Pentateuch," Vol. III.; "Hengstenberg on John," Vol. I.; besides

McLauchlan's "Early Scottish Church," and Hagenbach's "German Rationalism." They are all valuable, and the names of the German authors are a guarantee for the orthodoxy of their expositions. It is impossible for us to review fully all these publications. Neither our space, nor the taste of our readers, will admit of it. But we can give them our hearty approval as books of great use to educated readers of the Holy Scriptures. Hagenbach's "German Rationalism" is worthy of being placed beside Shedd's "History of Christian Doctrine," which we reviewed most favourably some months ago.

## Obituaries.

MRS. THOMAS.

Mrs. Thomas, wife of the Rev. George Thomas, of Usk, died after severe and protracted illness on the 17th of July, 1865. Her life, like that of many of the children of God, was a mingled scene of light and shadow, of joy and sorrow; but all contributed to work out the happiest results. Her character grew into maturity, and her quiet, unobtrusive piety, at first awakened by a heavy bereavement, was deepened and confirmed. The earlier years of her religious life were spent in connection with the Established Church, and were marked by a simple, uniform, and consistent earnestness. Her natural disposition, kind, frank, and generous, drew her into sympathy with Christians belonging to other sections of the church of Christ, and led her not only to rejoice in the labours of all faithful and earnest workers in the kingdom of our common Lord, but to stimulate by her countenance and encouragement all whose aims were pure and heavenward. And thus freely, and in true Christian charity, mingling with the followers of Christ of every name, she met with not a few ministers of the Congregational body, among whom was the Rev. George Thomas, of Usk. In 1856 she was united in marriage to Mr. Thomas, to whom she became in all respects an enlightened and efficient helpmate. By her zeal and liberality the Congregational Church at Usk, which had for some time been trembling on the verge of utter extinction, was revived and established on a permanent basis.

Identifying herself with her husband in all his labours for the diffusion of Christ's holy Gospel, and anxious to do something efficient and abiding for the beautiful little town of Usk, in the neighbourhood of which she had spent many years, her means, as far as she could command them, were munificently consecrated to the erection of a sanctuary more adapted to the spirit and necessities of the present day, than that in which the Congregationalists had hitherto worshipped. Suffering, however, which had more or less for many years been her lot, fell recently so heavily upon her, that she was permitted but seldom to worship in the beautiful little church which was erected mainly by her instrumentality, and into the erection and dedication of which she had entered with heartfelt and hallowed enjoyment. Still, whilst confined by suffering, and hindered from taking any active part in public duties, and the solemn gatherings of the house of God, she uniformly evinced a lively interest in every thing that tended to advance the great object she had at heart, and attested the success of her husband's labours. Amid her increasing weakness her mind retained all its characteristic clearness and force. On all questions presented to her when in health her opinions were sound and discriminating, and her estimate of character was just and accurate. She never concealed her opinions, or sacrificed her convictions in mere deference to authority, or in easy and polite compliance with the views of others. Her heart overflowed with genuine kindness, but



her innate sense of the right and the true never permitted her to modify or soften down what she felt to be wrong. She intensely loved the truth, and uniformly viewed all things in its clear, discriminating light. Nor did any of these characteristics forsake her to the last. She was jealous of herself, and narrowly scrutinized and sifted her feelings and grounds of trust. Divesting herself of all idea of personal merit, the exclusive ground of her confidence was "the finished work of Christ." Clinging to this amid protracted suffering and increasing weakness, she verified the truth and sustaining power of the promise—"As thy day, so shall thy strength be." During her last illness, as all visible and temporal things were consciously sliding away, she more and more realised the preciousness and all-sufficiency of Christ as an abiding treasure and a solid foundation. All allusions made to the Saviour, and the completeness of his work, drew from her lips some ready response or earnest prayer. As the crisis drew on, and the spirit was realising the nearness of the hour of its flight, she seemed at once to anticipate and sigh for the rest of heaven. A short time before her departure, her husband perceiving her strength failing, and her life ebbing away, began to quote some of the words of Watts's beautiful hymn—

"There is a land of pure delight  
Where saints immortal reign."

She instantly responded in a tone calm and distinct, implying that the bitterness of death had passed, and that faith had triumphed—

"There shall I bathe my weary soul  
In seas of heavenly rest,  
And not a wave of trouble roll  
Across my peaceful breast."

Again, as the final struggle was deepening, and evidently approaching its close, her husband said to her, "Are you happy; on what do you rest?" With a look that told that sunshine rested on her spirit, and with an emphasis that dismissed all doubt, she answered, "Yes, and the ground on which I rest is the finished work of Christ." And as these calm, beautiful, and reassuring words trembled on her lips, the conflict ceased, and the chastened and purified spirit gently passed away. Those around her, and many who knew and loved her, wept over her departure, but their tears were the tears of a sorrow relieved and illumined by a sure and certain hope of life and blessedness beyond.

Her ashes repose within the precincts of the house of God she was instrumental in rearing, and her memory will live and speak to generations yet unborn.

MRS. WILLIAM LITTLE.

The subject of this brief memoir was the daughter of respectable and worthy parents residing in Brampton, Cumberland. She was born in the year 1801. Before reaching her eighteenth birthday she experienced the great and saving change. A few Congregational ministers from the neighbourhood having opened a room in the town for public worship, and engaged to take their turn in preaching, she, with some others, was induced to attend. Not long had she heard the Word before she felt its converting power, decided for the Lord, and became one of a small number of believers, who formed the nucleus of the Independent church in that place. To her dying day she cleaved to the interest thus originated, rendered it special aid in all its severe struggles, and proved herself one of its brightest ornaments and strongest supports.

Possessed of a healthy body, an intelligent mind, a sound heart, an excellent social position, and a worldly competency, she had a mighty power for good in the neighbourhood, and took care so to wield it as to benefit the bodies and souls of friends and neighbours, and to promote the glory of her dear Redeemer. She was not the person to view a religious profession as merely involving a public declaration of her faith in Jesus as the Propitiation for sin, with an occasional observance of His dying command, but as including an entire devotion of all her talents to Him from day to day. Not only did she receive Christ's humbling doctrines, but obeyed His self-denying precepts. She sat at Jesus' feet as her Teacher; she relied on Him as her great High Priest, and she submitted to His authority as her Lord. Hence her piety was thoroughly active.

In her attendance on the public means of grace, our departed sister was most exemplary. Let who would be absent from the Sabbath-day or week-evening services, she was sure to be present. So regular was she that it would have appeared as strange to see her seat vacant as to observe the pulpit unoccupied. Any fresh and popular preacher happening to fill the pulpit of a neighbouring sanctuary did not draw her away from her accustomed place of worship. During



the writer's eight years' pastorate she never absented herself from the prayer-meeting, the week-night service, or the Sabbath-day ordinances, except when from home or very ill, which was exceedingly seldom. Nor was it otherwise in his predecessor's and successor's ministry. If intending to visit or to receive a few friends, she endeavoured to fix a time which would not interfere with her attending the week-evening services. Then she would entreat others to attend, and look after any whom she missed from the house of God. In this, as well as in many other things, she was a pattern to the church and congregation, and a comfort to her pastor. Although keeping to her own place of worship whenever that place was open, she was no bigot; for, when favoured with an opportunity, she sought to countenance other Christian bodies in the town by her attendance and contributions.

For the proper training of the young the deceased was deeply solicitous. Very many years she zealously laboured in the Sabbath school. Some of her scholars have become members of Christian churches. Chiefly through her the Infant School in Brampton was originated, and mainly by her efforts to obtain subscriptions and donations it has been kept in being. The Girls' School in connection with the National School she likewise had a hand in establishing. Both she constantly visited. In her visits to the houses of the poor, she repeatedly pressed on parents the duty and privilege of providing their children with secular and religious instruction.

She also regularly circulated religious tracts in the district appointed her, and superintended an arrangement by which the townspeople might be systematically and steadily supplied with suitable tracts. When, too, in company she would try to introduce such topics as were calculated to be profitable. If it so happened

that no one present was disposed to take them up, and the conversation ultimately turned on trifling themes, she considered the evening lost. Indeed, she was actively engaged in every good work for nearly half a century. By her removal Brampton has been deprived of one of its most saintly, useful, and noble daughters. Long, we fear, will it be before the neighbourhood is favoured with her like; for such a character as hers is not formed in a single day.

Like the rest of the saints, Mrs. Little found that she must through much tribulation enter heaven. Troubles she had of a most trying nature: her motives sometimes impugned—many of her dearest friends and relatives stricken down by the rude hand of death—scarcely married before her dear husband was obliged to go back to a foreign land and leave her behind—were all trials extremely severe to one whose feelings had been refined and made more sensitive by education and grace. However, under each she knew where to look for consolation. Nor did she find looking to the Lord vain and useless. He proved Himself her strength, comfort, and joy; while, at the same time, He overruled her sufferings for maturing her Christian character, and ripening her devout spirit for glory. Then her last illness, although comparatively short, was excessively painful. An attack of inflammation terminated fatally. Her death, which was peaceful and triumphant, occurred on the 13th of June, 1864, at the age of 63 years, and was improved by the Rev. A. Jack, of North Shields, when there was a large and sorrowing congregation. But enough; all her toils and conflicts are for ever at an end. Already she has entered into the joy of her Lord, and is now before the throne, robed in white, crowned with honour, possessed of the victorious palm, and joining in the everlasting song.

*Witheridge, Devon.*

J. S.

## Our Letter-Box.

### MINISTER'S FRIEND, OR ASSOCIATE FUND.

TO THE EDITOR OF THE EVANGELICAL MAGAZINE.

DEAR SIR,—Permit me to call the attention of the readers of the EVANGELICAL MAGAZINE to the claims of the above Society, and to solicit their kind

aid, as many of its early friends have been removed by death. The following facts, extracted from the report read at the meeting of subscribers, which took place on the 18th July, at the Congregational Library, Henry Spicer, Esq., Treasurer, in the chair, will show the strong claims which it has upon the support of the Christian public.



"Since the Committee presented their last report two years since, they have voted 184 grants to ministers labouring in thirty-one of the counties of England. These grants have varied from five, ten, fifteen, twenty, and twenty-five pounds, and in one extreme case extended to fifty pounds, and together amounted to £1880. The following cases of ministers who have been aided by the Society will furnish the best illustration of the assistance it has afforded to those good and useful men :—

"T. G., who has laboured for many years amongst a scattered Forest population; who has fifty-one church members, and when the state of the roads will permit, a congregation of two hundred persons. Having three children dependent upon him for support, and an income not exceeding £57 per annum, the Committee recently voted him a grant of £10. In acknowledging this amount, he says, 'It was very seasonable help. I have had illness in my family, and do not know what I should do without the help of Christian friends.'

"E. L., pastor of two village congregations, who has fifty-four church members, and 450 hearers; who, though he has seven persons depending upon him for support, has an income of only £75 per annum. In answer to a grant for £10, he says, 'For the great kindness shown me by the grant received this morning, in common with many more I have reason to thank the Giver of all

good things for the existence of such a fund, without which I should have abandoned my life insurance, and many other comforts.'

"J. T., the pastor of a village congregation of 400 hearers and 116 church members, with an income of £105 per annum, on the receipt of a grant of £15, which was voted to aid in meeting the expenses of a very protracted affliction, arising from diabetes and the stone. He says: 'Many, many thanks for this very important and generous vote. My heart is encouraged, and my mind is relieved from the pressure of many cares by this liberal aid. I can see the good hand of God in this supply, and I do trust with all sincerity, thank Him, and take courage.'

"M. B., a very useful pastor, whose domestic affliction has been very great, arising from two members of his family suffering from cancer, in reply to a grant of £15, writes: 'I felt overcome when I saw how truly you had sympathised with me and mine in this season of deep affliction. On our bended knees, with the cheque in hand, we returned our sincere thanks to our heavenly Father for His timely aid, and implored His blessing on our benefactors.'

I am, dear Sir,

Yours truly,

CHARLES GILBERT.

7, Blomfield-street, London, E.C.  
September 15th, 1865.

## Diary of the Churches.

July 25.—Gower, Glamorganshire. The Rev. T. Gammon was ordained at Providence Chapel. The Revs. J. Davies, E. Griffiths, J. Williams, J. M. Evans, W. Jones, and T. Rees, D.D., officiated on the occasion.

July 30.—A new Congregational church was opened at Beech Meadows, Nova Scotia, by the Rev. Dr. G. Smith, of Poplar. Neighbouring ministers assisted in conducting the devotional services.

August 1.—Clapham, Park Crescent. A meeting was held in this chapel to celebrate the public settlement of the Rev. W. Gooby as pastor of the church. The Revs. C. F. Vardy, M.A., J. Rowe, R. P. Erlebach, R. Ashton, Dr. Ferguson,

J. G. Rogers, and D. Jones, took part in the proceedings.

August 10.—Spilsby New Congregational Chapel. The corner stone of this building was laid by John Crossley, Esq. The Revs. J. Shaw, E. Metcalf, J. Miller, M.A., W. Herbert, T. Davey, J. Taylor, and W. R. Waugh (the pastor of the church), took part in the ceremony. A sermon was preached by the Rev. J. Miller, M.A., in the old chapel. At the public meeting in the Town Hall, the Revs. T. Lord, W. Rose, T. W. Mathews, J. Shaw, R. Hall, and Messrs. Newman and C. G. Smith delivered addresses, &c.

August 16.—Feltham. The memorial



stone of a new chapel in this village was laid by H. Wright, Esq., J.P. The Revs. R. Goshawk, W. Isaacs, R. Macbeth, and A. Mackennal, took part in the proceedings. At a meeting held in the evening the Revs. W. Evans, J. R. Jarvis, George Newbury, J. Sherratt, and Messrs. W. Fountain, J. Morford, W. Adams, R. Kendall, and others, delivered addresses.

August 16.—Manchester, Grosvenor-street Chapel. A meeting was held to take leave of the Rev. P. Thompson, M.A., after a pastorate of eleven years. The chair was taken by W. Armitage, Esq. A purse of £106 was presented by E. Lewis, Esq., in the name of the church and congregation. The Rev. J. Gwyther and others delivered addresses.

August 17.—Chelmsford, Missionary Ordinations. Mr. J. Lambert, of Hackney College, and Mr. J. J. Cooper, of Weston-super-Mare College, were set apart for the missionary work; the former for Benares, and the latter for British Guiana. The Revs. T. Hook, J. Bowrey, J. H. Budden, Dr. Tidman, G. Wilkinson, and S. Ransom, took part in the proceedings.

— St. George's-st. Congregational Chapel, Chorley. This chapel has recently had galleries erected at a cost of about £300. Re-opening sermons were preached on the 17th and 20th by the Revs. W. Smith and S. St. N. Dobson, B.A.

August 22.—Southampton. The new school-room in connection with the Kingsfield Congregational church was opened. The chair was occupied by the Mayor of Southampton. Addresses were delivered by the Revs. T. Adkins, H. H. Carlisle, B.A., J. Collins, R. Caven, B.A., G. Sargeant, C. Williams, and by S. M. Emmanuel, W. B. Randall, J.P., and W. G. Lankester, Esqs.

August 27.—Aberdeen. The opening services of the New Congregational Chapel in Belmont-street were held. The Revs. D. Arthur (pastor of the church), Dr. W. L. Alexander, R. Spencer, A.M., and H. Batchelor, took part in the services of the day. On Tuesday evening a public meeting was held, the Rev. D. Arthur presiding.

August 29.—Halstead, Essex. The memorial stone of a new Congregational church on the site of the old Independent meeting-house, was laid by J. R. Vaizey, Esq. The cost of the building will be about £4,000.

— Lyme Regis and Charmouth.

The Rev. W. Axford was recognised as pastor of the united churches of the above places on this and the following day. The Revs. R. Ashton, R. S. Ashton, B.A., and the Rev. Mr. Hargreaves, took part in the proceedings at both places.

August 29.—Church Stretton, Salop. The foundation stone of a new Congregational chapel was laid by T. Barnes, Esq., M.P. The Revs. E. Hill, G. Soper, J. Pattison, J. Croft, and L. Roberts, took part in the proceedings. In the evening a public meeting was held, when the chair was taken by G. Davis, Esq.

September 3. — Glasgow. Special services were held in Ewing-place Congregational Chapel, in connection with the recognition of the Rev. R. W. Thompson, grandson of the late Rev. Dr. Wardlaw. The Rev. J. S. Wardlaw, A.M., preached in the morning; the Rev. R. W. Thompson in the afternoon, and the Rev. W. Thompson in the evening. A meeting was held on the following evening, when the Rev. R. W. Thompson took the chair, and several addresses were delivered.

— New Congregational Church, Inch, Scotland. This chapel was formally opened, when sermons were preached by the Rev. Mr. Strachan. On the following afternoon a sermon was preached by Dr. W. L. Alexander. In the evening a public meeting was held, when the chair was occupied by the Rev. Mr. Rennie, and addresses were delivered by neighbouring ministers.

September 5.—South Shields. The Rev. E. Baker, of Springhill College, was ordained to the pastorate of the church worshipping in the Independent Chapel, Wallis-street. The Revs. A. Reid, A. Jack, and Professor Bubier took part in the proceedings. In the evening a sermon was preached by the Rev. J. A. Picton, M.A.

— Sevenoaks. The foundation stone of a new Congregational church was laid by S. Morley, Esq., M.P. The Revs. J. R. Thompson, M.A., H. Baker, H. Creswell, J. De Kewer Williams, and others, took part in the proceedings. In the evening a meeting was held, when Mr. Morley took the chair, and addresses were delivered.

— Sawston, Cambs. The Rev. G. Denyer was ordained pastor of the Congregational church in this place. The Revs. A. C. Wright, J. Trotter, J. Perkins, F. Pollard, T. C. Finlayson, A. F. Bennett, C. R. Player, and J. A.



Comfort, took part in the engagements of the day.

September 6.—Hackney College. The Annual Devotional Service at the commencement of the session, was held. The company assembled in the theological lecture room, and prayer was offered by the Revs. A. Good and J. Farren. The Rev. G. Smith, D.D., addressed the students on the connection between mental and moral culture. The Rev. S. McAll tendered the thanks of the meeting to Dr. Smith for his address, and the service was closed by prayer by the Revs. C. Jukes and Dr. Smith.

— Newbury, Berks. The recognition services in connection with the settlement of the Rev. B. Waugh, as minister of the Congregational chapel in this town, took place. The Revs. A. Johnson, R. Bulmer, W. Guest, and Dr. Fraser, took part in the proceedings. In the evening a sermon was preached by the Rev. D. R. Wilson; the devotional exercises being conducted by the Rev. E. Bayliffe.

— Hounslow Congregational Chapel. The re-opening services of the above chapel were held. The Rev. J. Pillans preached in the afternoon, and the Rev. J. Stoughton in the evening. The services were continued on Sunday the 10th, when the Rev. J. Hall preached in the morning, and the Rev. G. S. Ingram, of Richmond, in the evening.

September 7.—Congregational Union. A breakfast meeting of the town and country members of the committee was held at the Congregational Library, to welcome the return of the gentlemen who have been to America as the representatives of the Union. Mr. James Spicer was in the chair. The Rev. Drs. R. Vaughan, A. Raleigh, G. Smith, and Mr. J. L. Poore, addressed the assembly, giving an account of their voyage and labours.

— Charlestown, Manchester. The new Independent chapel in this place was opened by the Rev. H. Allon, who preached morning and evening. The chapel will seat about 640 persons. The entire cost is £3,400.

— Rotherham College. A reunion

of former students of this College was held. The first meeting, which was devotional, was presided over by Dr. Falding. The Revs. J. Calvert and W. Crosbie, M.A., delivered addresses. The meeting was concluded with prayer by the Rev. Professor Tyte. After this, a meeting of former students alone was held, the Rev. J. H. Ouston in the chair, when it was resolved to have another reunion of former students.

September 13.—Ebenezer Chapel, Dewsbury. The recognition of the Rev. Henry Sturt as minister of this church and congregation took place. The Revs. E. R. Conder, M.A., J. Shillito, R. McAll, W. Kingsland, J. H. Morgan, E. H. Weeks, R. Bowman, A. Mines, B.A., J. Rae, B.A., M. Howard, and other ministers and friends, took part in the engagements.

September 14.—Tabernacle, Aberdare. The recognition of the Rev. D. M. Jenkins as minister of this church and congregation was held on Thursday evening, the 14th inst. The Revs. J. T. Davies, J. Davies, C. White, P. Price, and T. A. Pryce, took part in the engagements of the day.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

The Rev. H. S. Toms, of New College, has accepted an invitation to become pastor of Chase Side Congregational church, Enfield.

The Rev. Mr. Chadburn, of Airedale College, Bradford, that of the church at Middlesbro'-on-Tees.

The Rev. W. M. Lennox, of Tunbridge, that of the church in High-street, Ware.

The Rev. J. Hutchinson, of Dunfermline, that of the church in Albion Chapel, Ashton-under-Lyne.

### RESIGNATIONS.

The Rev. W. Rose has resigned the pastorate of the church worshipping in Gideon Chapel, Bristol.

The Rev. Elvery Dothie, B.A., of Highbury Chapel, Portsmouth, has been compelled to resign his charge in consequence of indisposition.

## Congregational Union.

THE Autumnal Meetings of the Congregational Union will be held in Bristol on the 23rd of October and following days. The chairman's inaugural address will be delivered on Tuesday morning, and a devotional meeting will be held on Monday evening. Mr. Leeman, M.P., and Mr. H. Wright; Mr. J. R. Mills, M.P., and Mr. S. Morley, M.P., will preside over the Public Meetings.



THE

# Missionary Magazine

AND

## CHRONICLE.

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### MADAGASCAR.

WE are able to announce the gratifying intelligence that the treaty between the Government of Madagascar and that of Great Britain has at length been completed and ratified; and in this important fact we have the best guarantee for the maintenance of freedom and peace in Madagascar. "The treaty arrived," writes the Rev. WILLIAM ELLIS, "on the 18th June; and as soon as the Consul had communicated it to the Government I waited upon him to ascertain its provisions respecting the native Christians and the churches." Respecting the former Mr. Ellis has not given us particulars; but he observes, "It contained more in favour of the Christians than I expected;" and from previous information we are assured that Earl Russell had introduced explicit provisions, securing civil and religious freedom both to the Malagasy Christians and the missionaries. In reference to the sites for the intended churches, our friend had to overcome a serious difficulty. It is universally known that the sovereign of Madagascar has from time immemorial been recognised as lord of the soil; that is, as proprietor or freeholder of the entire island; and although this must appear to an Englishman a dangerous right to the actual occupiers of lands and buildings, yet it is, in point of fact, nominal rather than real, and would only be exercised upon extreme occasions involving the serious violation of the laws and usages of the country. On the part of the sovereign it involves great responsibilities, inasmuch as he is not permitted in any case to relinquish his right, or to alienate any portion of the soil of Madagascar. It will be remembered that the late King RADAMA II., by widely departing from this well-known law and usage, and transferring a large tract of country to Mons. LAMBERT, a French merchant, incurred the strong displeasure of the leading men, both of the Government and the country, and that, in fact, it was one of the chief reasons which led to his downfall and assassination; the people complaining that he had given his country to foreigners, which he had no right to do. When the Memorial Churches were first projected by our friend Mr. Ellis, Radama was sovereign,



and he made no hesitation in giving the most positive assurance that the sites should be made over absolutely and in perpetuity to the representatives of the London Missionary Society. But the present Queen, on her accession to the government, was placed under absolute obligation to maintain the ancient law and usage of sovereign right in the soil, and consequently the grant to M. Lambert was annulled, which has been the occasion of the non-execution of the treaty with France, the Government of Paris claiming a large compensation from the Government of Madagascar for the non-fulfilment of the concession. Our venerable friend Mr. Ellis was therefore deeply concerned, before the erection of the second Memorial Church was commenced, to have the best possible guarantee for the permanent security of the buildings; and the treaty with Great Britain just concluded, while affirming the proprietorship of the soil by the sovereign, expressly states, in a supplementary article, that "the churches to be built by the missionaries of the London Missionary Society at FARAVOHITRA, and AMBATONAKANGA, and AMPAMARI-NANA, and AMBOHIPOTSY, and FIADUNA shall be appropriated by the sovereign of Madagascar for the teaching and worship of its missionaries, and the Malagasy Christians who unite with them in the same worship, and to their successors for ever. And further, that the sovereign shall not permit them to be used by any persons not uniting with the worship of those who built the said churches."

It will be obvious that, although this arrangement is not in accordance with English law and practice, it was the best and only guarantee which the case admitted for the permanent occupation of the intended churches. And it may be added that, in point of fact, the sovereign of Madagascar never does exercise this assumed right, unless as a punishment for political offences, which in more civilized countries would involve a forfeiture of life or territorial rights.

We are expecting the arrival of our friend Mr. Ellis in the course of the present month, and we are sure that he will be received by the Directors and members of the Society with that respect, affection, and gratitude to which his faithful and valuable services give him so just a claim.

In conclusion, we have not received the most distant intimation of any occurrence in Madagascar that threatens the security of the Government or the peace and prosperity of the Mission; while, on the other hand, as already intimated, the completion of the treaty, viewed in connection with the progress and prosperity of the Mission, renders our future prospects more gratifying and assuring. "Although some members of the Government may not be favourable to foreigners or to their religion, yet," writes one of our missionaries, "Christianity is spreading far and wide, and the seed scattered in the days of persecution is still springing up and bearing fruit in places where one would least of all have expected it. The Government must know that they cannot extirpate Christianity; that it has become a power which no force or ingenuity can destroy."



## CHINA.

## SEMI-ANNUAL REPORT OF THE AMOY MISSION.

THE continued increase of this prosperous station presents a demand for gratitude and perseverance. Rarely, if ever, have we received intelligence from Amoy which did not supply much encouragement. The present report, which extends only to six months, informs us that during that short period thirty-three members have been added to the native churches; making a total, in the city and the surrounding stations, of 413 Chinese Christians. It is additionally gratifying, also, that in connection with the English Presbyterian Mission and that supported by the Reformed Dutch Church of America the total numbers are about the same; so that in connection with the Amoy Mission there are upwards of 800 native Christians in church-fellowship. But our devoted Brethren the Messrs. STRONACH greatly need help, and we trust that, within a few months, the Rev. JOHN MACGOWAN will return to Amoy as their fellow-labourer. Our countrymen are also greatly aided by several valuable native agents; although, as the present report states, it is feared that one of their number has fallen into the hands of the Taiping insurgents, now happily expelled from the city of Chiang-chiu.

“Amoy, July 5th, 1865.

“DEAR BROTHER,—‘By the good hand of our God upon us,’ we continue to enjoy excellent health, and to receive much encouragement in our work.

## EXPULSION OF REBELS FROM CHIANG-CHIU.

“We are happy to be able to state that the anticipations we expressed in our January letter as to the ultimate success of the Imperialists, in the impending struggle with the Taipings in this neighbourhood, have been completely verified. On the 17th May last we had the satisfaction of hearing that the rebels had hurriedly evacuated the city a day or two before. They have never attempted to rally since, and have retired to a considerable distance in the interior. The once flourishing city of Chiang-chiu is now a picture of desolation. Most of the houses have been burnt or otherwise destroyed; and the street in which our chapel is situated is a complete ruin. The inhabitants are beginning to return and attempt the reconstruction of their city. But of course that will be a work of time; and it may be long ere we again obtain a chapel, or have any reasonable ground for expecting a congregation. Some of our converts have escaped, but the native preacher Teng-hong has never been heard of. His afflicted wife continues to hope against hope. The general impression is that he was murdered soon after the city was taken. If this be the case, the Society has lost in him a valuable labourer, and the converts an instructor who was well fitted to sustain the relation of pastor, and who did fulfil many pastoral duties to the little flock which he was chiefly instrumental in collecting.

“The Christians of Amoy have exerted themselves to the utmost of their



power for the relieving of the sufferings of such of the refugees as have reached Amoy, and have thus shown the genuine spirit of the Gospel.

"Some of those who had heard Divine truth at the Chiang-chiu Chapel have been, after due examination and instruction, received into the church here.

"We trust that God will overrule for good the whole of this series of calamities, demonstrating, as it does in the plainest way, that the idols are wholly unable to save even themselves and their temples from destruction.

"During the past half-year twenty-one converts—ten men and eleven women—have been baptized and received into church-fellowship at Amoy; besides other twelve adults—ten men and two women—who have been baptized at our country stations; making, in all, thirty-three.

#### NEW CONVERTS.

"Of our converts at Amoy we may mention particularly two or three cases.

"One man, Yiu-khai-yiu, aged forty-six, formerly made his living by keeping a shop for the sale of the so-called gilt paper used by the Chinese in their idolatrous services. Coming into Kwan-a-lai Chapel, he heard doctrine wholly opposed to his every-day pursuits, and he afterwards regularly attended our preaching. Gradually he was enabled, through grace, to understand and believe the Gospel, and felt constrained to come forward and avow his faith. But he could not be received while he made his living by selling an article employed in idolatry. At length, after encountering much opposition from his relatives, at considerable sacrifice he got rid of that business entirely, and now feels sweet contentment in fully following the Lord.

"Another convert, Ung-hin-so, aged thirty-nine years, is the wife of Ung-hin, of whom we wrote an account on the 7th of July last year, as having, at the front of Chioh-lo Chapel, publicly burned the implements by which he had made his living as a maker of gambling-cards. His wife was then bitterly opposed to Christianity, and did all in her power to prevent her husband from joining the church. But all is changed now. She has, at length, given her heart to the Saviour, and now she obeys and loves the Divine truths which she had long hated.

"Another of our converts recently received, Ung-chu-lan, is a man fifty-seven years of age. He has been long bent on following the Saviour; but his wife hates Christianity. She is a woman of indomitable will, while he is a gentle-spirited man; so he has often allowed himself to be dragged away from the chapel to which he went to hear the Gospel. At length, however, he was strengthened to come forward boldly, and avow his faith in Christ, and his willing obedience to His commands.

#### CHURCH DISCIPLINE BOTH WITH PENITENTS AND BACKSLIDERS.

"Four of our church-members, who had been, for inconsistent conduct, suspended from the communion, on giving satisfactory evidence of repentance, have been again received into full fellowship; but we have been compelled to excommunicate five men, who once 'did run well,' but who have 'fallen away,'



and, though often warned, still continue to absent themselves from all our meetings for Divine worship.

#### DEATH OF NATIVE CHRISTIANS.

“Since we last wrote, two of the female members of the Church have ‘fallen asleep in Jesus.’

“On March 17th died Tan-twa-ko, the aged aunt of one of our preachers, Tan-tai, and his brother. She had reached the advanced age of eighty-five. More than eleven years ago she was received by baptism into the fellowship of the church; and she continued to live afterwards as a sincere believer in Christ. When, still very young, her two nephews became orphans, she became, and continued to be, like a tender and judicious mother to them; and they were dutifully attentive to her to the end of her days.

“On June 9th our preacher K'o-ko's mother, Chap-chim, departed this life, aged sixty-three. She was also baptized at the same time with Tan-twa-ko, and has always maintained a truly consistent character as a disciple of Christ. Twice she has been to England, and once to America, as nurse to children going home to the land of their parents. Everywhere she was noted and admired for her faithful attention to her duties, and for her devotion to God. At last she peacefully ‘fell asleep,’ leaving a clear testimony to the power of the Gospel to sustain her while she felt her heart and her flesh fail. Repeatedly she expressed her peaceful trust in the Saviour, and her joyful assurance that He was about to ‘receive her unto Himself.’

#### JOYFUL RETROSPECT.

“With grateful joy we look back on the cases of many of both sexes who, having been called, through grace, into the fellowship of the Gospel, and having been trained in communion with the churches under our care to become ‘meet to be partakers of the inheritance of the saints in light,’ have already been called to join the fellowship of the redeemed in glory, for ever to shine as jewels in our Redeemer's crown, ‘to the praise of the glory of his grace.’

#### LABOURS AMONG THE CHINESE WOMEN.

“We feel it gratifying to see our meetings for females so largely attended, and that so lively an interest is evidently felt by them in the truths of the Gospel. Many of them are making good progress in the knowledge of Christ; while the deep feeling and the Scriptural thoughts of those who are called to lead in prayer at these meetings show a remarkable maturity of Christian life.

“Weekly at three of these meetings—along with the deaconesses—we catechise and instruct the females who come forward as applicants for baptism. Time after time the applicants come—occasionally as many as ten together—desiring to be received into the church; and when some are baptized, their places are soon taken by others.

“Mr. John Stronach contributes the following report of the out-stations:—

“‘Kwan-k'au is in a more flourishing condition than ever. Altogether there have been baptized at this station thirty-four converts. Of these, two



have died, and four are under suspension from communion for irregularity of attendance. Seven adults have been baptized during this half-year. There are also fifty others who are regular in attendance, and who exhibit a pleasing amount of knowledge of Divine truth.

“‘But the converts are very strict, and demand in those who seek to enter their ranks as clear evidence as possible of conversion to God; and I am guided entirely by their views in receiving members into the church.

“‘I have visited this station thrice during the half-year, and always feel exceedingly gratified by the attention and demeanour of those to whom I have the privilege to minister.

“‘An-bin I have visited twice. In March I preached, for the first time, in the commodious little chapel, which had been recently erected at a very small expense. In June I baptized two persons, and examined five other applicants, who seemed well acquainted with the truths of the Gospel.

“‘Hai-ch’ung is still far from flourishing. One member has been excommunicated for non-attendance on the means of grace. Only one man has been admitted by baptism; but in the out-station of Tong-su two converts have been baptized, and Divine service is regularly conducted there.’

“The number of church members in Amoy is 335, and at the country stations 78; making a total of 413.

#### EMPLOYMENT OF A BIBLE-WOMAN.

“On May 25th, being the first day of the Chinese fifth month, we engaged a Bible-woman, one of our best readers of Scripture, and a zealous member of the church, to go about daily to instruct her countrywomen in Amoy and its neighbourhood. This was in consequence of what Mr. Macgowan has written us, stating that a lady in England has engaged to pay for her support. The woman’s name is Tan-kang-chen: she had formerly shown herself peculiarly fitted for this service.

“Since Dr. Carnegie left for England, Dr. Jones, his partner, has taken active charge of the Chinese Hospital, assisted by our church member Lui-chin-tiong. The numbers of men and of women who attend our preaching in the Hospital hall are as great as ever.

“We are ever, dear Brother,

“Yours very sincerely,

“ALEXANDER STRONACH.

“Rev. Dr. TIDMAN.”

“JOHN STRONACH.



## INDIA.

### TRIPATORE.

FROM the Rev. MAURICE PHILLIPS, lately appointed to this new Mission station in the south of India, we have received the following very interesting and satisfactory narrative of a Hindoo convert belonging to the sect who are worshippers of the god Siva. This youth appears to have been one of those deluded and disappointed natives who had devoted himself to a life of asceticism, in the



vain hope that he would thereby secure the pardon of his sins and peace with God. But his severe self-denial and devotion to the worship of his god left him with an aching heart, and in a state of painful disappointment and anxiety. A small volume was put into his hands which made known to him the truth of the Gospel and led him to become a devout student of the word of God; and, guided by the Divine counsels, he was led to the feet of Jesus, became one of His avowed subjects, and devoted the remainder of his life to the spread of the Gospel. We trust that the hopes and expectations of our missionary brother may be fully realized in this youthful convert, and that he may be made the instrument of God in leading many of his countrymen from the practice of their abominable idolatries to the love of Christ and consecration to His service.

“Tripatore, June 16th, 1865.

“DEAR BROTHER,—It was my privilege on the first Sunday in May to baptize a young ascetic of the Vellala caste. His history is peculiarly interesting, as it affords a fresh proof of the power of the Gospel, and its adaptation to the wants of human nature. It cannot be told more strikingly than by himself, in a brief statement made in the Tamil language to the church, previous to his receiving baptism; a translation of which is the following:—

“My father, Soomasoondrum Pillay, a Siva Vellalen by caste, was a native of Kooray Nelloor, in the Zillah of Tinnevely, in which place I was also born. My name is Seethambrum. I belonged to the religious sect called Sivarites (worshippers of the god Siva), and the illustrious Theroonganasumbantha Moothoo was my religious instructor.

“I was sent to school at my native village in the fifth year of my age, where I remained till about the eleventh; then I left the school, and received further instruction in arithmetic and other things from the “kanicopillay” [accountant] of the village. After making sufficient progress in my studies, I became his assistant, and thus spent three years. Afterwards I devoted myself diligently to search the Vedas [Hindoo Bible] and other books of my former religion, which originated in me a desire to visit the different places sacred to the worship of Siva. Accordingly I went on pilgrimage to many holy places in the Chola kingdom. This gave me a kind of empty pleasure, but no satisfaction to the mind, nor hope of salvation. Being thus sorely disappointed, and filled with trouble and anxiety, it appeared to me that ascetic life was the only means of obtaining the desired effect. Seeking to lead such a life, I set aside my usual clothes and assumed the yellow-coloured, or ascetic dress, visited Madura, reached the Theroonganasumbantha’s monastery, and became one of its inmates. Thus passed five years more of my life, when a tract called “The Blind Way” was providentially placed in my hands. As I was perusing it I began to entertain peculiar doubts respecting the purity of the Siva and Vishnoo religions. These doubts increased, and resulted in a strong desire to know the doctrines of Christianity. With this intention I went to Madras, where I met catechist Solomon, of the London Mission, who introduced me to the Rev. J. P. Ashton. I unbosomed



my mind to him, and stayed in the Mission-house a few days, making inquiries respecting the Christian religion, and conversing with native Christians on the plan of salvation. I soon found in Christianity the satisfaction I had so long sought for in vain, and was fully persuaded it was the only true religion; that Christ, the all-wise Comforter, is the only true Saviour; and that the propitiation which He has made for sinners alone is efficient to cure the disease of the soul, and produce real happiness. With this conviction I left Madras and came to Vaniembady, where I met catechist Appaswamy, who took me into his house and further instructed and strengthened me in the faith. He introduced me to the Rev. M. Phillips, of Tripatore, who, after knowing the desire of my heart and giving me many exhortations, has promised to administer the ordinance of baptism to me.

“ ‘Finally, I beseech you who are servants of the Lord Jesus to pray for me that I also may sincerely serve Him.’

“Seethambrum is of a respectable Soodra caste, young and intelligent. He has read most of the Hindoo sacred books, and is thoroughly acquainted with all the mysteries of the most sacred religious sects among the people. This, and the fact that he has been an ascetic, is sufficient to command the respect of all classes. It is a matter for much thankfulness, therefore, that one who held a position so high and sacred among the Hindoos has been brought to embrace Christianity. The mysterious manner also in which he was brought to inquire into the doctrines of the Gospel is no less a matter for gratitude, for it so strikingly illustrates the power of the Gospel to satisfy the cravings of a soul sincerely seeking rest and salvation. This young man was seriously and religiously inclined from his youth. Hence at a very early age he began to search the Vedas and other religious books; and, as most of them speak so highly of the meritorious effect of pilgrimages to different sacred places, he was inflamed with the desire to pay homage to the shrine of Siva in the capacity of a pilgrim. He set out, visited the most sacred places in the south, but found no happiness. There was then only one course open to him: he must become an ascetic, leave his family and relatives, live in celibacy, and subsist on the alms of the pious. He wandered from one holy place to the other, wore the yellow dress as a sign to all that he had renounced the world, mortified the flesh, and was spending his days in the contemplation of Siva. He went to the monastery, and associated with men of kindred devotion to Siva for five years. What was the result? Disappointment and anxiety! A little book was providentially given him, which exposes the errors of Hindooism, and makes known the truth of the Gospel. As he perused it he was filled with joy. He found in it more satisfaction than in all the ceremonies and sacred places of Siva and Vishnoo. Still it did not fill the vacuum in his soul. He must know more of Christianity, must read the Bible, and derive his knowledge from the fountain-head. No sooner had he done this than he was at rest: he felt that the Gospel contained the great pearl which he had been seeking in vain among the idols and temples of India. He immediately cast away his ascetic clothes, sat at the feet of Jesus, and sought entrance to His fold by baptism, being determined to devote the remainder of his life to make known the Gospel to his fellow-men. Here, then, is a change of opinion and feeling



which cannot be accounted for except by the Divine power and adaptation of Christianity to the necessities of the soul. Educationalists and moralists can do much towards civilizing and elevating a nation, but they cannot produce such a change as this. Philanthropists can alleviate bodily sufferings, and remove many of the ills which befall humanity, but they cannot purify the soul from the stain of sin, and satisfy its cravings after righteousness and holiness. The Gospel alone can do this. Oh that the heathen would come to it for rest!

"Pray that Seethambrum may continue in the joy wherewith the Gospel has made him glad, and that many may follow his example.

"With kind regards,

"I remain, dear Brother,

"Yours truly,

"Rev. Dr. TIDMAN."

"MAURICE PHILLIPS.

## SOUTH AFRICA.

### MISSION TO THE MATEBELE.

Our intelligence from this remote district, which is 800 miles north of the Kuruman, is infrequent and irregular; but we are gratified to find that every additional report shows us that increasing light is shining on that dark land, and that there is ground to hope that it will shine more and more to the perfect day. The ignorant and degraded natives are evidently brought to understand somewhat of the nature and design of the Gospel; and were it not for the restraints imposed on them by their despotic and aged chief, they would be found in greater numbers attending on the kind and Christian instructions of our missionaries. Small—very small—as the actual fruits of the Mission have hitherto been, yet we cannot entertain a doubt that the good seed which has been widely scattered will hereafter, through the gracious power of the Holy Spirit, yield a joyous harvest. We are thankful that our brethren give no indication of weariness in their work, but, on the contrary, they continue "steadfast and unmovable, always abounding in the work of the Lord." Nor can they labour in vain.

"Inyati, March 1st, 1865.

"MY DEAR BROTHER,—We left Kuruman on the 6th of October, and, after a prosperous journey of nearly 800 miles, we arrived at this place on the 17th of December. We were glad to find our dear friends at the *Bamangwato* in good health, and prospering in their Mission. Sekomi, the chief of that place, wishing to be kind to a stranger, or from some other motive, pressed upon me to remain with him.

### OUR ARRIVAL AT THE MATEBELE.

"Being obliged, in order to outspan at the water, to push on by moonlight, we passed the first Merkalaka village about two or three miles. Next morn-



ing, before we had inspanned, a number of well-armed soldiers were seen emerging from the bushes, very much excited, and panting for breath. The next moment they surrounded our waggon; and what was their joy to see that it was a friend, and not a foe, who had passed them while they were fast asleep, the agreeable change which soon appeared in each one's countenance sufficiently indicated. They said that, when the waggon trail was discovered, they thought the Boers had gone by in the night to attack the King, and that they, seeing they had not gone before them to give the alarm, would all be killed. Munyama, the chief man, immediately despatched men to the King to inform him of our arrival; and, while we were two days' journey from the royal kraal, we were met by two men, whom Moselekatse had sent to invite us to call to see him, on our way to Inyati. We found him very kind; but he had become much more feeble during the last fifteen months. He was very anxious that we should remain with him for some time; but, having been told that we were desirous of seeing our friends at Inyati, and of taking to them those articles which we had in our waggons, he allowed us to proceed, after a day and two nights' visit. To meet with our brethren and sisters, with their dear children, once more, and to find them in good health and prospering, was very delightful, and called for our gratitude to the Father of mercies for his continued care of them.

#### A SECOND VISIT TO THE KING.

"On parting with the King, we had to promise another early and a longer visit. Having in the interval been sent for three times, and wishing to do all we could to avoid giving offence, we returned as soon as possible, and remained with him six days. He was most kind to us, and so were all his wives and chief men present. He gave my wife the honour of making him coffee twice a day, and in return gave her two fat sheep and a cow and calf. Of course he did not forget to beg much. Being there on the Lord's day, I made known to him my desire to speak to the people on that day. He said "he would be glad to see with his own eyes." About 9 a.m., therefore, he made his appearance, riding in his waggon, which was pulled by 150 or 200 soldiers. The waggon having been drawn under a tree, and nearly alongside my waggon, the multitude who had come together addressed their King in terms of praise and honour; after which they seated themselves upon the green grass. During the service, with the exception of once, when the chief sneezed, they uttered some words of praise to him, they were all very attentive. No former visit of mine to the chief of the Matebele has been so satisfactory as the present, for which fact I ardently long for a heart to bless the Lord. Oh that He who is able to save to the uttermost would change the heart of the wonderful but cruel old heathen, and thereby cause him to use his almost resistless power and influence to the planting of Christianity in these dark regions!

#### THE PRESENT STATE OF THE MISSION.

"The Lord's day we spend as follows:—At nine in the morning the school is opened, and for one hour we teach those present to read and to sing, and catechise them. At ten the Setabele service begins, and continues about one hour. From two to three in the afternoon another school is held, and from



three to four a service is conducted in Sechuana for the few who speak that language. My colleagues have continued their visits to some of the neighbouring villages; but since our arrival, for the last three months, we have generally, by rains, or the river being too full, been unable to go to these villages.

#### THE NATIVE SUPERSTITIONS A GREAT HINDRANCE TO THE MISSION.

“During the first eight weeks after my return I had noticed that on three Sundays there were hardly any of the natives present at our services, and ascertained they were attending to their heathenish observances. I spoke to my informants at some length on the subject. As the result of this conversation, the chief man of the town came down himself, and after an hour’s interview he said that two of the three Sundays had been desecrated by them of their own accord, but that on the other they had been sent for by the King, and, as far as he and his fellow-villagers were concerned, they would not repeat the sin. So far they have been faithful to their promise. May God enable them not only to vow, but to pay their vows unto Him; and may He teach us properly to warn sinners, that we, by our indifference and silence, may not be guilty of destroying their precious souls!

#### A REGULAR DAY-SCHOOL.

“It is a great pleasure to be enabled to tell you that at last we have commenced a daily school. Mr. Sykes, my wife, and self teach in turns. We commenced it about two months ago. The pupils are chiefly the children who are working at our houses. These children are slightly clothed: their number is from fifteen to twenty. Some of them are already able to spell, and, had we any reading-book printed, would soon begin to read. But all our stock of books being a small hymn-book and first lesson-book, we are not able to advance very far at present; we shall, however, go as far as we can, teaching them to commit to memory as much of the Scripture doctrines as possible, taking some catechism as a guide.

*March 27th.*—The Bechuanas from Kuruman who are here have suddenly made up their minds to leave in the morning, and therefore I have but to send this letter as it is. Except Mr. John Moffat, who is poorly, we are all in good health, our Mission, as we trust, slowly prospering. The Lord is very kind unto us, and causes the heathen even to be kind and affectionate. Oh for a heart filled with adoring gratitude unto Him! We are in the service of the best of masters. Oh, may the mighty Spirit descend with irresistible energy, and cause these tens of thousands of dead souls to live! Continue, my dear Brother, mightily to pray for us, that we may both be kept from descending towards the poor pagans with whom we are so entirely surrounded, and that we may be enabled to portray before them the blessed Saviour. With kindest regards to the Directors, in which my wife joins,

“Sincerely yours,

“REV. DR. TIDMAN.”

(Signed)

“THOMAS THOMAS.





## KRUIS FONTEIN.

THE REV. JOHN McLEOD, who proceeded to South Africa about a year since, has entered upon this station, heretofore connected with the village of HANKEY. Our devoted brother at the time of his departure from England was in a very delicate and unsatisfactory state of health, and the fears of his friends on his account perhaps exceeded their hopes. But we trust, from the report which he now gives, that his strength has much increased, and that, in the salubrious district in which he is located, he will be favoured with sufficient health and energy to serve his Divine Master for many years, and to call in many wanderers from the wilderness into the green pastures and beside the still waters of the Good Shepherd.

“Kruis Fontein, August 8th, 1865.

“DEAR DR. TIDMAN,—I delayed thus long in writing till I might be able to speak more correctly as to the state of things at Kruis Fontein, and as to its suitability as regards my health. I felt that, though I gained much good at Hankey in the way of a correct knowledge of the Dutch, and other things as well, yet I could not look upon it as my station, and go out and in amongst the people, even if strength permitted, so familiarly as I could wish, and therefore that it was better for me to come at once to Kruis Fontein, so that I might know my people, learn their language, and, by God’s blessing, work amongst them as increasing strength should permit. I came on the 12th of May, and have reason to be thankful that I did so, both as regards the feeling in one’s heart that he is not altogether an idler in the vineyard, and also that I feel very much stronger and better than I did at Hankey. You will be able to judge somewhat as to the increase of strength when I tell you that I am considerably more than a stone heavier now than I was five months ago. I have yet the cough which I brought with me from England, but not the feeling of languor, the great want of energy, and the great weakness which then it was mine to suffer; so that, through the Divine blessing, I trust I may be spared to work, though in weakness, for the Master in this, I believe, not unfruitful soil.

“As to the state of affairs here, I will be as plain and brief as I can. The village itself is very small, and possesses but few natural beauties in its immediate neighbourhood. We do, however, get a glimpse of the sea on bright days, and now and then catch sight of a white sail, which calls to mind our own tedious voyage along the very same coast; and on another side we have a fine range of hills; but both the sea and the hills are at a considerable distance, and all around Kruis Fontein is flat, with little variety. There are not very many houses to be seen, and they are very much scattered. They were all black houses when we came first, but they are mostly white now, and look far more cheerful. There are a few more of them, too, as five families have come to take up their residence on the place since our arrival. Seeing so few houses and people on week-days, the stranger would wonder to see our old kirk so full on Sundays, our average congregation being about 300. Many come long distances; eight or ten miles is nothing to them; and we had two hearers on Sabbath that came forty miles. If God continues and increases strength,



I hope to commence itinerating next month. It will then be warmer, and I long to see and speak to those poor sheep at Krom River and the Forest. Though the distance is great, they must not be forgotten. I am puzzled to know how I can do this regularly. To do so I must have a cart and horse; but I cannot afford a penny out of my salary towards it, and we are about to commence the building of a new church, so that the people cannot give to that purpose for the present. I have bought a horse and saddle, as it was necessary for me to have one, so that I might visit the outskirts of my station.

"We have over 115 church members, and ten new ones were proposed the last month. We have thirty seekers, several of whom we hope to propose next church meeting. With all the drawbacks from which the place has suffered, there has been evident progress in the Lord's work, clearly showing that 'not by might nor by power, but by my Spirit,' as God saith, the work must be done. For months together Mr. Philip has been unable to visit the place, yet 'the word of the Lord,' as spoken by unlearned and ignorant men, 'had free course and was glorified,' so that 'many were added to the church of such as should be saved.' Since our arrival the attendance at the services has considerably increased, and several inquirers, who had gone away through carelessness, have, we trust, been restored, while others have been impressed for the first time.

"We have, like others, hindrances. The proximity of Humans Dorp, with its 'canteens,' is our greatest bane; but the necessity which many of the people feel of being obliged to go great distances in order to obtain work from the Boers—in the case of parents leaving children without the due parental care; and in that of young people, whose hearts are not established, forgetting God—is also a *great evil*.

"I have been enabled to take one service in Dutch for several Sabbaths past, and have thrice dispensed the Lord's supper. I have had several baptisms and three marriages; so that I have been already initiated into all the duties—the more prominent ones—of the missionary. I have not yet attempted the Kaffir language, though the number of Fingoes, and their importance as the staunchest of church members, demand that they should not be neglected. There are numbers of Kaffirs all around, of whom I am not aware that one has been brought under the influence of the Gospel. I need not say to you that the Kaffirs and Fingoes, though speaking the same language, are very differently affected by the story of the Cross: the one is softened, the other hardened by it. They, the Kaffirs, are greatly incensed against it, as it is the religion of the white man. I must not omit to tell you that last month we had a glorious example of its power over the heart. A Fingo had two wives, one of whom was brought to Christ. She finds that she cannot remain with the husband and have Christ for her Saviour; so she declares her resolution, and says to her husband she will no longer live with him. He loved her well, and tries all he can to persuade her to remain with him. He even, in his ignorance, promised to pray earnestly to God to forgive her sin, if she remained. But no; her love for her husband is strong, but the love of Christ is stronger still. She is constrained to take up her cross and follow Jesus; and she is now an intelligent candidate for church membership.



"Mrs. McL. has been quite well all along, and relieves me greatly in visiting the sick, and speaking to the people personally. We both unite in Christian love, beseeching your prayers, and the prayers of all God's people.

"I remain, dear Dr. Tidman,

"Very sincerely yours,

"Rev. Dr. TIDMAN."

"JOHN MCLEOD.

## ZEAL AND LIBERALITY OF MISSION CHURCHES.

### JAMAICA.

THERE is no measure in which our Mission Churches have adopted more closely the manners and customs of their friends and brethren in England, than in their annual public meetings, both for advocating missionary claims and stimulating Christian liberality. We give insertion to the reports just received from JAMAICA, in which a series of such meetings in certain districts of that island is related by one of our missionary brethren, the Rev. ALEXANDER LINDO; and it will be evident that the zeal and liberality of the churches must greatly cheer the hearts and strengthen the hands of their faithful teachers.

"For upwards of thirty years the agents of the London Missionary Society have been labouring in this island with manifest tokens of the Divine favour. In renewing the history of our churches, there is abundant cause for adoring gratitude; and, taking the past as a pledge and promise of the future, there is solid ground to anticipate the most satisfactory results. To God be all the praise!

"Presuming that some incidents connected with the Mission may neither prove uninteresting in themselves, nor unsuitable to the pages of the Chronicle, I herewith furnish a few particulars respecting some of our recent missionary anniversaries.

"In the parishes of *Clarendon* and *Manchester*, lying on the south side of the island, are eight of our Mission chapels; five in the former place, and three in the latter. At our missionary meetings here, as in England, the representatives of various religious bodies occupy the platform along with our own brethren. The chair is generally filled by some worthy layman. For three or four years past, at most of our meetings, a gentleman of intelligence and piety, brought to God during the late awakening, has efficiently presided.

"On the 1st day of August, the anniversary of emancipation—a day never to be forgotten in the annals of this country—a missionary meeting was held at *Brixton Hill*. It is a mountainous locality, and one of the stations under the pastoral care of the Rev. T. H. Clark. The congregation on the occasion was large and attentive. The speeches, like the resolutions on which they were based, were comprehensive in their range of subjects, embracing negro freedom, the recent drought, &c., in addition to the home and foreign missionary work. These subjects, though unsuitable to the meridian of Exeter



Hall on a missionary occasion, are, nevertheless, for obvious reasons, exceedingly appropriate here.

“Ever and anon there came to the surface circumstances, trifling in themselves, perhaps, yet not without their lessons and encouragements. A few of them—those most worthy of notice—I shall mention in connection with the places at which they occurred. At Brixton Hill a poor invalid, confined to her bed for months, and often without the necessaries of life, managed to save and send to the meeting the sum of *one shilling*—a very large contribution indeed for one so destitute. Hers was the widow’s mite, and will not escape the favourable notice of the Master, who still sits against the treasury. Here also an old African couple, husband and wife, being each about ninety years of age, brought—doubtless, not without much self-denial—the liberal sum of £1 2s., and laid it on the missionary altar. Next day a similar meeting was held at *Four Paths*, a village some miles distant, Mr. Clark’s principal station. The attendance was not equal to that of last year, owing to prevailing poverty and sickness. As a rule, in times of drought persons residing in the lowlands suffer more than those in the mountains. Physical causes account for this fact. Here there was, however, no sign of waning interest in the cause of Christ, but the contrary. I may mention that a little girl belonging to the school here, by her own unaided efforts, in making ginger-beer and exposing it for sale during the year, earned 10s., which she cheerfully brought as her missionary offering.

“The next meeting, held on the 3rd inst., was at *Chapelton*, the capital of Clarendon, the station of the Rev. James Dalgleish. The gathering was in the new and neat school-room. I hope the next will be held in the new chapel.

“During the year we have had to mingle our tears of sympathy with those of sorrow shed by this missionary brother on the death of his devoted wife. Her grave, with its neat iron railing, lies a little away from the school-room; and with silent eloquence it spoke to our hearts, urging us all to ‘work while it is day; for the night cometh.’

“This meeting, like the others referred to, was a good one. Among the occurrences of the morning was that of a bereaved mother who, in the spirit of thankful acquiescence and holy joy, brought for the missionary cause the amount which her little girl had collected before her removal to another world.

“Starting for *Mount Zion*—a place beautiful for situation, but rather difficult of access—where the Rev. Alfred Joyce is labouring, we had to ford numerous streams, swollen and made dangerous by recent rains, and to climb the mountain-side after nightfall. Amid a continuation of showers, the congregation assembled next day, some of them dripping wet; showing that many waters could not quench their love. The gathering was large, and the proceedings deeply interesting. On the following Tuesday the last of the series of meetings was held at *Bread-nut Bottom*, another of Mr. Clark’s stations. This is a comparatively infant cause; but its neat substantial chapel, its congregation and schools, afford unmistakable evidence that the people are really earnest.

“Thus ended our August missionary meetings of Clarendon for the present



year. I speak the sentiments of all the brethren who united in the services in saying we felt thankful for the interest exhibited by the people generally, for the amounts contributed, notwithstanding the unusual severity of the drought and consequent distress, for the devout spirit which pervaded our assemblies, and for the fraternal feeling cherished and shown towards each other by missionaries of different denominations.

“Before closing, I may be permitted to refer to my own meeting at *Whitefield*, which is regularly held on Good Friday. That of this year afforded evidence of the people emulating in some little degree the churches of Macedonia, whose ‘deep poverty abounded unto the riches of their liberality.’ Among the incidents which might be told is that of a poor woman, a church pensioner, whose leg has been amputated, and who moves about on crutches: she contributed 6s. 6d. towards the missionary fund.

“At Christmas the other stations in Manchester will hold their annual meetings. I shall be glad then to send you (D.V.) another communication.

“ALEXANDER LINDO.”

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## SOUTH SEAS.

To the above narrative of public meetings in Jamaica we add the reports of missionary contributions from the far-distant islands of the SOUTH PACIFIC, including SAVAGE ISLAND, RAIATEA, and RAROTONGA. In all these the missionaries report progress; and we could most earnestly desire that the churches of Britain were animated by a similar zeal and devotedness, that the Directors of our Society might be better able to report *progress at home*.

EXTRACT OF LETTER FROM REV. W. G. LAWES, DATED SAVAGE ISLAND,  
MAY 1ST, 1865.

“I am happy to say we are all well, and God continues to prosper our work. The contributions of our island for the new ship and the London Missionary Society are now complete. The children have raised cocoa-nut fibre and cotton, 9632 lbs. of the former, and 195 lbs. of the latter. At a low estimate these, with a little money, will realize £124 7s. 6d. The adults have contributed 15,518 lbs. of fibre, and 270 lbs. of cotton. These, with fifteen dollars of money, are valued at £200. Had we a Mission vessel to take the fibre, &c., to Sydney, they would doubtless realize twice the amount.

“Our natives (population 5000) are very poor, but Savage Island ‘hath done what she could.’ The above £324 has not been raised without a great effort.

“I have no time now to give you any particulars of our work. We are hoping for another chance to send letters in the course of a month or so, when we shall have our orders, &c., ready.”

LETTER FROM REV. J. C. VIVIAN.

“Raiatea, South Seas, May 9th, 1865.

“REV. AND DEAR SIR,—I have now the pleasure to inform you that our May Meetings for 1865 have just closed; with what success the following facts will show:—



"On Wednesday, the 3rd inst., we commenced in the usual way by an early prayer-meeting; a sermon in the morning; in the afternoon our usual public meeting. The chapel being crowded, there was a warmth of feeling awakened in the speakers that continued until the close, and which gave to the proceedings of the afternoon a tone of the deepest interest. Towards the close of the meeting the people contributed to the Society the sum of £23 16s., which is an advance upon last year of £4 2s. 8d. It was almost dark when we left the chapel, and every one seemed to truly enjoy the proceedings of the day.

"On Friday, the 5th, the children all assembled at the usual hour in the chapel, and, after a short address, singing, and prayer, they repaired to their respective tables, which their parents and friends had prepared for them outside. It was a beautiful day, and not quite so hot as it is usually, so that the procession which took place after the feast was performed with much less fatigue than has been experienced on former occasions. After calling at the houses of the respective chiefs, they returned to the chapel, where they repeated their chapters which they had learnt for the occasion, and sang their hymns to a crowd of admiring spectators. They then contributed to the Society £16 12s., which is also an advance upon last year of £4 4s. 6d.; making altogether a contribution of £40 8s., an advance upon last year of £8 7s. 2d.

"Is not this encouraging? Your remark about the disproportion of the amount given by the children and that of the Church and congregation is quite correct: it does appear small. But when we remember that a great many of our best contributors—members of the church—are also scholars or teachers in the school, who for the most part, I apprehend, reserve their offering for the children's day, it will be easily explained. It occurs again this year, as you will perceive.

"It will be gratifying to you also to hear that the church continues to increase, and, so far as we can judge, to improve in Divine things. We have 201 in church-fellowship, giving us an increase since last year of forty-six, no less than forty-one of whom have come to us from Tevaitoa, having separated from Napairo. In our school we have 204 children, and sixteen teachers; giving us also an increase in this department of our work of forty-seven children, and four teachers, most of whom are also from Tevaitoa. Our Sabbath congregation continues to give us much satisfaction, and many from among the thoughtless are more regular in their attendance on Divine service.

"Our Union of Native Pastors and Deacons, which took place at Huahine in March, was quite a success; indeed, it was the best meeting we have had, and good results cannot fail to follow.

"Mrs. Vivian joins with me in kind regards to yourself and all the other Directors.

"I am, rev. and dear Sir,

"Yours very sincerely,

"Rev. Dr. TIDMAN."

"JAMES C. VIVIAN.

EXTRACTS OF LETTER FROM REV. E. R. W. KRAUSE.

"Rarotonga, January, 1864.

"REV. AND DEAR SIR,—In reviewing the events of the year past I cannot



but be filled with gratitude and praise for the many mercies received and assistance granted unto us in our many and severe trials.

#### INCREASE OF SUBSCRIPTIONS.

"On the 6th of May we held our May Meeting in *Avarua*, and a very cheering one it was. The contributions reached 280 dollars, 60 cents. The meetings at *Arorangi* were arranged for the 8th, *Titikaveka* the 12th, *Ngatangia* 13th, and *Matauera* 15th. The total contributions reached 560 dollars, being ten dollars more than last year. Truly our people have done nobly.

#### NATIVE TEACHERS TRAINED AND SENT FORTH.

"At the request of our brethren in the Western Mission we sent again four native teachers, with their wives—Simeona for *Fatuna*, Kakita for *Niue*, and Teapara and Koreiti for *Uea*. We have now sent out since I took the Institution sixteen native teachers to our Western Mission—fifteen married, and one single—thirty-one persons in all.

#### STUDENTS IN THE INSTITUTION.

"The six young men from Manihiki now in the Institution are a great pleasure to me; all evince a great desire to learn, and their abilities are quite equal to those from our islands. Our students in general have shown a very commendable zeal in acquiring the necessary qualifications, and the course of study has been the same as last year. The time not engaged in study has been occupied in learning the various trades taught in our Institution, which have so much contributed in making our students acceptable everywhere, and very useful to new missionaries in new islands. There are at present fifteen married students, five honorary students, and three young men from Savage Island, who have been cast ashore here by an American captain. We thought it for the interest of our Mission to receive them, and instruct them till we could send them home, hoping thus to preserve them from evil influence, and to make them useful to our brother in that island.

#### BUILDING OF CHAPELS.

"The chapel in *Arorangi* was reopened on the 1st of January with great rejoicing. It is now the finest object in all *Rarotonga*. The people of *Titikaveka* are following the example of *Arorangi*, and have erected a fine large chapel.

"August 23rd, 1864.

#### GENEROUS CONTRIBUTIONS TOWARDS A NEW SHIP.

"The moment our people heard of the loss of our dear vessel the 'John Williams' they were struck with astonishment, which soon gave way to lamentation, and they resolved to do all they could to aid in buying another ship. The foreigners on the island did all they could to throw cold water upon their feelings by telling them that it was no loss to the Society, as she was insured; yet they would not be restrained. Meetings were held immediately in all settlements; and the feelings of our people were so excited that, had they not been so very poor just now, you would have had a larger contribution than *Rarotonga* ever collected. Oil, coffee, arrowroot, tobacco,



and shells were brought; and, as far as I can ascertain, we shall realize above 200 dollars (£40) for the new ship. 'Why is it that our ship is lost?' said one of the speakers. 'Is it not on account of our sins? Now this is what I have to say: let us repent of our lukewarmness and our evil ways, and God will have compassion on us, and give us a new ship.'

"Yours affectionately,

(Signed)

"E. R. W. KRAUSE.



## THE HAWAIIAN ISLANDS.

VARIOUS circumstances have concurred to invest these islands with a peculiar interest. Within less than half a century they have, under enlightened Christian teaching, emerged from barbarism and assumed a highly respectable position among the civilized nations of the world. They enjoy the advantages of constitutional government, and of just laws impartially administered, and the stimulus which has been given to efforts in favour of education among all classes is truly wonderful! But the crowning glory of these islands, and the source and spring of all their other blessings, is the Gospel; and we would give all honour to the missionaries, the devoted agents of the *American Board of Commissioners for Foreign Missions*, by whom that Gospel has been made known for nearly half a century to the people of Hawaii.

It will be remembered by many of the friends and constituents of our own Society, that upwards of forty years ago, viz., in the year 1822, the Rev. Wm. Ellis proceeded to this group, and actually commenced a Mission there; but, having been compelled to leave for Europe on account of the failure of Mrs. Ellis's health, he relinquished the Mission in favour of the American brethren.

It will also be in the recollection of many that several years since the then King and Queen of the Hawaiian Group paid a visit to England, and re-embarked under the charge of Captain Lord Byron; but unfortunately our northern climate proved fatal to them, and they both died on the homeward passage.

The following statement, corroborative of the great work that has been carried on by the missionaries in Hawaii, is borne by RICHARD H. DANA, Esq., a distinguished lawyer and member of the Episcopal Church in Boston, U.S. Mr. D. visited the islands in 1860, and his narrative, which was first published in the *New York Tribune*, will, we doubt not, be read by our friends with interest and advantage.

### WONDERFUL DEVELOPMENT AND PROGRESS OF THE NATIVES.

"It is no small thing to say of the missionaries of the American Board, that in less than forty years they have taught this whole people to read and to write, to cipher and to sew. They have given them an alphabet, grammar,



and dictionary; preserved their language from extinction; given it a literature, and translated into it the Bible and works of devotion, science, and entertainment, &c., &c. They have established schools, reared up native teachers, and so pressed their work that now the proportion of inhabitants who can read and write is greater than in New England; and whereas they found these islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality, they now see them decently clothed, recognising the law of marriage, knowing something of accounts, going to school and public worship with more regularity than the people do at home, and the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies.

#### THE FRUITS OF MISSIONARY INFLUENCE.

"It is often objected against missionaries that a people must be civilized before it can be Christianized; or, at least, that the two processes must go on together, and that the mere preacher, with his book under his arm, among a barbarous people is an unprofitable labourer. But the missionaries to the Sandwich Islands went out in families, and planted themselves in households, carrying with them, and exhibiting to the natives, the customs, manners, comforts, discipline, and order of civilized society. Each house was a centre and source of civilizing influences; and the natives generally yielded to the superiority of our civilization, and copied its ways; for, unlike the Asiatics, they had no civilization of their own, and, unlike the North American Indians, they were capable of civilization. Each missionary was obliged to qualify himself, to some extent, as a physician and surgeon before leaving home; and each Mission-house had its medicine chest, and was the place of resort by the natives for medicines and medical advice and care. Each missionary was a school teacher to the natives in their own language, and the women of the Missions, who were no less missionaries than their husbands, taught schools for women and children, instructing them not only in books, but in sewing, knitting, and ironing, in singing by note, and in the discipline of children. These Mission families, too, were planted as garrisons would have been planted by a military conqueror, in places where there were no inducements of trade to carry families; so that no large region, however difficult of access, or undesirable as a residence, is without its head-quarters of religion and civilization. The women of the Mission, too, can approach the native women and children in many ways not open to men—as in their sickness, and by the peculiar sympathies of sex—and thus exert the tenderest, which are often the most decisive influences.

#### CHARACTER AND TALENTS OF THE MISSIONARIES.

"In the course of the two months I have spent upon these islands, it has been my good fortune to be the guest of many of the Mission families, and to become more or less acquainted with nearly all of them. And, besides fidelity in the discharge of their duties to the natives, I can truly say, that in point of kindness and hospitality to strangers, of intelligence and general information,



of solicitude and painstaking for the liberal education of their children, and of zeal for the acquirement of information of every sort, it would be difficult to find their superiors among the most favoured families at home. I have seen in their houses collections of minerals, shells, plants, and flowers which must be valuable to science; and the missionaries have often preserved the best, sometimes the only records of the volcanic eruptions, earthquakes, and other phenomena and meteorological observations. Besides having given, as I have said, to the native language an alphabet, grammar, dictionary, and literature, they have done nearly all that has been done to preserve the national traditions, legends, and poetry. But for the missionaries, it is my firm belief that the Hawaiian would never have been a written language; there would have been few or no trustworthy early records, historical or scientific; the traditions would have perished, the native government would have been overborne by foreign influences, and the interesting, intelligent, gentle native race would have sunk into insignificance, and perhaps into servitude to the dominant whites.

#### SUPERIOR EDUCATIONAL SYSTEM.

“The educational system of the islands is the work of the missionaries and their supporters among the foreign residents, and one formerly of the Mission is now Minister of Education. In every district are free schools for natives. In these they are taught reading, writing, singing by note, arithmetic, grammar, and geography, by native teachers. At Lahainaluna is the Normal School for Natives, where the best scholars from the district schools are received and carried to an advanced stage of education, and those who desire it are fitted for the duties of teachers. This was originally a Mission School, but is now partly a Government institution. Several of the missionaries, in small and remote stations, have schools for advanced studies, among which I visited several times that of Mr. Lyman, at Hilo, where there are nearly 100 native lads; and all the under-teachers are natives. These lads had an orchestra of ten or twelve flutes, which made very creditable music. At Honolulu there is a royal school for natives, and another middle school for whites and half-castes; for it has been found expedient generally to separate the races in education. Both these schools are in excellent condition. But the special pride of the missionary efforts for education is the High School or College of Punahou. This was established for the education of the children of the Mission families, and has been enlarged to receive the children of other foreign residents, and is now an incorporated college, with some seventy scholars. The course of studies goes as far as the end of the Sophomore year in our New England colleges, and is expected soon to go farther. The teachers are young men of the Mission families, taught first at this school, with educations finished in the colleges of New England, where they have taken high rank. At Williams College there were at one time five pupils from this school, one of whom was the first scholar, and four of whom were among the first seven scholars of the year; and another of the professors at Punahou was the first scholar of his year at New Haven. I attended several recitations at Punahou in Greek, Latin, and mathematics; and after having said that the teachers



were leading scholars in our colleges, and the pupils mostly children of the Mission families, I need hardly add that I advised the young men to remain there to the end of the course, as they could not pass the Freshman and Sophomore years more profitably elsewhere, in my judgment. The examinations in Latin and Greek were particularly thorough in etymology and syntax. The Greek was read both by the quantity and by the printed accent, and the teachers were disposed to follow the Continental pronounciation of the vowels in the classic languages, if that system should be adopted in the New England Colleges. It is upon that system that the native alphabet was constructed by the missionaries. This institution must determine, in a great measure, the character, not only of the rising generation of whites, but, as education proceeds downward, and not upward, also that of the natives. It is the chief hope of the people, who have spent their utmost upon it, and are now making an appeal for aid in the United States; an appeal that ought not to be unsuccessful.

#### VINDICATION OF THE MISSIONARIES FROM PREJUDICE AND MISREPRESENTATION.

"Among the traders, shipmasters, and travellers who have visited these islands, some have made disparaging statements respecting the missionaries; and a good deal of imperfect information is carried home by persons who have visited only the half-Europeanized ports, where the worst view of the condition of the natives is presented. I visited among all classes—the foreign merchants, traders, and shipmasters, foreign and native officials, and with the natives, from the King and several of the chiefs to the humblest poor, whom I saw without constraint in a tour I made alone over Hawaii, throwing myself upon their hospitality in their huts. I sought information from all, foreign and native, friendly and unfriendly; and the conclusion to which I came is, that the best men, and those who are best acquainted with the history of things here, hold in high esteem the labours and conduct of the missionaries."



#### DEPARTURE OF MISSIONARIES.

Rev. James Kennedy and Mrs. K., returning to Benares, accompanied by the Rev. Joseph Arthur Lambert, and Rev. David Hutton, appointed to that city, embarked for Calcutta, per "Newcastle," September 6th.

Rev. Edwin Lewis and Mrs. L., and Rev. John Giles Hawker and Mrs. H., appointed to Bellary, accompanied by Masters Coles and Rice, embarked for Madras, per "Lord Warden," September 12th.

Rev. J. H. Budden and Miss Budden, returning to Almorah, embarked for Calcutta, per "Durham," September 25th.

Mrs. Griffith John and infant, returning to Hankow, embarked for Shanghae, per "Mongolia," September 26th.

Rev. George Hall, returning to Madras, embarked, per "Mongolia," September 26th.



## MISSIONARY CONTRIBUTIONS.

From 8th August to 16th September, 1865.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

Investment by Miss Mary Struthers of 466 <i>l</i> . 13 <i>s</i> . 4 <i>d</i> . Consols, in order to perpetuate the Subscription by her late father (W. Struthers, Esq.), of 1 <i>l</i> . per annum, for the School at Cuddapah and a Native Boy therein ..... 418 16 8	Thomas F. Wells, Esq. .... 1 1 0 Mrs. M. Morrell ..... 1 1 0 Chas. Morrell, Esq. .... 5 5 0 Mrs. W. S. Clarke... 0 10 0 A Friend ..... 0 40 0 Exs. 31 <i>s</i> . 6 <i>d</i> .; 21 <i>l</i> . 7 <i>s</i> . 9 <i>d</i> .	Saffron Walden. Per Mr. Starling ... 3 9 9	Missionary Boxes. E. Moor ..... 0 3 6 Mrs. Watkins ..... 0 11 8 Mrs. Williams ..... 0 8 1 Mrs. Price ..... 0 9 7 Miss Phillips ..... 0 3 4 Exs. 10 <i>s</i> . 7 <i>d</i> .; 4 <i>l</i> . 18 <i>s</i> . 8 <i>d</i> .
Legacy of the late James Lyon, Esq., by Messrs. D. & J. Watney, less duty, 186 <i>l</i> . Consols, valued at ..... 162 9 0	BUCKINGHAMSHIRE. <i>Wycombe.</i> Crendon Lane Collection ..... 7 18 11 Town Hall ditto ..... 3 11 2 West Wycombe ..... 2 10 2	GLoucestershire. Bristol, Auxiliary Society, per H. O. Wills, Esq. .... 170 0 0	HERTFORDSHIRE. <i>Buntingford.</i> Collections ..... 3 7 6
Collected by Rev. J. Vine, towards the restoration of the Dwelling-house at First Hill, Jamaica.	Trinity Chapel. Collection ..... 4 6 7 Sunday School ..... 1 9 10 Rev. J. and Mrs. Hayden ..... 2 10 0 P. Weston, Esq. .... 1 1 0 9 <i>l</i> . 7 <i>s</i> . 5 <i>d</i> .	Tetbury. Rev. T. Page. For Disabled Missionaries ..... 0 10 0	LANCASHIRE. <i>Churchtown.</i> Rev. W. Jowett. Collection ..... 2 10 0
J. H. Tuke, Esq., Hitchin ..... 3 3 0 Miss Hall, Walthamstow ..... 5 0 0 J. A. Hankey, Esq., London ..... 10 0 0 Mr. Okell & Friends, Manchester ..... 6 4 6 T. B. Allen, Esq., Gloucester Road ..... 1 0 0 25 <i>l</i> . 7 <i>s</i> . 6 <i>d</i> .	DERBYSHIRE. <i>Charlesworth.</i> Rev. J. Wilson. Collection, less Expenses 5 <i>s</i> . 3 <i>d</i> . .... 5 3 1	HAMPSHIRE. <i>Purbrook, near Fareham.</i> W. Blesley, Esq., in addition to 2 <i>l</i> . 2 <i>s</i> . sent in April. .... 8 8 0	<i>Hastingsden.</i> Per Mr. B. Heap. Collections ..... 4 8 3 Collected by Miss A. Tomlinson ..... 1 2 0 Exs. 25 <i>s</i> . 9 <i>d</i> .; 4 <i>l</i> . 5 <i>s</i> .
A Friend ..... 1 0 0 S. E. W., Brixton ... 0 10 6 The Granddaughter of the late Captain Robson, of the "Duff" ..... 0 2 6 J. Easton ..... 0 2 6	<i>Marple Bridge.</i> Per Mr. T. Hyde. Collection ..... 3 10 3	ISLE OF WIGHT. <i>Newport.</i> Nodehill Chapel. Rev. G. J. Proctor. Collected by Miss Poore ..... 1 12 10 J. May, Esq. .... 0 10 6 Mrs. Lea ..... 0 5 0 Sunday School Contributions, after deducting cost of Missionary Magazines ..... 8 1 9 Collected after Sermons ..... 3 5 8 13 <i>l</i> . 15 <i>s</i> . 4 <i>d</i> .	<i>Manchester.</i> Rusholme Road Chapel. G. Hadfield, Esq., M.P., per Rev. A. Thomson, M.A. .... 100 0 0
<i>Craven Hill Chapel.</i> Too late for last Year.	<i>New Mills.</i> Rev. T. Clarke. Contributions ..... 12 5 3		<i>Oldham.</i> Greenacres Chapel. Rev. G. G. Waddington. Collections, &c. .... 10 0 0 For the Ship ..... 5 0 0 15 <i>l</i> .
Miss Manning ..... 1 1 0 Miss Palmer ..... 1 1 0 2 <i>l</i> . 2 <i>s</i> .	DEVONSHIRE. <i>Bideford.</i> Rev. W. Clarkson. Collections ..... 10 0 5		<i>Preston Auxiliary Society.</i> John Hamer, Esq., Treas. Half-yearly Remittance. Annual Collections. Grimshaw St. Chapel 7 0 8 Cannon St. Chapel 25 3 6 Lancaster Road Chapel ..... 15 19 2 Missionary Communion ..... 4 7 7 Public Meeting ..... 7 0 9 Missionary Breakfast ..... 5 0 0 Juvenile Meeting ... 1 15 1
<i>Esher Street.</i> Sunday School, per Mr. Nichols ..... 0 12 3	<i>Chulmleigh.</i> Rev. J. Woolgar. Collection ..... 1 8 8	<i>Ventnor.</i> Congregational Church. Lecture Hall. Per Mr. A. Muggridge. Public Meeting ..... 3 9 10 Collected by Miss Lings ..... 2 11 6 Sunday School Box ..... 0 17 3 Exs. 27 <i>s</i> .; 5 <i>l</i> . 11 <i>s</i> . 7 <i>d</i> .	<i>Lancaster.</i> Lancaster Road Chapel, for the Ship ..... 11 7 1 Cannon Street Chapel. Walker Street Sch., for the Ship ..... 8 2 4 Bartow Street School, ditto ..... 4 11 2 General ..... 9 18 0
<i>Hare Court Chapel.</i> Milton Road Sunday School ..... 2 7 0	<i>Boxes.</i> Miss E. Norrington 0 6 0 Miss A. Buckingham 0 1 3 1 <i>l</i> . 15 <i>s</i> . 11 <i>d</i> .	<i>West Cowes.</i> Rev. J. Wilks. Sermons ..... 6 8 11 Collected by Mrs. Vaughan ..... 0 10 6 Sunday School ..... 1 5 1 8 <i>l</i> . 10 <i>s</i> .	<i>Bangalore.</i> Miss Burden, Bangalore ..... 0 10 0 Miss Burden, Bangalore ..... 0 10 0
<i>Holloway Auxiliary.</i> Per D. McNeil, Esq. 28 8 0	<i>Uffacombe.</i> Rev. G. Waterman, M.A. Sermons ..... 5 6 10 Annual Meeting ..... 2 6 2 Exs. 9 <i>s</i> . 8 <i>d</i> .; 7 <i>l</i> . 3 <i>s</i> . 4 <i>d</i> .		<i>Elswick Branch.</i> Rev. J. Armitage. Public Meeting ..... 4 3 2 Collection ..... 3 14 Benjamin Whitworth, Esq. .... 1 1 0
<i>Offord Road Chapel.</i> Mr. J. Skinner ..... 2 2 0 Mr. G. Budd ..... 1 1 0 Mr. D. Barnes ..... 0 10 6 Mr. J. G. Berger ..... 0 10 6 Mr. G. Cuthbertson 0 10 6 4 <i>l</i> . 14 <i>s</i> . 6 <i>d</i> .	ESSEX. Auxiliary Society, per F. Daniel, Esq. <i>Colchester, Lion Walk.</i> ..... 80 0 0 <i>Maldon, per Mr. Wood.</i> ..... 80 7 10 <i>Thaxted, Rev. J. C. Hook.</i> ..... 19 10 6 150 <i>l</i> . 17 <i>s</i> . 10 <i>d</i> .		
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THE LATE REV. WILLIAM HOW



# THE EVANGELICAL MAGAZINE

AND

## MISSIONARY CHRONICLE.

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NOVEMBER, 1865.

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### Union.\*

ONE of the first things we have to do, in thinking of Christian union, is to dwell upon the varieties of spiritual life. Anything like a fair knowledge of past and present, of ecclesiastical history, and of the present state of Christendom, will convince us that it is perfectly Utopian to expect that all Christian goodness will take the same type. The more we reflect on the subject, the more we feel convinced that diversities of experience and character in the followers of our blessed Lord are inevitable. Numerous causes combine to produce such a result. Looking at our foreign brethren as well as ourselves,—glancing over the Continent,—calling to mind the difference between Celt and Saxon, between the people of the north and the people of the south of Europe,—reviewing their political and ecclesiastical histories,—noticing and pondering their characteristic habits of thought, speech, and life,—we must see that climate, scenery, race, language, national laws, and church memories, early education, and later circumstances, friendships, idiosyncrasies, and other things, have all had a share in shaping the actual embodiment of Christianity, as we discover it in the records of centuries gone by, and as we find it in the Christian countries of the nineteenth century. We are apt to underrate the number of influences by which even sanctified humanity is affected. The mind is fond of referring complex results to a simple cause. The power of Divine truth and of the Holy Spirit on the human soul, form not the only factor which produces the sum total of religion amongst good people. There is really some analogy thus far between climate and piety. We are apt to imagine that the climate of a country is determined entirely by

\* This paper contains the substance of an address delivered by the Editor at the annual meeting of the Evangelical Alliance, held in Hull last month.



position in point of latitude ; that every mile nearer the Pole climate must be colder ; that every mile nearer the Line climate must be hotter : whereas numerous and diversified agencies affect the state of the climate, and combine to produce wonderful curves in the lines of heat and in the lines of cold. And so we are apt to imagine that one cause determines religious character ; that all the phenomena of Christian life are regulated by the action of Divine truth on the heart ; and that, consequently, the nearer we get to the time when the Christian revelation was made, the more pure and perfect we shall find the specimens of piety to have been ; and that, moreover, from the same cause, wherever there is most of evangelical knowledge, there will be most of simple faith and love. Thus, in point of fact, forces of all kinds have been and still are in play to disturb the simple influence of the Gospel on the souls of men. We are quite sure that the better we understand what, for want of another and more suitable word, we would call the philosophy of the varieties in spiritual life, the better we shall be prepared to follow the impulses of a catholic charity.

At the same time, there is an identity of essence underlying all these varieties. If we dig down a little way, we come to the same old formations and the same primitive rocks. These, too, we must be careful to study, and to ascertain what is the true foundation of unity in "the church of the first born, whose names are written in heaven." The precious elements of power in the Church, from the beginning and at the present day, we believe to be, not in ecclesiastical organizations, not in modes of worship, not in theological creeds expressed in human words. They all have a value, and we must be careful not to run them down,—a temptation to which seekers after union are much exposed. They are all, though not the living water, yet vases and vessels in which the water may be held. They are all, though not the fire, yet the globular glasses in which heaven-lit lamps may steadily burn. But while believing that, we are more and more persuaded that the centre of unity is simple faith in God's Fatherhood, Christ's mediation, and the Spirit's work. Here seems to be the main foundation of all true Christian thought, experience, and character. Church history is a puzzle indeed, under any other view. How, on any other principle, the success of the Gospel for eighteen hundred years, and the fulfilment of the promise of the Spirit to the Church, "to abide" with it "for ever," can be traced, we are at a loss to understand. No ground of unity can be seen [in ceremonies and discipline, in church order and usage, nor in any human theology, however closely kept to Scripture ; not in any scientific propositions about Divine things, but only in *Divine persons*, in their gracious character and relations to us—only in the name of the Father, and of the Son, and of the Holy Ghost ; the love of the Father, the redemption of the Son, and the sanctification of



the Spirit. That ground is apparent. And not a day can be found in the Church's story so dark but what that bright faith is visible.

Now, if we would cultivate fraternal relation with all Gospel believers at home and abroad, we must remember all this; and we must be prepared to give full scope and room for the play of such diversities as are consistent with essential unity. Our reciprocity must not be Irish—all on one side. Dissenters will claim the right to say what they believe to be scriptural relative to the constitution of the Church, the orders of the ministry, the support of Christianity, and the like. "Nobody ought to restrain my liberty in these respects," the outspoken Nonconformist will cry. Very well, but then the outspoken Nonconformist must concede to his episcopal brethren of the Establishment what they justly claim,—the liberty of maintaining their own opinions. Voluntaries must not be angry when they hear the union of Church and State defended by members of the Establishment. Nor must Congregationalists be scandalized when they find brethren on the other side the border standing up for the Divine right of presbytery. Nor must Wesleyans be indignant, if rebuked by some other denominations for irregularities; albeit they are so much more regular than they used to be. And so, further, on the give-and-take principle, while Churchmen claim the liberty of outspoken advocacy in reference to their own system, do not let them wax wroth, when a neighbouring minister of another denomination points to prelacy as unsupported by Scripture, and to the union of Church and State as detrimental to the interests of spiritual religion. No alliance, no gatherings for union, can be allowed to put a padlock on any man's mouth, save to prevent his saying what is bitter about his brethren. Principles, opinions, sentiments,—let them be dealt with unsparingly on both sides, as each sees the truth; but persons should be held in esteem and love, and every Christian should look on all other Christians as equally dear to the one Lord,—as all bought with His precious blood. To attach dishonesty to clerical subscription on the one part; to charge with a schismatical spirit conscientious Dissent on the other part,—that is to violate unity, to tear the seamless coat; but the agitation of Church questions in the spirit of brotherly love, ought not to endanger a single thread in the holy vesture.

A similar strain of remark would apply to controversies between home and foreign churches, but happily such controversies in our time have not arisen.

Another thing essential to the cultivation of fraternal relations with each other is, the remembrance of what we all admit to be true, but what we so often forget, or at least fail practically to apply,—the fact of infirmities and imperfections being common to all of us. Nobody would be so foolish as to deny the existence of these in



himself. The denial would contradict our reason, our conscience, and our theological creed ; and yet, who is there amongst us not conscious of sometimes expecting an amount of charity, candour, forbearance, and we may add *justice*, on the part of brethren, which would imply a much nearer approach to perfection than in the present state of human nature can be expected ? We have used the word *justice*, because, of all Christian virtues, it is perhaps the hardest to exercise, though it be the easiest and plainest to illustrate and enforce. There are a multitude of cases, especially in controversy, when it is more difficult to be just than to be charitable. Generosity may flash up in an instant without any trouble in a warm heart ; but perfect equity in the estimate of another man's character, and the handling of another man's argument,—that requires sometimes an enormous degree of care, consideration, patience, and impartiality. Men of the world say, and so do Christian controversialists and advocates of religious movements, “ We only want justice to be done us.” In asking for that, they seem to be asking for an easy, simple thing. But it is far from being so—and always to expect justice from the world or the Church, is to expect what is impossible, unless world and Church be brought much nearer to what they ought to be, than history or experience ever yet found them. Good people often do one another much injustice. While, with the right hand a Christian cordially and honestly gives the grasp of friendship to a brother, with the left hand perhaps he withholds something which that very brother so lovingly greeted fairly claims as his due. Justice is not done to his motives, to his character, to his principles, to his reasonings, to his statements, to his work, to his position and claims. Thus, personally, he feels himself to be unfairly treated ; or the party with which he is identified, and perhaps which he represents, he considers to be unfairly treated. Now, if on any side (for on all sides this sort of thing exists) there be a determination not to unite, not to cultivate fraternal relations, till justice be done to individuals and to parties, then is union virtually postponed till doomsday or the Millennium. We have long ago learnt that, to get peacefully and usefully through the world, injustice must now and then be patiently endured. And experience and observation go to show, also, that a little of it must be quietly pocketed if one would live on terms of concord and brotherhood with fellow-Christians.

All this is very plain and practical, coming home to our business and our bosoms, and the every-day occurrences of human life. All this shows how thoughtful, candid, forbearing, considerate we must be if genuine fraternal relations are to be cultivated. Some trouble must be taken with ourselves, as well as with other people, if Christian union is to be more than a word or a form. Alliance meetings can be attended without much inconvenience,—organizations can be formed, resolutions framed, and hands held up easily enough ; but to carry out, maintain,



and exemplify mutual justice, and to cover glaring defects in this respect with the mantle of mutual love, involves self-knowledge, self-control, humility, fairness, and generosity, such as will be often very inconvenient to our proud and wilful hearts,—anything but easy to our fallen nature. Except through a deep baptism of the spirit of Jesus Christ,—through much communion with Him,—through the study of His life, who “endured such contradiction of sinners against himself,” and ever returned good for evil; who “loved His own which were in the world,” even “to the end,” in spite of all their injustice towards Him,—except through a resolute, intelligent, conscientious endeavour to imitate and please Him, union, in the full sense of the word, is impossible. “Who is sufficient for these things?” God help us by His holy and blessed Spirit, for in that alone is our sufficiency.

The maintenance and extension of the common faith is one great purpose of Christian union. We can only say that, taking the maintenance and extension of the common faith to mean the maintenance and proclamation of the fundamental facts and doctrines of Divine truth apart from subtle distinctions by scholastic divines, which have their value, but are not to be identified with the Scriptures themselves,—taking “the faith” to mean those great and blessed truths on which our souls rest for salvation, the Divinity and Atonement of our adorable Lord, the work of the Holy Spirit, and salvation by grace, through faith,—to maintain that is unquestionably a duty, in connection with our obligations to union. The profession of this common faith is a bond of union—a manifesto of union. The spread and inculcation of this faith is to be a business—one of the solemn ends and aims of union. And the spirit flowing from this faith, when rightly, lovingly, and in a catholic temper held and promoted, is the secret and strength of all union, without which appearances of it will soon droop, wither, and die, like the green herb without the morning dew.

There are inducements, arising from passing events, for Christians at home and abroad to attend to the duties just indicated.

Three or four facts are all we can notice.

1. Ages of active, vigorous thought are ages of scepticism. When the public mind was aroused to subjects of philosophical interest, just before the Reformation, the faith of the Middle Ages became unsettled. A better faith began to spread, but it was connected with the diffusion of doubt and unbelief. In the last century the mental excitement which issued in the French Revolution had in it a strong element of infidelity. German thoughtfulness fifty years ago was impregnated with the same spirit. Europe has lately been startled by a book of singular genius and culture, and of bold, daring disbelief. As you watch the roll of the sea of thought washing over the world, you notice this sort of foam on the crest of the billows. It has ever been so. It is what we must



expect. Amidst the immense activity of human intelligence and inquisitiveness just now, no doubt there is a great deal of religious scepticism. Old beliefs are being shaken. Errors explode. Truths do not, but they get roughly handled. The scepticism of our day is not like the scepticism of our fathers. It may be as pernicious and even more prevalent, but it does not assume the same appearance. The doubts and denials of Christianity, or of some parts of it, which we so often hear now-a-days, require to be thoroughly studied and understood, in order to their being successfully exposed, resisted, and overthrown. But what we have to say now is only this, that the infidelity and semi-infidelity of the times we live in afford a reason why good men who have a common faith should unite together to maintain and defend it against common foes. Other controversies on minor points, however, cannot be swallowed up by this. Differing from each other on some points, we cannot conceal those differences. We must not pretend, even before the world and the Devil, to be more of one mind than we are : but charity one towards another,—the reciprocation of confidence,—the clasping hand in hand before leveling our weapons against principles inimical to the Church and the Gospel,—mutual encouragement, sympathy, and help in this holy field of battle,—the cheer of “On, brother, on,” instead of a look askance, the cold shoulder, or the question, “Who gave you a commission to enter *our* army?”—these are duties enforced by the fact that around our camp are pitched alien forces, who will be helped in their worst endeavours by being able to point,—not to our honest and kindly differences, for we never need be ashamed of them,—but to the antipathies of Christian sects, parties, and individuals, and to say, with alas ! alas ! too much of truth, “See how these Christians hate one another.”

2. This is a world of reactions. Superstition produces scepticism—scepticism leads to superstition. Popery in some instances has made infidels. Infidelity in some instances makes papists. Troubled minds seek “rest in the Church.” They go Romewards with the mistaken idea that all is peace there. From that cause and from others, Roman Catholicism is somewhat on the increase in England. How far actual conversions from Protestantism to Popery take place, we are not prepared to say. We are not alarmists. We have too much faith in Protestantism to be frightened. But it must be admitted, that Rome is active, and while we should be prepared to recognise and honour the piety and charity of many Romanists, we must deem the system with which they are connected erroneous, false, and pernicious in the extreme. Because we are advocates for catholic charity and religious freedom, we must protest against the Romish system for its anti-catholicity and its spiritual despotism. Now unity is one of the boasted qualities of that extensive confederation. Their unity is seen, at least, in opposition to Protestantism. The Church of Rome suffers not its



internal differences to interfere with its war against the churches of the Reformed Faith. We should learn from the fact this lesson: to be united against Rome in a better spirit than that of Rome against us; to combine, as the heart of one man, in a strenuous opposition to all those principles which are so skilfully combined in the characteristic and specified creeds of that wonderful Community. (The activity of Rome at the present moment is a clear reason for union amongst all sound Protestants, and for striving together to maintain and extend their common faith.

3. Between infidelity and superstition, viewed under one aspect, there is a short space. Indeed, extremes meet. But, under another aspect, there is a wide range between the two. On the one side, forms of thought looking towards infidelity without being identical with it, are numerous, and might be classified in different degrees of approximation. On the other side, forms of thought looking towards the superstitions of Rome, without being identical with Popery: these, too, are manifold. Some come much nearer than others to decided Romanism. Where there are such differences, careful distinctions must be made by honest and fair controversialists. The dangers now indicated are great in each direction. In the direction of Rome, minds of the imaginative and sentimental cast are in imminent peril of being decoyed into sentiments and practices of an entangling description,—such as prepare the fettered victim for a closer captivity, cunningly contrived and close at hand—a captivity symbolized in the pretty little fable of the spider and the fly. The dangers, too, are great in the direction of scepticism. Clever young people, with not much reverence in their souls, are just the fishes to catch at hooks baited with little bits of science and philosophy, or with scraps of the “higher criticism,”—hooks by which they get dragged out of the “living waters,” to flap about a little while, and then die on the dry grounds of infidelity. These dangers of the times should throw more closely together all good men who understand them, and who value the truths from which the unwary are thus drawn away—and who take a proper Christian interest in the souls thus jeopardized. A noisy shouting of orthodox words,—a fierce, rabble-like crusade against errors not comprehended by the crusaders,—will never serve the cause of Christ. The want of the times, in reference to a large class of persons who are in danger of the mischiefs pointed out, is a calm, thoughtful, penetrating review of falsehoods wearing the mask of truth,—and the cutting in twain, by precise and steady-handed strokes, those threads which so often bind together the false and the true, and preserve the false, through an inconsistent connection with the true. To the motives, characters, piety, and zeal, however, of all true soldiers in the Lord’s army, let us be ever ready to do justice. Though we may disapprove of certain tactics, and weapons, and modes of



warfare they may adopt, let us do honour to their integrity. And let us, moreover, remember that ways of putting truth not commending themselves to us may after all have a good effect on others, always supposing that they do *not* go on the principle, "Let us do evil that good may come"—a principle never to be tolerated by any good Christian. We have need of the lesson taught us by the Lord, "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Yet, notwithstanding, there are Christian men unwise, unlearned, unfitted for the work they attempt, girding themselves with armour they have not proved, and taking up weapons they know not how to handle. And some, it is to be feared, who make much noise and bustle, have a deal of fire in them not of Heaven's kindling. Therefore, the need is all the greater that true Christian men should coalesce amidst such unwisdom; that catholic-spirited men should combine amidst mere party strife—that all these should help one another in godly work, and cultivate fraternal relations, while maintaining and extending the common faith.

4. These are days of controversy. Controversy cannot be helped. It is a necessity arising out of circumstances. If truth be assailed or undermined, of course it must be defended. Controversy conducted in a Christian spirit is not an evil. But, alas! a great deal of controversy in our time, as in former times, is not conducted in a Christian spirit. Many who come forward in the Master's name, to support His Gospel, do not write and talk in the Master's spirit. There is very much in the mode of advocating vital parts of Christianity altogether to be deplored. Amidst the rush and roar of controversial excitement, things are said and done, not to be vindicated—hardly excused—in quiet hours, when the din of strife has died away. Mis-statements of an opponent's views, mutilations of his sentences, twistings of his arguments, dislocations of his words, and the like, with dark insinuations as to his motives and tendencies, and the use of hard, harsh epithets, in reference to his proceedings, which perhaps, after all, are truly honourable,—how sadly prevalent is this! Even to the exponents of error we are to be just and kind. When we are otherwise, what an advantage do those opponents gain over us! But worse still, even humble, devout, self-denying Christians are attacked by other Christians as if they were the enemies of the Cross; and men who conscientiously adopt one method of defending and promulgating truth, are called bad names by other men, who, to say the very least, are not more conscientious than those they condemn. This is mournful, and must be for a lamentation. Nothing pleases the enemy more; nothing delights the Devil so much; scarcely anything



can so grieve the Spirit of God. Passing events send home to all true Christians the lesson, steadily to set our faces against all unfairness and uncharitableness in controversy—for “the wrath of man worketh not the righteousness of God.”

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## The Dark Side of the Year.

BY THE REV. J. G. MIALL.

WINTER is come at last,—the winter, long kept off, and so liberally and mercifully provided for. We have not liked to think of it. Whilst the days were sunny and the heat was strong, we have tried not to think of it; but it is come at last! We can hardly tell what may be the precise state of the weather when this our November number shall be published. But there will be no escape from diminished warmth, no escape from skeleton trees, or from brief days, or from murky atmospheres. With whatever variations, the ictinism of the seasons has fulfilled in this blessed year its allotted cycle; earth has sprung into life under the bright hues of spring; has ripened its fruits under the mellow tints of autumn; (such an autumn!) and is now folding its arms and taking up its position for its winter's sleep. We feel as if we are parting with a beloved and long tried friend. Now we touch the month supposed by most foreigners to be characteristic of our English climate; the month supposed to be characteristic of our English character;—cold, saturnine, morose, unsympathetic. November in Great Britain is not usually regarded as a very enviable inheritance. May we be found somewhat less gloomy than the atmosphere which will probably surround us!

The last of a thing is usually solemn. The last but one of a thing is closely related to it. November! Alas, the year is almost over; the volume is nearly read through; a few pages will bring us to its dreaded “finis.” We linger over it before it shall be quite gone. But now we can form some fair estimate as to what the story itself shall prove. There are a great many things belonging to this year 1865 which we can do no longer. We cannot hope for its spring, or summer, or autumn. They are gone! We can sow no more seeds; we can watch over the formation of no more fruits; we can only look upon what we have gathered, and take care of what remains. The harvest is over, quite over. What is this season like? Like that hoary, weather-beaten old man, on whom decrepitude and decay are beginning already to set their seal,—who has reached the period when “they that look out of the windows shall be darkened,” when thought and memory may be yet awake to the histories of the past, but when the opportunity of doing



much as a set-off against the failures of that past are altogether gone. Well, my venerable friend, let us walk with thee into thy storehouse, and see what remembrances thou yet retainest of the past. There are thy luscious and precious fruits, bearing witness to the labours of thy horticulture and of thy husbandry. Some are new importations, not to be equalled in the gardens of others. Some have been, by skilful management, rescued from the effect of chilling and blighting winds. Some are stored up as seeds to be sown by some younger hand in a future year. Thy November shall be gladdened by thinking of the treasures thou hast in store by thee. Thank God for thy good harvest; thou hast not lived in vain!

But all Novembers are not quite so pleasant. Pitiable are they who, while they live, are made to feel "The harvest is past, the summer is ended, and we are not saved." The living man has often dreamed of his own death. But it is surely terrible to feel that one is substantially dead already; that it is no dream; and to look around in vain for comforting materials wherewith one may compose one's own epitaph! Therefore, dear readers, if any considerable part of your life is before you, work whilst you may! In your March, though much may be untoward, there is still bright hope. In your June, if you have not begun well, much may be yet recovered. But he who waits till the chill wintry wind shall come over him, and who shall not have gathered in his harvest then, is pitiable indeed! Yet there is an "eleventh hour," and a wreck of the harvest may be gathered in even then. But such a case, if not hopeless, is unspeakably painful. Be it far from us!

What reader is not familiar with the phenomena of November? Suppose one of those cheerless days, when a leaden hue enwraps the whole scene around us, unrelieved by a single brighter ray. Or suppose one of those seasons when an unintermitting drizzle penetrates our garments, and not less our hearts, and makes us think how the briskest shower would be a relief. Or a day on which we see every object disastrously reflected on the damp and dismal streets, whilst we lament the fate which drives us, in such a season, out from our sheltered firesides. Or one of those chaotic periods, known especially to the inhabitants of London, but familiar also to all the dwellers in our larger towns, when smoke and mist enter into unhallowed union; blurring every outline on which the eye may rest, choking all the avenues of breath and life, covering all objects with an impenetrable veil, exposing us to inconvenience and danger at every turn, deadening our spirits by a weight to which even nightmare is nothing. What Englishman is a stranger to the grim torture?

Well, there are teachings everywhere, even in November itself! We may observe and moralize, and be all the wiser for the attempt.



Fog! It is but an atmospherical portraiture of many individual minds. Some persons live in a perpetual drizzle, never seen or seeing clearly. We like the man who, whether mentally or morally, has a clear air about him, so that you may understand him, and know what and where he is. But some there are who have few thoughts of their own, and do little but dim and deaden the thoughts of others. Are they preachers? They may be voluble; they sometimes even pass for eloquent, (by a strange misnomer!) but you look in vain for defined and distinct thought or statement. The tide rolls on—furiously enough it may be—but you see nothing through it.

“Words are like leaves; and where they most abound,  
Much fruit of sense beneath is rarely found.”

Or are they hearers? Can we not think of Christians—for so we may call them by a wide use of the term—who begin and pass through life without any conspicuous or definite end and purpose? Maunderers, mere spiritual maunderers! Do they rightly estimate the great outlines of religious profession? Have they any true principle to begin with, or can you recognise any, underlying the stratum of their character? You see them formed by others, taking the tone accidentally given to them from without, but always in a confused and disturbed manner. They talk, but with what end or object? They work, sometimes, but most irregularly and intermittingly. They give, but loosely and indefinitely, without any prescribed plan. They build up nothing for themselves or others. They float about the church in dreamy spiritual vacuity. You can hardly denounce them, and yet you can hardly use them. They represent in Christianity the fable of Mohammed's coffin, and are in a state of miserable suspense between heaven and earth. Their “light is neither clear nor dark.” They choke the atmosphere of religious society. They are hieroglyphics which no man can read; enigmas which admit of no possible solution. Even in the best specimens of such Christians—and there are better specimens among them—we mourn whilst we admire. It may be heresy to say so, but who that has ever been in our National Gallery has not been struck with the dim and misty air with which, with all his genius, our Turner envelopes his splendid compositions, and compared it, so far disadvantageously, with the pellucid and transparent atmospheres which distinguish the productions of Claude. Let a man—especially a Christian—know what he is about and steadily pursue it, and his little will go farther than the greater talents of him who sets up no object, and steadily pursues no deliberate intention. Random shots do little in spiritual warfare.

After all, what is life in general—at least, taking the superficial view of the matter—but a November day? Sunshine is but the exception. Are not dreariness and darkness the rule? How easily could we expatiate upon the moral phenomena which everywhere meet our view!



Blighted youth ; disappointed manhood ; premature old age ; withered gourds ; broken pitchers ; cisterns which hold no water ; hunger which cannot be appeased ; thirst which cannot be slaked ; longings which no man can gratify ; broken hearts which cannot be healed !—such is the trite and every-day picture which the poet and the divine have been too prone to paint. Much of the language is clearly Scriptural ; there is no fault to be found with the sentiment in certain connections ; it is the dreary tone which pervades the whole representation which only is liable to exception. For the beating down of the hopes of this world is but a moiety, and the smallest moiety too, of the system of Christianity. Infidelity alone, as abundant examples prove, is adequate to effect *that* result. None have lifted so loud a protest against the present life as they who have no hope in another. Exceptions exist in this connection, it is true, but the general rule is none the less apparent. It is a poor result of Christianity to leave a man nothing better than a *croaker*.

Even when joyousness is the result of temperament alone, it is something. It lifts a man out of the region of the common-place and vulgar. We say vulgar, because nothing is so common as to magnify misfortunes, to increase difficulties, to suggest exaggerations of calamity. Cheerfulness is one of the noblest of inheritances ; it elevates a man into one of the peers of nature ; it marks him out, like Agamemnon, as one of the kings of men.

In those extensive catacombs which underlie the more ancient parts of Paris, many appalling calamities have arisen from men having lost their way, having burnt out their light, and having been left without the possibility of replacing it. Of what unspeakable value to such a wandering lost one would be he who brought a light into the dark place, reviving his hope, and indicating to him the avenue by which he might escape destruction !

Such a light is the religion of the Bible, and such a light-bearer is every cheerful and hopeful Christian. Dark days there may be in this world, and it is the peculiar province of the man without religion to make them darker—to depress energy and to defeat action. But a Christian sees “the bright light in the clouds,” though it be invisible to all others. “The things which are seen are temporal,”—transitory, temporary. Who thinks much of the inconvenience of a lodging-house when he has the comforts of a substantial home ? Who would not gladly endure almost any amount of hardship which should be rewarded at last by some splendid inheritance ? He is a poor man of business who shrinks from the economies and privations which lie in the way of his ultimate fortune. He is a poor soldier who is not willing to undergo the privations of the campaign that he may arrive at last at the victory. Let us not look here, but *there* ! “We do it for an incorruptible crown.”



Such are the calculations of Christian philosophy. And if these be well founded, the believer has a perfect antidote to all the dreariness which is about time, however great that may be. Amidst the darkness he carries a portable light which can effectually subdue it all. If any man has less reason than another to be haunted by the fear of ghosts or hobgoblins, it is he ! Like Christian, in the "Pilgrim's Progress," he has only in his moments of gloom to take out the roll of his inheritance, and as he surveys it the present sadness will, like some dissolving view, gradually brighten itself into a glorious future. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

If there be therefore any duty of the believer—any duty which he owes to his fellow-creatures, to the Master whom he serves, and to the future which is before him,—it is to be cheerful. One of our poets speaks of "the deep power of joy." And the witness is true. The radiance which a cheerful Christian diffuses around him possesses an energy beyond the power of the pen to express. Your saturnine, melancholy men ordinarily do little either for themselves or for others. They captivate no hearts ; they inflame no wills. The smile does even more than the tear, but infinitely more than the brooding, restless melancholy, whose habitation is the shade. Just as we write there are voices of children resounding in our ears, and their ringing, shrieking laugh speaks of a fascinating influence all their own. Not without reason did the wise man say, "A merry heart doeth good like a medicine." And if, instead of thoughtlessness, the cheerfulness be deliberate and well founded, it becomes all but omnipotent !

Christian, your mission is to bring light into this world's gloom ; to show a cheerful serenity even in the days of November darkness. To accomplish this let the basis of your own hope be well examined and well assured. Make no mistake in the setting out—make "your calling and election sure," that you may be beset by no untoward doubts in your progress. Cultivate an unshaken reliance on the promised aids of Christ and of His Spirit, and live in habitual preparation for the "kingdom which cannot be moved." Then you will walk in this vain, disappointing world, as one transfigured by light from heaven. You will have "the peace which passeth understanding." And you will diffuse cheerfulness, if you be right-minded, wherever you may go. You will feel that a great purpose of life shall be accomplished if you can take a grain from the heap of sorrow, and place it upon the lesser heap of joy. Your smile will win the hearts of others. The "joy of the Lord will be your strength."



## Memoir of the late Isaac Taylor.

ISAAC TAYLOR was born at Lavenham, in Suffolk, August 17, 1787, where, in a large, pleasant house belonging to and occupied by his father, with its spacious gardens and broad walks, the first nine years of his life were spent. But these years, young as he was, did not pass over him without leaving their distinct mark both on his mental and general character. His naturally thoughtful disposition was much fostered by his mother's habit of reading aloud during the family meal-times, this being an expedient adopted by Mrs. Taylor, who was through life afflicted with deafness, in order that she might not be altogether debarred from intercourse with her children. The consequence was, that at a very early age they became more or less familiar with well-nigh all the chief works in English literature. Moreover, it will be remembered that these years formed the most terrible period of the French Revolution. One who is able to speak with authority on this matter says that "these nine years gave a decided bias to the mind and feelings of Mr. Taylor, such as he never after wholly lost. The horrors of the Reign of Terror, duly enlarged upon by anti-Jacobin editors, took hold of an imagination which was always too sensitive for boyish years. The impression produced on him by the news (very suddenly brought in) of the death of the French king on the scaffold, and of the sufferings of the royal family, was deep, and of much influence in the moulding and tempering of his mind."

In the year 1796, his father, having undertaken the pastoral charge of one of the Congregational churches in Colchester, removed with his family to that town. Here the subject of this memoir of his own accord pursued that course of close study which he continued more or less through life. In 1803 the whole country was agitated by the fear of a French invasion; and as Colchester was a garrison town, Mr. Taylor, senior, thought it desirable that the younger portion of his family should for a while reside elsewhere. Accordingly, they were removed to their old home in Lavenham. It was winter time, and "these months at Lavenham," thus speaks the writer from whom we have already quoted, "the almost empty house, the desolated garden, the dreary common upon which it opened, and the feeling of they knew not what terrible calamities likely any night to break over the land, produced a very decisive effect in deepening that meditative habit which was constitutional to him of whom we write." After the return of the family to Colchester, he decided on relinquishing the profession of an engraver, for which his father had intended him, and on pursuing a branch of the art more congenial to his



taste, viz., the execution of drawings adapted to the pictorial illustration of books. In pursuance of this purpose he shortly afterwards left Colchester for London; and being engaged by the then noted art publisher, Alderman Boydell, to illustrate an edition of the Bible, he produced a series of 100 designs, small in size, and somewhat rudely engraved, but of which the grandeur of conception attracted much attention at the time. Long forgotten, and now rarely met with, they were referred to in Gilchrist's recent *Life of Blake*, as exhibiting a genius kindred to that of Blake himself. Unremitting application, however, not only to his profession, but to study generally, seriously undermined his health, and compelled him to abandon his prospects of professional life in London. A visit to the West of England helped him to regain much of the vigour which he had lost, and he returned, not, however, to London, but to Ongar, in Essex, where, as pastor of the Congregational church in that town, his father was then living. On the approach of the following winter, being advised to seek a milder climate, it was determined that his two sisters should accompany him to Devonshire, and either there or in Cornwall he resided for the next six years. Whilst thus setting aside for a time his regular occupation, Mr. Taylor found opportunity and the means also for pursuing what, from boyhood, had been at intervals a fascination to him, viz., mechanical invention. In a carpenter's forsaken workshop he brought into operation some methods of machine engraving, which, almost forty years later, were patented and carried out at Manchester, Glasgow, and in the United States, where they are still in operation. But we pass on to the time when Mr. Taylor, having returned to Ongar, commenced his literary career by contributing, at the request of his early friend Josiah Conder, to the then lately established *Eclectic Review*. Many of the articles written by Mr. Taylor, and which appeared in the *Eclectic* of 1818 and following years, attracted considerable attention, but he had not yet fully started on his career as an author. His first book was published in 1822, and entitled "Elements of Thought." It met with a very favourable reception. A classical translation, that of the "Characters of Theophrastus," came next; but its costliness, owing to the insertion of illustrations drawn on wood by himself, prevented its succeeding well. About this time, 1824, the death of his beloved sister, Jane, led to the publication of her writings, memoir, and selections from her correspondence. Shortly after this, on the occasion of his marriage with Elizabeth, daughter of James Medland, Esq., of Newington, a lady beloved by all with whom she had to do, he removed to Stanford Rivers, some two miles from Ongar, where he continued to reside during the remainder of his life.

Many sons and daughters now came to gladden Mr. Taylor's home. Two of the latter, one aged eleven and the other twenty-one, were, in



the course of years, taken from him by death, and in 1860 his dearly loved wife was called to join her departed children in God's kingdom above. In the year 1836 the chair of logic in the University of Edinburgh became vacant, and Mr. Taylor, being strongly urged, consented to appear as a candidate. Sir William Hamilton, however, was elected by a majority of four votes. When the strong claims which Sir William had to the office and the overwhelming power of his testimonials are remembered, and then that he outvoted his opponent by so small a number of votes, it will be seen how high was the estimation in which Mr. Taylor was held, and how great the consideration his genius had already secured for him. But the loss of the chair was no disappointment; he regarded his failure simply as a deliverance from the necessity of leaving his pleasant and secluded country home. An article in *Good Words* for last September would, perhaps, leave a contrary impression, but we know that Mr. Taylor's feelings on the matter were as above stated.

It is quite impossible, in a mere sketch like this, to give anything of an estimate of Mr. Taylor's writings, or to show how largely and beneficially they have affected the course of modern thought. Here we can only give a classification of the chief of them. Some of those for which he is most noted, such as his "Ancient Christianity," were called forth by the appearance of the notorious Tracts for the Times. His handling of the theories therein propounded was so trenchant and thorough, and withal so successful, that the great leader of the movement which these tracts inaugurated was, so far as argument was concerned, completely annihilated. Mr. Taylor's profound acquaintance with the whole range of Patristic literature enabled him to meet at very great advantage any opponent who might choose to misinterpret or misrepresent (as was the manner of many at that period) either the opinions or statements of the early Christian writers. He stood like the Cherubim with the flaming sword of his ever truthful pen, which swept round on every side, and guarded well the domain of ancient ecclesiastical literature from all future inroads of prejudiced or ill-informed intruders. It may be interesting to mention that his acquaintance with Patristic literature arose early in life, from one day accidentally taking up in an old book shop a volume of one of the Greek Fathers. The perusal of a few pages convinced him that early Christianity was something very different from the gentle picture of the excellent Dr. Milner, and that a new vein of research and of speculation lay before him. From that moment he eagerly collected editions of both Greek and Latin Fathers, and was unremitting in their study.

Of classical translations there were "The Characters of Theo-



phrastus," already referred to, and "The History of Herodotus." But the bulk of Mr. Taylor's writings were connected with ecclesiastical and religious questions. Of those which bear on the history of Christianity we have "The Natural History of Enthusiasm," "Ancient Christianity," "Spiritual Despotism," and "Fanaticism." To these may be added his works on "Loyola and Jesuitism," and that on "Wesley and Methodism," also essays on Luther, Pascal, Foster, and Chalmers. Of more meditative writings, "Spiritual Christianity," "Saturday Evening," and "The Physical Theory of another Life." Of Christian evidences he has given us "The History of the Transmission of Ancient Books to Modern Times," and a companion volume, "The Process of Historical Proof." The "Restoration of Belief" came long after; and the issuing a second edition of this valuable work, with an appendix relating to the Renan heresy, was the last literary labour of his life. His book entitled "The Spirit of the Hebrew Poetry" comes also under the head of his writings on Christian evidences. Of works in reference to education and mental philosophy, we have from his pen "Elements of Thought," "Home Education," and "The World of Mind." It is not for us here to pass any comment on these many and varied writings; but the mere mention of their titles will serve to remind us, now that Isaac Taylor is no more, of what a man and what a mind death has deprived us.

We would now say a word as to Mr. Taylor's ecclesiastical position, which we know to have been often misunderstood and misrepresented, both by Churchmen and Nonconformists. It has been said that he left Nonconformity and became a Churchman. Neither half of this statement is true, for he was never really a Nonconformist, nor was he any more a Churchman. Much in the ecclesiastical polity of our Nonconformist churches was distasteful to him; but yet more so were the sacramentarianism and sacerdotalism of the English Church. To these latter views he had, we know, an intense dislike. He could never have brought himself to sign the subscription required of the clergy of the Established Church, nor even without this could he have ministered at her altars. But he did not conceive that these and other objections which he entertained precluded him from attending her services as a layman, especially when, as was the case with him, a variety of circumstances that cannot be explained here made his continued attendance at the chapel where he had for many years worshipped, almost impossible. It may be noticed, too, that with the Rev. Dr. Tattam, the Rector of Stanford Rivers,—a gentleman, venerable not so much in virtue of his archidiaconal title as by weight of years and character—Mr. Taylor enjoyed a long and intimate friendship. In the great fundamental matters which have to do with the Gospel of the Lord Jesus they saw and felt alike. Moreover, there was very much in the English Church with which Mr.



Taylor had, unquestionably, great sympathy. He always strongly advocated the principle of a National Church, and decidedly preferred Episcopacy. Sir James Stephen, in his beautiful imaginary biography of Mr. Taylor, represents him as saying—"Nonconformist as I was, the Church of England was scarcely more dear to the most zealous of her sons than to me. Keen as was my perception of her errors, I regarded her not only as the indispensable support, but as the indispensable head of the great Protestant league of Christendom,—as the one body possessing the cohesion, the stability, the learning, the temporal power, and the long tradition of illustrious names which could be opposed to the similar pretensions of the great Roman confederacy." Add to this a deep-seated aversion to democracy in all its forms, ecclesiastical included, and it will be seen that Mr. Taylor was never truly a Dissenter, and hence cannot be said to have left Nonconformity. But this want of full sympathy with any one section of the Church of Christ did not lead him, as it does many, to see only what he deemed objectionable in their various systems, whether of theology or ecclesiastical polity; but, on the contrary, it gave him the greater opportunity, as he already had the will, to sympathise with those many things which were excellent in them all, and to cultivate friendly relations with the good of every name. As one who knew him and esteemed him very highly, and was likewise highly esteemed by him, has said—"The large-heartedness of his character, which, while discriminating, could esteem with love both John Wesley and Loyola, was manifested in the catholicity of his friendly intercourse and freedom of spirit; for while he gave distinct indications of his great respect and even partiality for Episcopacy, with its historic church and extensive erudition, he was no less disposed to regard Congregationalism with love for its independence, and its testimony, its zeal, good works, pulpit usefulness, and practical learning." And in corroboration of this statement as to his thoroughly catholic spirit, the ministers of the Congregational church from which Mr. Taylor withdrew, and who have filled the pastorate of that church since his withdrawal, can both attest, and gratefully they do so (sorrowfully, too, for that the past cannot come over again), that never did they fail to find in Mr. Taylor the most generous sympathy and the heartiest willingness to aid them in every way he could. His house was ever open to them, and many an evening hour has been passed in listening to the wise and weighty utterances which fell from his lips. And not wise only were his words, but they never left him (at least the present writer never did) without feeling that they had been talking to one to whom the great truths of our holy faith were ever present and powerful realities. Mr. Taylor had walked with God for many years; it is impossible to say when that hallowed fellowship began. We find that he was enrolled as a member of his father's church at Ongar, somewhere



between the years 1817 and 1820 ; but we have every reason to believe that he was a sincere disciple of the Lord Jesus Christ long before that. And from the commencement of his Christian career to its close here on earth, there could be no question as to the thoroughness and entireness with which he had yielded himself unto God through Christ. He was emphatically a good man, "full of faith and of the Holy Ghost."

In the early part of the present year, Mr. Taylor was taken ill : and becoming gradually worse, it was manifest before long that his days were numbered. From the nature of his disease he was unable to lie down : the weariness and suffering which this occasioned were very great ; but his bright, happy spirit would now and then flash forth in some cheerful or playful remark, and never once did he lose that blessed calm which comes only from such long and well-tried trust in God as, by grace, he had been enabled to exercise.

Had we but space, we should rejoice to give here some extracts from the short conversations which, during his last illness, he held with a near relative. We may, perhaps, be allowed, however, to give the two following. On one occasion, he said, "I have learnt to cut in half a noted text, to make use of the one half and to abstain from the other. 'I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.' There I draw the line. That first portion does not give me a spark of comfort : but then he goes on to say, '*and not to me only*, but unto all them also that *love His appearing*.' That is my only claim. I am amongst those who *love His appearing*. If I can but go in along with the '*οἱ πολλοὶ*' (the many) I am content. My only hope is to be among the undistinguished millions that Christ, at His coming, will bring with Him, washed in His blood, clothed in His righteousness,—a righteousness not finite, but infinite!" He said, on another occasion, "Oh, I regret to see so much of the religious thought of the day going astray. . 'Behold the Lamb of God,'—and see what a nice example He sets us. Is it THAT ? No!—'Who taketh away the sin of the world !' Keep my dying testimony to that truth in mind." On Wednesday, June 28th, he calmly fell asleep in Jesus. In the afternoon of the following Tuesday (a fair and beautiful summer's day), they bore him through the pleasant corn and pasture lands, which stretch away from the house where he had lived, to the parish church ; and there, beneath the shadow of that time-honoured house of God, they laid him down in blessed and certain hope of that resurrection which is unto everlasting life, through Jesus Christ our Lord.

Ongar,

S. C.



## Divine Tarrying.

BY THE REV. J. G. ROGERS, M.A.

WHEN the wonderful and impressive scene on Mount Carmel had ended, and the king and his courtiers had left the spot, and the people were separating on their homeward journeys, the prophet Elijah remained in trouble. God had witnessed for him by the descending fire, the cause of Jehovah had triumphed, but that triumph involved something which was not yet realized. Elijah felt that he was under pledge to restore the rain. The vindication of Israel's God was not complete until the descending showers had spoken of His mercy, as the descending fire had spoken of His power.

Therefore we find the prophet retiring to a quiet spot on the mountain, and there praying to God to complete His work. Yet, strangely, in this God tarryes—holds back His hand awhile. The servant is sent to the top of the hill to look for the gathering clouds. He returns again and again with the answer, "There is nothing." \* What conflicting emotions must have filled the mind of Elijah while thus called to wait! But faith and patience and prayer were honoured; at last the little cloud, like a man's hand, betokened coming abundance of rain.

Now, because this plan of waiting on the part of God is usual with Him—quite an ordinary form of Divine dealings—because many of us have passed through such experience, and even now are conscious of the anxiety it produces, we may profitably set before our minds some of the ends and purposes for which God is pleased to use it.

Since the redemption and final salvation of the soul is God's highest work, we may be sure all God's plans are formed with a final view to His work in our hearts. Whether He is pleased to give us at once, in full measure, the blessings we desire; or whether He is pleased to withhold them long from us, in either case it is His purpose to strengthen Christian principle, to awaken Christian desires, and in various ways to nourish the life of the soul or the life of the Church. Elijah was learning a great deal, was growing in spiritual wisdom and strength, while he waited for the expected showers.

Practically it is very hard for us to realize that God is doing His work in our hearts simply by *delay*. We can understand that He works by His gifts and by His chastisements; but because the operation is a little less apparent, a little more subtile, we cannot see how He works by *delay*. Yet the history of Israel shows God may *give* in wrath, as He gave the

\* "And (Elijah) said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there riseth a little cloud out of the sea, like a man's hand." (1 Kings xviii. 43, 44.)



quails and the king. I think the history never shows that God delayed in anything but tender interest and loving care. In the experience of many Christians and many ministers the same is true,—gifts have come as curses, delays have come as unmitigated blessings. Success has been almost spiritual ruin. God's delay has wrought simpler consecration, humbler dependence, out of which a higher and nobler success has finally sprung. It may seem a precious thing to stand and look round upon a series of successes and triumphs ; but it is better, far better, for some of us, especially in the time of youth, to stand in the midst of ruins—ruined hopes, desolated castles, crushed anticipations—and out of the midst of those broken fragments, look up to Heaven in faith and prayer, bring down the Divine hand to help us, and step forth of those ruins, “strong in the Lord, and the power of His might.”

Amongst the purposes of this method of Divine dealing we observe, *the increasing of our dependence upon God.*

It teaches us that it is not with us simply, Ask and have, but ask and have according to God's will, in dependence on God's wisdom, and in agreement with God's time and way ; and there are many of us who would never learn that lesson, except by being made to wait. In trying to teach the lesson of dependence on us and reliance on our wisdom to our children, we are obliged to do with them as God does with us,—we make them wait, wait until we think best. And surely none of us ever had a wayward, self-confident child who cost us more trouble, more patience, than we are daily causing God. With some of us it takes a long time and a hard struggle to bring us to rest upon the Divine love, and be satisfied with the Divine provision.

This was one purpose of God's delay with Elijah. Those hours of waiting made him feel more sure that the rain was God's rain, that He had the perfect right to withhold or bestow, and each succeeding prayer was doubtless offered with a truer submission and dependence, more fully in the spirit of the words, “Not my will, but Thine be done.”

Do not we need to learn this lesson as Christian ministers? So strangely liable to become proud of our own powers and our own doings, to conceive that such preaching as ours ought to tell upon the people, and such influence as ours ought to effect the spiritual life and prosperity of our churches, how often this self and pride take us away from God, and from the dependence which is our only true strength ! So we need humbling ; we need Divine tarrying. Nothing but that will write on our inmost hearts the humbling yet strengthening lesson, “Not by might, nor by power, but by my Spirit, saith the Lord.” Nothing but that will take the star that tries to shine in its own light, and little imagines the blackness and darkness it reveals, and put that star into the hands of the Son of God, that it may beam forth the radiance only of His Divine love.



Do not we also need this lesson as Christian churches? Are we not in danger of resting in our schemes, our organizations, or our ministers, and practically putting them in the place of God?—thus losing our dependence as churches on the Divine presence and power, and needing that God should hold back His blessing until with one heart, one eye, one hope, we are led to cry for His grace and help. The days of half hopeless waiting, the times when they have returned from their outlook on the hill saying, “There is nothing,” have been the times of God’s greatest mercy to many churches.

Another purpose of Divine delay is, *the deepening our sense of the value of the expected blessing.*

What we wait and watch for long we find becomes increasingly desirable; what we desire and obtain at once we often value very little. Thus it was with Elijah: the rain seemed the one great need of the land and people before the gathering at Carmel; but we can well understand that in those hours of waiting it rose to the mind of Elijah into the one thing needful, and the intenser conviction of its value added force to Elijah’s prayer.

So with us in Christian life: we have often felt to need some gift, have asked it, obtained it readily, then counted it of little value,—soon forgot it, perhaps even forgot the return of our thankfulness and gratitude. On the other hand, you have asked, but God has delayed: a dear one lay on the bed of suffering, hovering between life and death. As in the case of the Bethany sisters, Christ abode in the place where He was, apparently absent from you; but while He tarried that flickering life grew in value,—you knew not all that loved one was to you until you stood by him waiting on the border land; and, as the value of that life increased, so did the life and pleading and importunity of your cry that it might be spared yet to you.

And this is equally true of ministers and of churches. When success is given at once, how often it is undervalued and regarded as the triumph of human skill and energy. To the minister and church which God makes *wait*, spiritual prosperity, the conversion of souls, the sanctification of believers, the extension of the Redeemer’s kingdom, become things of the highest value and intensest importance; they are seen in their true light, their full glory, worthy objects of the most perfect life-consecration and the most devoted life-labour.

Another purpose of Divine delay is, *the producing of a more earnest watchfulness and believing prayerfulness for the expected blessing.*

If we are Christians, it does; if we are not really Christians, God’s delay wearies us out, and we leave off both to watch and pray. But since the promises are yea and amen in Christ Jesus, though fulfilment tarries the Christian waits for it, because it will surely come, it will not really tarry; and the very fact of delay increases watchful anxiety. The



Christian will peer more anxiously into the distance, striving to catch the rising hand, and with more importunity and faith will plead God's own word and entreat God's free mercy.

Perhaps there are not many of the duties of Christian life in which we fail so often as in that of *watching* unto prayer. Yet, surely, Christ commanded and commended that watchfulness, because He knew that *delay* formed an important element in God's dealings with His people. And, surely, nothing fits into Divine delay like the believer's watching,—watching that gathers all the blessings of God's dealing, renews faith, quickens hope, perfects patience, and holds a perpetual victory over struggling doubt and fear. And just as the parched, burnt, cracking earth, the still quiet air, and the hot blasts of a season of drought, seem in their very waiting to cry with one voice, "Shorten the delaying hour;" so the watching of the Christian, the hush of his waiting, the eagerness of his outlooking, seem to say, "Come, Lord Jesus, come quickly;" and the promise is, "It shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel."

Ministers and churches who rightly bear Divine tarrying, will surely be able one day to say with David, "I waited patiently upon the Lord, and He *inclined unto me, and heard my cry.*"

If any of us are suffering under this form of Divine dealing, let us inquire of ourselves, in what spirit we are bearing it? It is not only true of a preached Gospel; it is equally true of all the experiences through which God makes His people pass,—“they become a savour of life unto life, or of death unto death.” How is it with us? Does God's delay find us yielding to a growing spirit of carelessness, indolence, and neglect? Is the Christian soldier's armour allowed to rust, and his sword to lose its point and sharpness while he waits for orders? Is the new created one to suffer his life to be covered by the pall of anxiety and fretfulness, or to be weakened by world-care? Rather, far rather, should God's delay times be times of heart-searching,—times for the discovery of diseases in the spiritual frame, worms at the spiritual tree; dulness in the spiritual weapons, and rust on the spiritual armour. Rather, far rather, should God's tarrying renew dependence on Divine strength, deepen the value of spiritual gifts and spiritual employments, and increase both watchfulness and prayer. If we suffer, we shall also reign. Out of God's delayings we shall pass to God's blessed visitations, and those visitations will be blessed just in the proportion that we have suffered and waited well or ill.

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## A Ramble in North Devon.

BY THE REV. W. M. STATHAM.

THE face of Nature is never so beautiful as when seen with Christian eyes. Let who will travel, he travels to most purpose who has the love of God in his heart, and is able to associate all the life and loveliness of nature with the thought of that Saviour by whom "all things were created, visible and invisible,"—"heir of all things, by whom also God made the worlds." The Christian man will not put off his religion whilst travelling, like some special costume, to be resumed on his return, but ever and everywhere his enjoyment will be chastened by the consideration that Christ is with him abroad as well as at home. Mistake me not: the Christian will be a cheerful man; he will know the meaning of the word mirth and will be "merrie;" but he will keep an eye to personal influence where he is an unknown man, as well as in the region of his home, where he is known of all. As he takes his ticket he will be bound for a change of scene, but he will be the same man wherever he goes.

Thirty-five shillings, sir, for the return journey to Barnstaple and back, is the sum. Any train you please, provided you take tickets for two; express train, if you choose. I know that during the summer time there are ten days' excursion trains for those who like compression double compressed, and danger double distilled; but nothing can really be much cheaper than these monthly tickets for those who seek expedition and comfort. Thirty-five shillings is not much, when the third class fare each way is about eighteen. But mind and go by the South Western: the way *viâ* Great Western is about twenty-seven miles farther, and they make you pay for a longer pull at the tooth of travelling, and also for their very aristocratic superiority to other lines. Leaving Waterloo at 10.50, you arrive at Barnstaple at 5.38, in time for the coach to Ilfracombe. We will suppose you to be fortunate enough to secure a fine day, and then the ride the whole

way is rich in lovely scenery; and from Exeter to Barnstaple on the North Devon line, you certainly catch glimpses of the richest landscapes which this dear fatherland can show. You need never be afraid of over-describing Devon. It is possible to disappoint people with laudations of many other shires, but fear not too glowing utterances concerning Devon: she has a more beautiful face than any picture of her any author's pencil ever drew.

Arrived at Barnstaple, you take an outside place on the coach. Be swift, or they will quickly be secured. For my part, I believe in resting all night at Barnstaple, and starting in the fresh morning by the 10 A.M. coach. The Congregationalists have a very pretty chapel here, and number amongst their ranks many warm and kind hearts. By all means stay at the Golden Lion Hotel, and when the coach drives up in the morning you will have quite a picture of English life some fifty years ago. By rising early you can take before breakfast a sail up the river by Newport, if the tide serves, and thus you will get a mental photograph of the prettiest view of Barnstaple. After breakfast, with Devonshire cream and other Devonshire comforts, you await the clatter of the horses' hoofs on the pavement by the market-place, and presently secure a box seat. What a ride is in store for you! Twelve miles of, to my mind, the most enchanting scenery in England. You will be glad to see here and there a wayside chapel, supplied not by village pastors, but by those worthy men who go out from our Nonconformist churches to proclaim the Gospel of the grace of God. I have seen men smile at their pulpit eccentricities at times, but I should like to know what kind of places these hamlets would be without the truth they preach. Very often, all the villagers have ever heard of salvation through a crucified Saviour, has been from the lips of these humble evangelists. Blessings on



their head! for the beauties of Devon will not win one soul to "the beauty of holiness." If you are a snob, when a fellow traveller says, "Another conventicle, sir!" you will say, "Ah! yes;" but if you are an earnest Christian man, you will reply, "Yes; and thank God for them!" The coach will not take you through Braunton, but you will pass a spot not far from the cottage where Knill, that devoted missionary to the heathen, was born, and you can visit the room where the mother used to pray so fervently for her boy. As your journey draws to a close, you will commence that magnificent descent leading down the winding hill, some two or three miles, into Ilfracombe. Every turn in the road presents you with a fresh spectacle of beauty, and almost unconsciously you exclaim,—“O Lord, how great are thy works! in wisdom thou hast made them all;” “The earth is full of the goodness of the Lord.” There lies the wide deep valley at your feet, a fir tree forest growing on the slopes between you and the depth below, and on the other side the everlasting hills stretch in wide magnificence, clothed with wild flowers, interspersed with many a fern, for which Devon is so famous. Presently the town beneath your feet comes in sight, looking so tiny in the distance, like the Swiss toy town you purchase for a child. There is Ilfracombe. Combe being the Saxon for valley, will help you to interpret the meaning of many Devonshire names. Beautiful for situation is Ilfracombe! There stands the central Capstan Hill, and beside it rise both right and left the towering tors, whose tops beetle over a sea blue as is the bay of Naples. On their summit, when resting from the toil of the ascent, you will enjoy the music of the dull roar of the sea below, whilst you admire the white sea spray breaking all around the cliffs of the coast, and looking like a beautiful lace fringe round the blue mantle of the sea. How insignificant you will feel, with the broad ocean before you, and the majestic hills around you! You will repeat the old question of inspiration,—

“Lord, what is man?” You will think of generations who have come and gone whilst these cliffs have stood casting their shadows over the waters, and these waters have continued to break on the shore. Probably you will remember John Foster’s sermon on “One generation passeth away, and another cometh; but the earth abideth for ever.” And then you will think, after all,—what is matter to mind? Place a little child on the loftiest tor; which is greater, the mountain or the child? And words which may be applied to the future of man, as well as to the majesty of God, will come into your mind,—“They shall perish, but thou remainest.”

It is possible for you to grumble even in Devonshire, if you are so inclined. One well-to-do party met me with—“Can’t get apartments—except a few pokey places. Why did I leave my excellent house in London, to be stived up in such places as these?” A query he had to answer himself, for we had to book at once the best we could, and then take Earl Russell’s maxim, “Rest and be thankful.” Alas for holiday-makers to whom every mole-hill is a mountain, and whose pursuit of pleasure and health must have no penalties of toil! One thing I remember now which I ought to have said at the beginning, and that is, if you dread active locomotion in the shape of walking up very stiff hills, don’t come to Devon. Donkeys will, I know, take you to some parts, but you may not like so very unaristocratic an elevation; and even those noble beasts cannot climb stiles, and won’t go everywhere, even if they could. I suppose it is a kind of moral inability—a sort of won’t; but certainly when I saw a “magnifique” lady on a miserable little donkey, who did not go and could not go, that was physical inability, without a doubt.

I am not sure that there is a finer sea prospect in England than the one presented to your view from the beautiful terrace walk at the base of the Capstan Hill. Upon a breezy day the waves dash themselves into splendid showers of spray over the jagged ruins



of rocks which lie tossed, like Nature's broken playthings, by some Storm King on the beach. Just within sight on a clear day is the Welsh coast. Round to the right is lovely Lynton; round to the left is the now notable Clovelly, although, as the coast winds considerably, they are not within sight. Choose, if you can, a moonlight evening for a walk round the Capstan Hill, and, like Isaac, go out to meditate at even-time. As you gaze upon the worlds above, and then look at the solemn grandeur of the spectacle around you, how insignificant will seem all the bickerings and ambitions of men "who have their day and pass away:" whilst a conscience at peace with God, a heart washed in the blood of Christ, a spirit meetening for the immortal sanctities of heaven, will seem to you the best possessions of poor dying men.

There is plenty to see for the first day or two in the immediate neighbourhood of Ilfracombe; its lovely lanes and its lofty tors furnish pleasant pilgrimages for many days. You will, on some calm evening, go and visit the sweet little village of Lee, about three miles distant. You will pass a pretty little road-side church, where there are very frequent services. You had better not attend there. It is Rome complete, without any half-way flirtation. I was reminded of what an old woman said to me at a little village in Hertfordshire—"What sort of a clergyman," said I, "have you got?" "Well, sir, he's rather a Romancing one," she said, meaning that he was, what some one had doubtless called, a Romanizing one. You will go to Watersmouth, about three miles along the coast, and visit the three caves which, at low tide, are capable of being entered, and you will get some lovely sea views, whilst the little wood you walk through on your way affords a cool shelter and a quiet resting-place. Our lady friends will find there some lovely ferns, and with the delicate little hoes they sell in Devon will be filling their baskets with stores of beauty. Most probably you will catch the inspiration,

and go to work like a genteel market gardener. But certainly these varieties of fern are exquisite evidences of the formative hand of God, who has made everything beautiful in its time. "There are diversities of operation," it is true, in the natural as well as in the spiritual world; and more lovely specimens of variety in British ferns are not to be found than in Devon.

Now I am not inclined to adopt the somewhat tempting idea of abbreviating a guide book, and recording all the natural beauties and the historical associations of Devon. On the contrary, if taste sanctioned it, space would not: therefore you will not think, dear reader, that the mere omission of certain places is due to their want of beauty, but to the fact that this is a ramble and not a review. Lynton and Lynmouth are household words. You have seen the photographs of them at many of those interesting evening parties where the pictures and the piano, and the photographs and the cut-up oranges, fill the interval between tea and supper. Certainly the ride into Lynton, either along the Barnstaple or Ilfracombe road, is a descent through the most charming scenery in England. The road winds down the left range of hills, the valley lies beneath you, and at its base the torrent rushes, musical with its broken waters, and merry with its dashing haste; whilst uprising on the other side are the majestic hills, covered with all the green verdure of the summer time. On your road from Ilfracombe to Lynton you pass near the noted Exmoor, and your route lies across a moor, the name of which I forget, covered with fully-blossomed heather; and when the sun shines brightly, the purple, and the green, and the gold are all aglow with beauty, as there stretches for miles around the beautiful carpet of God. Every one has read of the valley of rocks at Lynton; and if you want a mingled sensation of the sublime and the beautiful, you certainly get it there. You could fancy that some giant city had been overwhelmed with earthquake, and that the sea had swept up



the intervening plain; whilst in the terrible upheavings of nature the jagged rocks had taken their places in sentinel array, until the voice of the Lord once more startles the solitude and shakes the earth. When you ascend to the summit of the great central rock which stands alone at the mouth of the valley, you will feel as if that indeed could well have been the Sinai from which the Lord Almighty gave the Law. Dining here from your basket of provisions, you will have time to let the whole picture photograph itself on your memory, and you will inwardly thank that kind Father who has made this world so beautiful, and when all is over and done, so far as we are concerned with earth, has prepared a place for us in heaven.

Supposing you to have walked to this part down the valley, you will return by a path of a terrace character, cut in the precipice half-way up the hills which skirt the sea. It is a wide path, but there are lofty hills above you, and a vast descent below you; and I hesitate not to say, such a sweep of the beautiful sea and such a breath of life-giving air are scarcely to be had elsewhere.

If you only stay one day here, there is no help for it: tired or not tired, you must descend (and afterwards ascend) the long and steep decline to Lynmouth. As you wind down the path, you begin for the first time to appreciate the full glory of the spectacle. The little houses peep from the trees on the Lynton side behind you, and pretty Lynmouth lies at your feet, whilst the peaks of the everlasting hills meet your gaze on the opposite side. Having descended, you walk along the valley road till you reach the bridge, where you cross the rushing, foaming stream. There the trout anglers are busy, and there for two or three miles you have a walk through a valley forest, with its path winding up and down the side of the rock, the silver stream at your feet, the towering hills on each side of you, the blue sky seeming to blend with the green fresh leaves above, reminding you, as you descend the gorge, of Tom Hood's poem,—

"I remember, I remember,  
The fir trees tall and high;  
I used to think their slender tops  
Went close against the sky.  
It was a childish ignorance;  
But now it's little joy,  
To know I'm farther off from heaven  
Than when I was a boy."

Here are knotted roots of trees; and branches meeting and kissing each other over the wild abyss, at the base of which the river runs, till at last you are at Watersmeet, where the two streams that have been fed from different hills blend together, and make their spousal home in this sweet valley you have passed.

Oh for a week here! What sketches for the folio, what images for the fancy, and, above all, what quiet communings with the Great Father in this Temple of Living Architecture! But thankful we ought to be to get here at all, and that in every spectacle of beauty we can adopt, not the materialistic theory that Law is everything and that God is nothing; that He is not personally present, but has only started an exquisite machine; but rather that this is His work—yes, the work of His fingers—like the sun and the moon which he hath ordained.

Of course you will visit Hillsborough and Hele, Morthoe and Barricane, Berry-narbor and Combe Martin; and do not pass over such a simple place as Crewk-horne Cave at Ilfracombe, not because it is a cave, but because it is said to have been the retreat of William de Tracey, one of the assassins of Thomas à-Becket.

A trip to Devon would scarcely be complete without a visit to Bideford, the scene of the memorable labours of Lavington. The old Independent Chapel has given place to a new Gothic structure, alike elegant and comfortable, with its spires visible from every part of the surrounding country. Thence take a trip to Torrington. I find few tourists visit this place; but for scenery, combining hill, woodland, and dale, with the weeping rocks, commend me to the road from Bideford to Torrington. Here the ever-to-be-remembered Puritan, Howe, was once vicar of the church; and here, for many years, a Congregational pastor,



faithful to his Master and beloved by his people, has laboured in season and out of season for, I believe, nearly thirty years; and, in a town so sequestered, has succeeded in erecting one of the prettiest Gothic chapels (called Howe Chapel) it ever fell to my lot to preach in. The pastor is a *man* as well as a minister,—one who has bravely stood up for “common” rights in connection with ground belonging to the parish, and who prevented, if I mistake not, the desecrating process of spoiling a cemetery by the placing therein of separating walls. Many of the views to be seen from Torrington will well repay a special visit, apart from all other considerations whatever.

Twice have I been to this same North Devon, and only long to go again. A clergyman I met who had been to Spa, seemed to think it a glorious change to be here. It is cheap now to get a tourist’s ticket and go abroad; and most amusing spectacles some travellers are who can tell all about “foreign parts,” and know next to nothing of fatherland and home.

Suffer me to correct a few mistakes. Devon is said to be relaxing—so mild, you know. North Devon mild! Stand in front of the breeze which comes across the sea from the Welsh Mountains, and say if that is not bracing enough for any Briton’s nerves. It is said to be difficult to traverse. So it is in Bath chairs, but

not for stout lungs and sinewy limbs, nor for persons “safe” on horseback; nor, indeed, for modern basket chaises, with their tough and steady little horses.

It affords a charming holiday-place for those who want a thorough change of scene and clime; but it gives its best reception to men and women who work hard before their holiday, and mean to work harder afterwards. They appreciate its solitudes and enjoy its varieties. For those who want concerts and races, and noise and excitement, there are plenty of watering-places nearer home, cheaper to get at, and crowded to the most perfect excess; but, for the enjoyment of the quiet Christian life, where grace and nature can shake hands and walk together as the twin children of God, there is no place more desirable than Devon.

I cannot close better than by quoting the words of Charles Kingsley in his “Miscellanies”—“Be sure, if you are sea-sick, or heart-sick, or pocket-sick either, there is no pleasanter or cheaper place of cure (to indulge in a puff of a species now well-nigh obsolete—the puff honest and true) than this same Ilfracombe, with its quiet nature and its quiet luxury, its rock fairy land and its sea-walks, its downs and its combes, its kind people, and, if possible, its still kinder climate, which combines the soft warmth of South Devon with the bracing freshness of the Welsh Mountains.”

## The Old Parish Church and its Associations.

BY THE REV. W. BEALBY.

GREAT is the difference between the town and country; and if it were strictly true, as the poet says, that God made the one and man the other, yet the former is not without its objects of beauty, nor destitute of spiritual lessons which those objects present to all who will read them. There are “sermons in stones” as well as “books in the running brooks.”

How beautifully stand many of the old towns of England, reminding us, by their ancient dwellings and moss-sprinkled walls, of days of struggle long past, and

of scenes never to be witnessed again! While we look around on the relics of the past, and wander through the streets lined with the old dwellings where thousands lived and died, we naturally wish to see the place where they worshipped—the old Parish Church. Who that visits our country towns does not wish to see it, standing, as it commonly does, shaded by the spreading branches of old and majestic trees, and surrounded by the green turf which so quietly covers the many sleepers there? Many and interest-



ing are the associations connected with it, for it has probably stood through all the vicissitudes of centuries. Of these associations, some may be regarded as external, and some as internal,—changes and scenes within its walls, and changes and scenes without. Built at a time, as many of them were, when Popery was predominant in the land and covered it with a mournful shade, it has been the resort of many a careworn soul, seeking solace for a disturbed conscience amidst the forms of superstition, and the ceremonies of a false priesthood. The old tower has sent forth its chimes on the breeze of many a Sabbath morn, summoning the sons of toil to a worship in which the eye was more engaged than the heart, and in which Jesus was rather obscured than revealed as the only Refuge set before them in the Gospel. But the day happily came, though long waited for, when those chimes called to a worship in connection with a purer faith. And since Protestantism was established, what events have taken place, and what changes has society undergone in association too with the old Parish Church! It has sent forth many a merry peal when kings have been enthroned, and princes born, and victories won; and it has sounded the solemn knell when greatness has been “hearsed in death,” and over the crowned head has been uttered in subdued accents “ashes to ashes, and dust to dust.” Its bells, too, have not less merrily rung when its doors have been opened to receive the youthful pair, fondly dreaming, it may be, “each wind and star their friend” as they approached the wished-for altar. Joy and sorrow have been around it as well as in it, since its walls were raised, and its steeple bathed in the light of heaven. Its history is connected with political strife, public disturbances, national fears, and the calamities of intestine wars, which have spread fear and sorrow through the towns and villages of our happy land, and dyed its pleasant fields with human blood.

But the old church has been connected with scenes of another kind. As we may look upon it in some “bright and

breezed-blest day,” we think how long it has stood firm and unshaken, when winter’s wildest storms have struck fear in many a lonely home, and death in many an open field. The winged lightning has often played around it, and the deep-toned thunder rolled over its massive head. The rains have descended and the winds have blown upon it; but it has stood through all, solitary and silent, as a witness for the truth which proclaims God as the only Refuge from the storms of life, and the only abiding dwelling-place for man’s immortal soul. The most impressive thought, however, which arises in the mind when musing on an edifice hoary with age, is the past state of society, and the changes made in it by death. What scenes of idle mirth and vain amusements has the old Parish Church witnessed! Alas, too, it has witnessed many a scene of Sabbath desecration! On the holy eve, at summer time, when Nature smiled in her richest dress of beauty, and would have led to other thoughts and kindled other feelings, the homes of the old town sent forth their inmates to join in sport and unhallowed merriment beneath the shade of the spreading oak or around the garland May-pole; and all this, too, sanctioned by the royal mandate read from the old pulpit desk.

How many times around the old church has the idle crowd gathered when the wake or fair, or some festive custom, has drawn together the aged and young, the poor and rich, the educated and ignorant, all blending their sympathies with that which too plainly showed the moral degeneracy of the age. Most of such scenes have passed away, never happily to reappear, and with them many a rustic custom, “better honoured in the breach than in the observance.”

But graver and more retired scenes have been witnessed during the long series of years through which that old church has stood,—scenes in the rooms of the surrounding habitations. Time, which has taken away millions of atoms from the old edifice, has also taken multitudes away from their old dwell-



ings: Generation after generation have "trode their way to Parish Church," but have now gone the way of all the living. Multitudes have been familiar with its very stones, have played around it in buoyant youth, have grown up beneath its very shadows, who now sleep their long sleep in the quiet churchyard, where the old trees seem to keep watch over the sleepers there.

But there are associations recalled to our minds by a look inside of the old church. With little interruption has a congregation been gathered there Sabbath after Sabbath, year after year, and age after age. Amidst all surrounding changes and national commotions the bell has sounded, and called the worshippers together. The same hearers who filled their pews for years resigned them at last to others, who were called to fill up the place which death had rendered vacant. All classes have gone there. "The blind, the halt, and lame," the young and old, the rich and poor, the learned and illiterate, have all met together and joined outwardly in the solemn service, and have now gone to the land of silence to return no more.

But "the sound of the church-going bell" was still heard, new faces appeared, and a new congregation was formed. How often has this been repeated since "the bell has knolled to church!" What a history would be the individual life of all who have sat in those old pews, and a still more wonderful history, if the record of their joys and sorrows, their fears and hopes, their disappointments and expectations, their plans and purposes, could all be given! Happy for us that, in the present world, so much is concealed from our view, and so much withheld from our knowledge. We know more of the joys of others than of their sorrows. In reference even to earthly things, "we know but in part, and prophesy but in part."

And while the pews have changed so often their occupants, so has the pulpit. Among the many who have stood in the old pulpit may we not reckon some who became the fathers

of our modern Nonconformity? for while very many faces have been successively seen there and many different voices heard there, many varied views of doctrine and discipline have been preached there. Some, too, who have spoken there, seemed "to allure to brighter worlds and lead the way," persuading the sinner to flee to "the Refuge," and the saint to "rejoice in the Lord." But that Sabbath, memorable among the Sabbaths, came, when the faithful servant, who had not "shunned to declare the whole counsel of God," preached in that old church his farewell sermon to a crowded, attentive, but weeping audience. He was called to leave that pulpit, not by a voice from a neighbouring parish, or distant land, but the voice of conscience. What makes cowards of the many made him bold for the truth. For conscience' sake, fidelity to his one Lord and Master made him willing to give up all to follow Him. His last sermon there was probably on August 24th, 1662.

It is natural to the religious man, when viewing the inside of an old parish church, to ask himself how matters went on here on *that* day. Every such church had *its* scene on that Sabbath. What thoughts were stirred on that day, what feelings awakened, and what prayers offered! Nature glowed in her beauty and smiled in her quiet joy. The bird warbled its note and knew no sorrow in its song, and the golden grain waved in grateful homage in the passing breeze; but many a heart was heavy, and many an eye bedimmed with tears. Yet there was joy, unlike to that of earth—the joy of a peace within, arising from the consciousness of having willingly borne, as well as done, the will of God. To multitudes the events of that day were of little interest, or a mere matter for jest. Like Gallio of old, *they* "cared for none of these things;" but to heaven it was a memorable day, and the record of its doings shall be known on earth as long as a Sabbath sun shall light the holy tribes to the worship of Zion. Many went with their ejected



minister to some humble loft or secret room, or, when banished thence, to some distant village to hear there the Word expounded, and "to continue in prayer and supplication." The day which shall reveal all things will reveal the purity of motives and the holiness of purpose which characterised the worshippers of those villages two hundred years ago. There, beneath the frown of the world, but under the smile of God, they worshipped Him, the Father Spirit, in spirit and in truth. The sacrifices they presented were accepted; the prayers they offered were heard. The holy light of that day has waxed brighter and stronger. The rivulet has become a broad stream, the tender plant a stately tree. "The little one has become a thousand, and the small one a strong nation."

That memorable Sabbath day closed; and many voices which were heard in the old parish churches were heard *there* no more. But those who followed saw, in after years, the work of that day in the neighbouring modest meeting-house, whose first pastor was the ejected minister of the parish church. The seed of Divine truth was widely scattered on

that day, and the fruit now is seen widely spread. Many such meeting-houses still exist; attractive not by their sculptured beauty or their sky-pointing steeples, but by the circumstances which gave rise to their erection, and the fact that in them a simple worship is observed, and the work of Christianity carried on unfettered by State control.

The old churches may yet stand in their solemn stillness for many a long year, and witness greater and happier changes. Amidst the finer forms of ecclesiastical architecture rising up on every hand, we still love to see standing where it did the old parish church. It has been the home of many a good man, who, wearied with the six days' toil, has found rest as a chord of sympathy in his soul was touched by the deep Amen which followed the prayers uttered and the psalm sung. Happy for England when the Sabbath bell sounding from the peaceful village, the rural town, and busy city shall call the inhabitants to hear a pure Gospel preached and join in a service wholly Scriptural. Then may the Sabbath tribes go up to inquire of the Lord in *His* Temple, and to worship Him there in "the beauty of holiness."

### Extract.

#### STATE CHURCHES AND UNION.

I WISH I could speak of the absence of State intrusion, with regard to religion, as having sufficed to lay the spirit of religious bigotry; but that I cannot do. It is quite true that in America no religious sect is entitled to take precedence of any other. In the eye of the State and in the eye of the law, the ministers of religion and the professors of religion are all equal. So far the civil power does not destroy, does not in the slightest degree impair, any man's civil right under a religious pretence. An English Nonconformist does not find himself brought face to face with this great fact, without a painful remembrance of the deep social wrong to which his conscience subjects him in his own country. But were this wrong annihilated, we might

still be some way from Paradise. One would suppose, that where the civil power bears with all the differences of religious communities, as it does in the United States, the communities themselves would learn to bear with each other. But, unfortunately, this does not follow. Where State preferences are withdrawn, the most will be made of ecclesiastical preferences. If I cannot be told that I should go to a particular church because it is the State church, I shall be pretty sure to be told that I ought to go there because it is the only true church. All opinion contrary to the opinion of the partisan is error; all error comes from some bad quality in the man who errs: and what more fitting than that bad names should be given to bad men? The *rationale* of all persecution



lies there. Hence the Catholic of New York is found to be as exclusive as the Catholic of Vienna; and many of the Episcopal clergy in that city are as high-minded, in the ecclesiastical sense, as the same class of men in Canterbury. I saw enough when in the United States to enable me to understand how pleasant a thing it might be to a rabid Presbyterian to discharge vitriol at a Congregationalist,

and I suppose there are Congregationalists who know how to deal with such amiable polemics after their own manner. We want the American liberty, all of it, and something more. Political persecution is dying a lingering death. The death of social persecution will be more lingering still.—*From an able and most discriminating article by Dr. Vaughan, in the "British Quarterly Review."*

## Poetry.

### FALSEHOOD.

A COWARD'S refuge is the boldest lie;  
 But there's a deeper baseness, when the soul,  
 Afraid of Conscience in her stern control,  
 Would cheat itself by darksome sophistry.  
 Whoso, inscrutable to human eye,  
 Discloseth, like a half-uncoiled scroll,  
 Part of his mind, the aspect of the whole  
 Thus with profounder craft to falsify;  
 Whoso intendeth fraud in act or word,  
 Such culprit may evade the sentence due  
 From fellow-mortals—yea, God's angry sword,  
 Which, with swift vengeance, smote that guilty pair  
 Confronted by the Apostle, him may spare—  
 Yet he shall feel vindictive Justice too.

### TRUTH.

Although celestial Truth in light esteem  
 Be held by those who kneel at Mammon's shrine,  
 Yet swerve not thou from Truth's directest line;  
 Abhor the ends which are not what they seem,  
 Reject the flatterer's art, the worldling's scheme;  
 Disdain their courses dark and serpentine;  
 Candid and faithful be each act of thine,  
 Clear as the dew-drop gilt by morning's beam;  
 And if the road to wealth not this way lies,  
 Richer than wealth thy recompense shall be—  
 A mind above all low anxieties  
 Lest plans should fail, lest worshipp'd wealth should flee;  
 A heart from whisper'd self-reproaches free,  
 Cheerful and calm as noon's unclouded skies.

### MAMMON WORSHIP.

The service the exacting world demands  
 Is absolute devotion; sleepless eyes  
 To see, swift grasp to clutch, when'er they rise,  
 Chances of happy fortune; both the hands  
 Must work; he drifts a-lee that musing stands,  
 While he that under fair or threatening skies  
 At every flaw his shifting canvas plies,  
 Not seldom moors his bark to golden strands.  
 But, long encrusted with material things,  
 Centred in self, the harden'd mind ignores  
 Things spiritual; and the fresh crystal springs  
 Of fine emotion perish, choked and dried;  
 Till Mammon's votary coldly casts aside  
 Whatever adds not to his coffer'd stores.



## Brief Notices of Books.

*The Lacemakers: Sketches of Irish Character, with some Account of the Effort to Establish Lacemaking in Ireland.* By MRS. MEREDITH. (London: Jackson, Walford, and Hodder.)

Lacemaking in Ireland originated in efforts made to relieve the distress occasioned about eighteen years ago by the potato blight. The stroke fell with appalling suddenness. There had been nothing to indicate its approach. The potato crop, which at that time occupied so large a portion of the arable land, was in full flower, and the sweet odour of the blossoms was floating on the air of a warm and pleasant summer day. But the blight came on the wings of that evening's breeze, and in a few hours a sickening effluvium from the fields proclaimed that all was changed. In the morning they were black and blasted. The food of nearly six millions of people had been entirely destroyed. What rendered the calamity still more terrible was that agricultural labour became unprofitable, and the men could earn nothing.

In these circumstances, when poverty was stripping the affluent of their wealth, and famine was devouring its victims by tens of thousands, an extraordinary desire for occupation was developed among the women of Ireland. "Wherever there was a female hand it was set in motion, and, generally, it seized a needle and wielded it vigorously for bread." Schools for embroidery, crochet, knitting, lacemaking, &c., were established. The movement spread with almost electric rapidity, and multitudes of girls were eventually able to earn from six shillings to ten shillings, and even sixteen shillings a week. This genial occupation, alas! is now lost to the Irish, the superior productions of competitors of other lands having driven them from the field. The establishment by Government of schools for artistic cultivation would probably have prevented this, and might even now turn the scale.

Mrs. Meredith is well known for her energetic and self-denying labours in connection with this movement, and has written this volume to assist, if possible, in the recovery of this most valuable branch of industry. The sketches throw much light on the curious anomalies of Irish character, and we heartily commend them for perusal.

*German Rationalism in its Rise, Progress, and Decline.* By Dr. K. R. HAGENBACH. (Edinburgh: Clark.)

We have repeatedly called attention to the immense importance of theological history. A man who reads his Bible well and understands it may be a sound divine, but he is not a literary and accomplished theologian unless he has carefully followed and well considered the windings and developments of human thought upon the subject of religion. He must understand how it has been attacked as well as how it has been defended. In a world like this we have to learn truth through studying error. Nor is it enough to be acquainted with the thinkings of Englishmen. To say nothing of prior investigations by the fathers of the Latin and Greek Churches,—the theologians of Continental Europe and of America also require attention. To read for himself the chief theological authors of all times and of all lands is more than can be done by any except a very few, and they must devote a lifetime to it. Next to the reading of the chief divines of a country a good philosophical digest of them is the best thing. So also with the history of erroneous opinions. Hagenbach is quite at home in the history both of truth and error,—of Christianity and infidelity; and the book now before us, while quite as learned, is far more attractive and readable than his former publications. He opens with a lively sketch of the characteristics of the eighteenth century, and a brief survey of the rise of rationalism. Then follow some graphic pictures of German manners and life in the reign of Frederick the First of Prussia, pietism and its opponents, the pioneers of rationalism, Frederick the Great and his age, Lessing and the Wolfenbüttel fragments, infidelity pushed to its furthest results, and infidelity striving to establish for itself a half-way position;—all these subjects are ably handled. Zinzendorf, Swedenborg, Stilling, Lavater, Herder, Kant, Schiller, Schelling, Jacobi, Fichte, Richter, Goethe, Schleiermacher, and Hegel, with others less known, are described and estimated. The estimates of Hagenbach will not always be accepted by English students. His Teutonic sympathies lead him to form sometimes a more favourable judgment than he should do, and he is too tolerant and mild with regard to certain pernicious errors; but the genial and catholic tone of the book associated with



evangelical feeling command our admiration, and carry our hearts along with the author. We have read the work with deep interest, and recommend to our ministerial friends its attentive perusal.

*Dr. Webster's complete Dictionary of the English Language.* Thoroughly Revised and Improved by Drs. GOODRICH & PORTER. (London: Bell & Daldy.)

*The Student's English Dictionary.* By JOHN OGILVIE, LL.D. (London: Blackie & Son.)

We have heard a story of somebody who liked Dictionaries better than other books because the words were printed all in pretty rows. No doubt to such a person the alphabetical arrangement is also charming. But to most people dictionaries are repulsive. Nothing but dire necessities in reference to spelling can induce them to open one. But as with other things, so with Dictionaries, they are beginning to alter their appearance, and to become popular and inviting. Long since we found it very interesting to look into Richardson for the pithy and curious illustrative sentences contained in it; but until now we never met with anything particularly pleasant in other respects. Now, however, we have not only neatly printed Lexicons with well-chosen sentences to exemplify different meanings, but nice little woodcuts as well. The new edition of "Webster" is before us, together with "Ogilvie," in handsome small quarto. The former is not complete, but when finished will form a very handsome volume. Its illustrative sentences are not so numerous and full as in Richardson; but as to scientific words, accuracy of definition, pronunciation, and etymology, it will probably have the advantage. The 3,000 pictorial illustrations are quite a novelty, and turn the desert into a garden. Our American friends are the inventors of this improvement. Ogilvie's woodcuts are fewer, but they are sometimes very helpful as well as ornamental. See, for example, "foil," "helmet," "ogee." Both these works have our highest commendation.

*Henri de Rohan; or, the Huguenot Refugee.* By FRANCISCA INGRAM OUVRY. (London: Bell & Daldy.)

A tale of the time of Louis XIV., written with great good feeling, but without much constructive art, or literary skill. The style is somewhat commonplace and crude, and the incident somewhat melodramatic. Perhaps there is nothing in

the tale that might not be paralleled by the experiences of actual life: the improbability is in the conjuncture of so many surprising circumstances in one individual history, and in the occurrence of favourable interpositions just when the exigency of the situation demands them.

The tale, however, is one of considerable interest. Its hero is a scion of the noble Huguenot family of Rohan. The mother of Henri de Rohan, with her infant son, becomes a refugee on the revocation of the Edict of Nantes, his father having died a martyr to his faith. They come to Coniston, and find a friend in the Earl of that ilk, who is the friend and patron of another refugee, Arnold Delahaize. Interesting light is thrown upon the sufferings of the Huguenots, and upon the character of the vain and bigoted, but good tempered French monarch. Henri, who becomes a soldier in the army of William III., distinguishes himself at the battle of the Boyne. He forfeits his patrimonial estates, but marries the granddaughter and heiress of the Earl of Coniston, and is compensated.

Young people will be interested in the story, and the interest will not be without accompanying benefit: they will get some conception of the persecutions of the Protestants in France, and all their better principles and feelings will be healthily stimulated.

*The Church of the First Born: a Few Thoughts on Christian Unity.* By the Rev. WILLIAM PENNEFATHER, B.A. (London: John F. Shaw.)

Mr. Pennefather is a very estimable clergyman in the north of London; he is one of the few, even among the Evangelical clergy, who illustrate their words of brotherhood by consistent acts. Fully and heartily he recognises as common servants of the Divine Master, all who love Him; he is as ready to fraternize with ministers of other churches as with those of his own; he invites them to take part in the services of his own iron church, which is of course unconsecrated, and he readily takes part in the services of Nonconformists. He does not patronize in his charity, but esteems others every whit as much ministers of Jesus Christ as himself. Hence in his first chapter he defines the Catholic Church to be "all who in every age have by a living faith been grafted into the true olive Tree," and successors of the apostles to be "those who, like St. Paul, have 'fought the fight, and kept the faith.'" "No one section of the professing churches of God, scattered over the earth, can



dare to arrogate to itself the exclusive title of *'the spouse of Christ.'*" Mr. Pennefather's little book is a fervid assertion of the principles of Christian brotherhood thus implied. We commend it as the devout and loving product of a brotherly and sincere man.

*Spiritualism and other Signs.* By E. S. (London : Simpkin, Marshall, & Co.)

A well-meaning but feeble, disorderly, and inconsequential book, directed against spiritualism and Romanism in their modern manifestations. It is half quotations from speeches and newspapers, linked together by language in which religious

feeling is greatly in excess of religious judgment. We can hardly imagine a book like this doing anything to impede the evils that the writer conceives to be threatening. It does not follow that because spiritualism and Romanism are evil and foolish things, every one who thinks them so is able to write a book against them.

*The Writings of the British Reformers.*

We have much pleasure in directing the attention of our readers to this cheap issue of the "Writings of the British Reformers," by the Religious Tract Society, particulars respecting which will be found in our advertisement pages.

## Obituary.

REV. DAVID THOMAS.

THE Rev. David Thomas, the subject of this brief sketch, was born at a farmhouse called Tanghan, near Cowbridge, Glamorganshire, May 19th, 1783. The Welsh, being a church or chapel-going people, he was accustomed, as were his neighbours, to frequent the house of God, and early became the subject of deep conviction of sin. But it was not until the nineteenth year of his age that he was made the partaker of saving grace, and united with the Congregational Church at the Maindee in his native county, then under the pastoral care of the Rev. Mathusalem Jones.

His parents being in humble circumstances his education had been entirely neglected to the time of his joining the church. His father being a clothier, he followed the same business to the above-mentioned period; but his pastor and friends perceiving that he was gifted in prayer encouraged him to preach, and his efforts being acceptable, he was induced to abandon secular pursuits and to prepare for the ministry of the Word.

He received his elementary instruction in a village school and at Cardiff; and on January 7th, 1807, he entered the Academy then at Wrexham, Denbighshire, where he spent four years, under the able superintendence of Dr. Jenkin Lewis.

When he left the Academy he did not enter upon any settled charge, but went about doing good. In two or three places he adopted a plan which has been found of great service in all missionary enterprises, that of establishing schools. This he did at Llantarnham, Tenywan, and Magor. These places for

the time being he made centres, while he extended his evangelistic labours to the hamlets and villages around; by means of which, many witnesses were raised up for the truth, many trophies won, and many seals set to his ministry. The result of his labours at this time being the formation of a church and the rearing of a house for prayer.

In December 1815 he was united in marriage, to Miss Cecilia Roper, by whom he had a numerous family, most of whom have either joined the church or died in the faith of the Gospel.

In the above-named year he removed to a place called the Commgnaran, in the parish of Wolrasnewton. There being no Dissenting place of worship within forty parishes of the spot where he resided, he got four cottages registered for Divine service. In that neighbourhood he itinerated for three years, and his labours being owned by the Lord of the harvest, a Christian fellowship was organized, a chapel erected, and opened March 25th, 1819, and on the following day he was ordained to the work of the ministry. Such was the origin of the now well-known place of worship called Nebo.

During the earlier part of his pastorate at Nebo he followed his loved employ of preaching the Gospel through several parts of Monmouthshire and Gloucestershire. The result of his efforts in the last-mentioned county being the formation of a church and the building of a chapel at Hunfield.

In the year 1827 he took the oversight of the church and congregation worshipping at the Tabernacle, Llanoashes, where the first Congregational church in



the Principality of Wales was formed in 1639, and of which the Rev. William Wroth, one of the ejected clergy, was the first pastor. He still continued his missionary labours through many neighbouring parishes, as well as those more remote; such as Witson, Redwick, and Goldcliffe. In the last-mentioned village a chapel was erected, and a church formed on Congregational principles, and is now under the care of the Independent churches at Newport. While of Nebo and the Tabernacle he continued the earnest minister, the faithful pastor, and the vigilant watchman up to November 1864, when it pleased the Great Head of the Church to call him to his rest and to the service of the Upper Temple.

The last illness of the subject of this sketch was neither very long nor very severe. His life being a calm, public, and unwavering testimony for truth and for God, he said little of himself, but much of the riches of Divine grace. Fears he had none, regrets he had none, except that he had not been more zealous

and vigilant in his work and more child-like in spirit. But as he neared the future world, he repeatedly assured his now sorrowing widow and daughters, that the Gospel he had preached to others "contained all his salvation and all his desire;" and upon that he based his hopes of acceptance, acquittal, and eternal life.

Full of peace this faithful minister of Christ passed away in the eighty-second year of his age. His character we shall not attempt to delineate further than to say that the relations of husband, father, and friend, he severally cultivated. True, his sphere was a limited one,—his means contracted, and his struggles great; but he was faithful to his trust; and, "taking him for all in all, we shall not soon look upon his like again." "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. xiv. 13).

## Death of Lord Palmerston.

Of course all our readers know the fact, for, on the 18th day of October, the melancholy intelligence of Lord Palmerston's demise was flashed over Europe and on to our Asiatic dependencies. On the morning of the 19th the daily papers appeared in black borders, and long biographical sketches of the illustrious statesman formed the reading of the public. Men of all parties, and in every station of life, felt that they had sustained a personal loss. In truth, and so we have; for the late First Minister was an eminent public servant, whose lengthened career had identified him with England and England's work, at home and abroad, for nearly sixty years. As one journal forcibly remarked: "Worthily to write the biography of the statesman whose long life of incessant activity has just been ended by a peaceful death—adequately to commemorate even the more prominent events in his career—it would be necessary to compile a veritable history of England from the period of the Reform Bill, and to carry back our memories and researches beyond the period at which Sir Arthur Wellesley took the command of our forces in the Peninsula."

It is strange to miss this great man from our midst. So long had we all known the genial, able Prime Minister;

so familiar had we become with his racy speeches, his manly humour, his keenness in debate, his power in argument, his perfect knowledge of public affairs, and the mighty influence of his name throughout the world, that it seems a startling dream to fancy him cold in the land of death. But so it is! His great work is done here. He will no longer hold despots in check abroad, nor carry great measures at home. More than four-score years were given him by the Great Author of being, and HENRY JOHN TEMPLE sleeps with his fathers.

No aristocratic position, no lofty post of honour in the State, no exemption from the wasting cares of common life, no cheerfulness of temper, no perfection of physical constitution, can shield from the shafts of the last enemy when he receives his commission. The chief servant of the greatest earthly empire, the leader of the first assembly of gentlemen in the world, lies down to die as well as the obscurest peasant, whose existence is unknown beyond the lowly hamlet. How this stern Death brings to a common level all ranks, degrees, and conditions! The grave is the region of perfect equality. Happy those who anticipate the narrow house by an interest in Him who is *the RESURRECTION and the LIFE!*



## Our Letter-Box.

TO THE EDITOR OF THE EVANGELICAL  
MAGAZINE.

DEAR SIR,—This age has been called an age of combination. Men unite for the purpose of science, for researches into antiquity, for improvement in agriculture, for political, social, and ecclesiastical objects; the club, the company, the congress, the union, the alliance, the association are terms expressive of modes of operation, and show that the popular mind is thoroughly alive to the truth that union is strength.

The last month witnessed a combination, unique in its kind, catholic in its composition, sacred, practical, and world-wide in its object. A large number of persons, members of different sections of the Christian Church, from different parts of the United Kingdom and from foreign lands, with no party object, but to show their unity as members of the mystical body of Christ, to realize the privilege of Christian communion, and to confer together for the spread of our Lord's Kingdom throughout the world. It was the Nineteenth Annual Conference of the Evangelical Alliance, held this year in Hull.

Experience has shown the value of these conferences. They have aided the progress of religious life, the growth of a kindlier spirit, and greater forbearance among Christians, differing on subordinate points; and they have supplied an opportunity for spreading valuable information relative to the progress of the Gospel in different countries, exciting

deeper interest in the Christian work of our foreign brethren.

Your space will not allow me to furnish you with even the briefest record of this last Conference, which was signally marked by the harmony, interest, and practical value of its proceedings; but a full report has been printed and may be had at the office of the Evangelical Alliance.

This Conference will long be remembered as a delightful and profitable season of Christian intercourse. The real fruits, however, of such a Christian congress have yet to appear; that these will be abundant and abiding is confidently believed, especially is it earnestly desired that the blessing of the Great Head of the Church may descend, not only on those who were present, but upon all faithful ministers of Christ and true believers in Him of every country and of every section of the one "Catholic and Apostolic Church."

I would cordially invite your readers to consider the objects and operations of this Society of increasing importance in the days we live in, and to avail themselves of the opportunity afforded by these annual assemblies to meet their Christian brethren of many nations, and reciprocate these fraternal courtesies which refresh the pilgrim and encourage the labourer in his Divine Master's service.

Sincerely yours,

JAMES DAVIS, *Secretary*  
to the Evangelical Alliance.

*Adam-street, October 1865.*

## Diary of the Churches.

September 10. — Wandsworth-road. The opening services of this newly-erected place of worship were held. The Rev. Dr. Tomkins preached in the morning, the Rev. J. Pillans in the afternoon, and the Rev. Dr. Thomas in the evening. On Monday evening a meeting was held, S. Morley, Esq., M.P., in the chair. The Rev. W. Freeman offered prayer, after which addresses were delivered by the Revs. W. M. Mather, P. H. Davison, R. W. Anderson, R. Seddon, J. De Kewer Williams, and Mr. Morris.

— Wymondham, Leicestershire. A meeting was held to celebrate the extinction of a debt which has long bur-

dened the Independent chapel in this place. A sermon was preached by the Rev. J. W. Robjohns. On the 14th inst. the Rev. R. W. McAll, preached in the afternoon; and in the evening a public meeting was held, in which the Revs. T. May, W. Woods, J. Twidale, J. Devine, and Messrs. G. Baines, J. Swain, and others, took part.

September 13.—Croydon. A temporary iron church, for the congregation worshipping under the pastorate of the Rev. S. Kennedy, was opened. The Rev. Dr. Raleigh preached in the afternoon and the Rev. H. Allon in the evening, the remaining portions of the services being conducted by the Revs.



S. Kennedy, F. Stephens, R. Ashton, E. Waite, M.A., and S. Parkinson.

Sept. 13.—Wilts and East Somerset Association. The autumnal meetings of this Association were held on this and the following day, at Mere. On Tuesday evening a sermon was preached by the Rev. R. Brindley. The Revs. R. Dawson, B.A., and H. M. Gunn, took a leading part in the proceedings.

—Airedale College. At the opening of the session a public meeting was held, when an address was delivered to the students by the Rev. R. Redford, LL.B. Alderman Brown occupied the chair; and the Revs. T. T. Waterman, B.A., A. Russell, M.A., S. Dyson, A. Aston, J. James, J. Croft, and R. Haley, took part in the proceedings.

September 14.—Elland, Yorks. The Rev. F. Bolton, B.A., late of Springhill College, was ordained pastor of Providence Independent Chapel. The Revs. W. Roberts, J. Pridie, Professor Barker, S. Martin, and D. Jones, took part in the proceedings of the day.

—Swanage, Dorset. The Rev. G. Hinds, late of Rubery, Worcestershire, was ordained pastor of the Independent church in this town. The Revs. Mr. Main, R. T. Verrall, B.A., G. R. Miall, F. Beckley, and W. M. Statham, took part in the proceedings. In the evening a sermon was preached by the Rev. W. Lewis, the devotional parts of the service being conducted by the Rev. F. Beckley and Mr. G. M. Hinds.

—Horton-in-Craven, Yorks. The Rev. B. Wilkinson was ordained pastor of the Congregational church in this place. The Revs. E. Gough, J. T. Shawcross, T. Windsor, J. Stroyan, J. Robinson, and B. Booth, took part in the proceedings. On the following Lord's day the Rev. J. Stroyan preached to the people.

September 18.—Lancashire Congregational Union, Blackburn District. The autumnal meeting of the above Union was held on Monday at Accrington, and was attended by about sixty ministers and delegates. The Revs. T. Davies, E. Lewis, B.A., and E. Heath, took part in the proceedings.

—Burdett-road, Mile End Old Town. The memorial stone of a new Congregational Mission Church was laid by E. Smith, Esq. The chapel is intended to be one of the twelve Mission Churches which Mr. S. Morley has challenged the Chapel Building Society to erect, offering £500 for each, on

condition of the Society providing a similar sum. Addresses were delivered by the Rev. J. Kennedy, M.A., E. Smith, Esq., and Dr. G. Smith. In the evening a sermon was preached by the Rev. J. Stoughton, at Stepney Meeting.

Sept. 18.—Irish Congregational Union. The autumnal meetings of this Union were held in Belfast. The opening address was delivered by Mr. Bain, the chairman of the Union. The Revs. W. Tarbotton, R. Sewell, N. Sheppard, J. White, J. B. Wylie, Dr. Urwick, Dr. Bryce, &c. &c., took part in the business.

September 19.—Sutton-in-Ashfield, Notts. The Congregational chapel in this place was re-opened after extensive alterations and repairs. The Rev. J. Parsons preached in the evening. On the following Sunday two sermons were preached by the Rev. C. Clemance. The cost of the alterations will be about £400.

—Somerset Association. The autumnal meeting was held at Paul's Meeting, Taunton. Sermons were preached by the Revs. D. Thomas, B.A., and R. D. Wilson. The Revs. W. Guest, S. Wilkinson, E. H. Jones, C. R. Howell, and H. O. Wills, Esq., took part in the proceedings.

September 21.—Painswick, Glo'ster. The foundation stone of a new Congregational church in this place was laid by W. Anwyl, Esq. The Revs. D. F. Close, Dr. Davies, J. Whitting, and E. Jacob, took part in the proceedings. A public meeting was held in the evening, when Dr. Davies presided; and addresses were delivered by the Rev. W. Wheeler, and Messrs. J. Pearce, B. W. Cooke, and S. Chapman.

—Leeds. The Rev. R. McAll was recognised pastor of the church assembling in Belgrave Chapel. The Revs. S. McAll, J. Parsons, E. R. Conder, M.A., and W. Hudswell, took part in the services. A public meeting was held in the evening, when addresses were delivered by the Revs. J. H. Morgan, G. W. Conder, R. Bruce, M.A., J. P. Gledstone, and others.

September 25.—Hertfordshire Association. The third autumnal meeting of this association was held on this and the following day at Bishop Stortford. At the first service, the chair was taken by the Rev. T. Hill, and papers were read by the Revs. J. Wood and J. Wonnacott. On the following morning a conference was held, when a paper was read by Mr. Crow; and addresses were delivered by the Revs. J. Vine,



J. Richardson, W. Cuthbertson, H. R. Reynolds, B.A., and Dr. Evans, &c. A public meeting was held in the evening, S. Morley, Esq., M.P., in the chair.

September 26.—Surrey Mission. The sixty-eighth autumnal meeting of the above mission was held, when a sermon was preached in the afternoon by the Rev. J. G. Rogers, B.A. A public meeting was held in the evening, J. Churchill, Esq., in the chair; when addresses were delivered by the Revs. C. F. Vardy, S. Davis, W. P. Tiddy, W. Davies, Messrs. Moss, Coope, and Lynn, and W. Edwards, Esq. The Revs. R. Ashton, J. M. Soul, J. Pillans, L. H. Byrnes, and A. E. Lord, also took part in the proceedings of the day.

— Kingsfield, Southampton. The Rev. T. Sissons, of Hackney College, was ordained to the pastorate of the Congregational church. The Revs. S. March, B.A., S. Ransom, J. Woodward, T. Adkins, and S. McAll, took part in the engagements. In the evening a sermon was preached by the Rev. G. Smith, D.D.

— New Congregational Sunday Schools, Ossett, Yorks. Sermons in connection with the opening of the above schools were preached by the Revs. J. R. Campbell, D.D., J. G. Miall, and H. Sturt. On the following Tuesday, a public meeting was held, when J. Crossley, Esq., took the chair. Addresses were delivered by the Revs. W. Dixon, R. Bowman, M. Howard, R. Bruce, M.A., T. W. Holmes, H. J. Paull, and S. Oddie.

— Leamington. The ordination of the Rev. J. M. Blackie, LL.B., to the pastorate of the church worshipping in Spencer-street Chapel, took place. The Revs. W. Slater, Professor Newth, M.A., G. B. Johnson, T. Binney, Dr. Halley, and J. W. Percy, assisted in the proceedings. In the evening a sermon was preached by the Rev. J. Rowland.

September 27.—Tiverton. The recognition services in connection with the settlement of the Rev. W. R. Noble in this town were held. The Revs. W. H. Griffith, M.A., Professor Charlton, D. Hewitt, and J. F. Guenette, took part in the proceedings.

— Burnley. The church and congregation of Salem Chapel presented the Rev. J. T. Shawcross with a testimonial consisting of £160. Mr. Shawcross had been their pastor for more than eight years, and during his pastorate a chapel debt of £2,000 had been paid off.

— Bethnal-green. A new Congregational chapel was opened for the

congregation under the pastorate of the Rev. T. J. R. Temple. A sermon was preached by the Rev. J. Kennedy, M.A. The services were continued on the following Sunday, when the Rev. W. Tyler preached in the morning, and the Rev. S. Rogers in the evening.

September 29.—New College. The opening meeting of a new session was held. The chair was taken by the Rev. T. Binney. Prayer was offered by the Rev. J. Matheson, M.A., after which Dr. W. Smith delivered a lecture on Egyptology. A vote of thanks to Dr. Smith was proposed by the Rev. Dr. Vaughan, and seconded by the Rev. J. Guthrie. Among the ministers present on the occasion who took part in the proceedings, were the Revs. J. Stoughton, T. W. Aveling, J. M. Wilks, C. Dukes, M.A., E. Mannering, W. M. Statham, R. Macbeth, &c.

October 1.—Ashton-under-Lyne. The recognition services in connection with the settlement of the Rev. J. Hutchinson at Albion Chapel, took place. The proceedings were conducted by the Rev. W. L. Alexander, D.D. On the following evening a public meeting was held, when the chair was occupied by S. B. Tomlins, Esq.

October 2.—Adelphi Chapel, Hackney-road. A testimonial was presented to the Rev. A. A. Ramsey, in the name of the church and congregation, by Mr. Coombs. It consisted of a silver tea and coffee service. Several addresses were delivered on the occasion.

October 3.—Sydenham. The foundation stone of a new Congregational church was laid by the Rev. T. C. Hine. The Revs. W. H. Smith, W. Lewis, E. Johnson, J. Davies, A. Tipple, T. Stephens, and S. Parkinson, took part in the ceremony. The building will accommodate about 850 persons, and the total cost is estimated at £4,500.

— Dorset Association. The autumnal meeting of this Union was held at Maiden Newton, the pastor of the church, the Rev. G. R. Miall, presiding. In the morning a devotional address was delivered by the Rev. F. Beckley, after which the business meeting was held. In the evening addresses on Congregational church principles were given by the Revs. J. Rogers, J. Fox, B.A., and R. T. Verrall, B.A. The devotional services were conducted by the Revs. J. Hargreaves, W. Axford, W. Lewis, and W. W. Sherren.

— Maidstone. The new Congregational church in this place was opened.



The Revs. D. G. Watt, M.A. (the pastor), H. H. Dobney, and A. Raleigh, D.D., conducted the services. In the evening a sermon was preached by the Rev. H. Allon.

Oct. 3.—North Bucks Congregational Association. The autumnal meetings of this association were held in the Congregational chapel, Banbury. The Revs. J. Bull, H. A. Nash, W. S. Ray, J. Slye, and A. Hannay, took part in the engagements.

— Birstal. The recognition of the Rev. E. H. Davies as pastor of the Independent church in this place, took place. The Revs. J. A. Savage, J. James, S. Jones, and M. Howard, took part in the proceedings.

— Knaresborough. Services in connection with the opening of a new Congregational church in this place were held. A sermon was preached in the morning by the Rev. J. R. Campbell, D.D., and in the evening by the Rev. G. W. Conder. The chapel will accommodate about 400 persons, and will cost about £2,200.

October 4.—Hants Congregational Union. The annual meeting of this Union was held at Andover. The Rev. W. McOwen presided. After praise and prayer, the Rev. J. Woodwork read the annual report. The Treasurer, H. Sharland, Esq., then presented his financial statement; after which grants were voted to five small churches, and also towards the support of six evangelists, employed by the Union. The meeting then proceeded to deal with a special fund of £500—the first of a like sum promised for three years—raised for more extended evangelistic work in the county. Several stations were adopted.

— Lymington. A meeting was held for the purpose of presenting the Rev. J. E. Tunmer with a testimonial, as he was about to relinquish the pastorate of the Independent church in this place through ill health. The testimonial, which consisted of a timepiece, was presented by Mr. Hookey, the senior deacon, after which addresses were delivered by Messrs. Gibbs, Rashley, and Watson.

October 10.—Tolmers-square Chapel, Hampstead-road. A meeting was held for the purpose of presenting a testimonial to the Rev. J. Guthrie, M.A., on his resigning the pastorate. The chair was taken by S. Morley, Esq., M.P. After the testimonial had been presented, consisting of a sum of £250, addresses were delivered by the Revs. J. Davies,

A. M'Auslane, N. Hall, W. Marshall, and J. Boyle.

October 17.—Dean, Bedfordshire. The ordination of the Rev. M. J. Craig (nephew of the late Rev. Thomas Craig, of Bocking), took place in Salem Chapel. The Rev. Thomas Islip delivered the introductory discourse; the Rev. John Trestrail offered the ordination prayer; and the Rev. Robert Halley, D.D., delivered the charge to the minister. In the evening a public meeting was held in the chapel, presided over by Thomas Milligan, Esq.; and several addresses were delivered.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

THE Rev. G. T. Wallace, of Aspatria, Cumberland, has accepted an invitation to become pastor of the Congregational church, Hungerford, Berks.

The Rev. T. C. Finlayson, of Cambridge, that of the church at Rusholme, Manchester.

The Rev. W. Guest, of Taunton, that of Claremont Chapel, Pentonville.

The Rev. S. Drakeford, of Desborough, Northamptonshire, that of the church, Marple Bridge, Stockport.

The Rev. J. S. James, of Newport, Essex, that of the Battersea Park Congregational church.

The Rev. E. Walker, of Airedale College, Bradford, that of the church at East Bank-street Chapel, Southport.

The Rev. J. Legge, M.A., of Lancaster Independent College, that of the church at Tabernacle Chapel, Hanley.

The Rev. D. Griffiths, late of St. Florence, Pembrokeshire, that of the church at Palfield, near Berkeley, Gloucestershire.

The Rev. W. J. B. Roome, late of Birmingham, that of the Independent church at Lindfield.

The Rev. W. W. Chaffey, of Cheshunt College, that of the church at Hill-house, Huddersfield.

The Rev. J. T. Shawcross, of Salem Chapel, Burnley, that of the church at Alnwick, Northumberland.

The Rev. R. Collins, of Stockbridge, Hants, that of the church at Alresford, Hants.

The Rev. J. T. Davies, M.A., of Merthyr, that of the church at Auckland, New Zealand.

The Rev. George Kettle, of Burton-on-Trent, has accepted an invitation to become the pastor of the church assembling in Swan Hill Chapel, Shrewsbury.



THE

# Missionary Magazine

AND

## CHRONICLE.

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### MADAGASCAR.

#### ARRIVAL OF THE REV. WILLIAM ELLIS.

THE gratifying anticipations expressed in our last Number have, through the kind providence of God, been fully realized. On the 15th ulto. our venerable friend the Rev. WILLIAM ELLIS arrived at Southampton, and on the Tuesday following the Directors had the great pleasure of receiving him at the Mission House in health and peace, and giving him a cordial welcome home. We rejoice to say that the four years spent in Madagascar, with the deep anxieties and onerous duties of his position, have scarcely affected the appearance of Mr. E., and that his general vigour, both physical and mental, is such as to demand grateful praises to the Father of mercies, who watched over and sustained His servant in the many trying and dangerous scenes through which he has passed while absent from his native land.

The narrative, given to the Directors by Mr. Ellis, of events in Madagascar, and of the present state and prospects of the Mission, was most gratifying, and, as a whole, exceeded the most favourable impressions we had previously entertained. With regard to the *number* of native Christians in the capital, the estimate formed by our friend amounts to TEN THOUSAND; and, so far as he has had the means of forming a judgment, their numbers in the different parts of Madagascar, near and distant from the capital, approach FIVE THOUSAND more.

The *social status* also of many of the Malagasy Christians is one of much valuable influence. A considerable proportion belong to the upper classes of



society; and, in the families of the nobles and officers of the capital, many of their children, who have attained adult age, have renounced the superstitions of their country, and are sincere worshippers of the true God, and believers in His Son Jesus Christ; and, although their parents in many instances are still attached to the old superstitions of the country, they manifest no opposition to their children and dependents in carrying out their Christian principles.

Then the *zeal and activity* of these converts is very exemplary and striking. Every individual who professes to believe the Gospel labours to make known its truths and commend its blessings to his neighbour; and this will account, under the Divine blessing, for the astonishing increase in the number, both of the congregations and the churches, during the short period of Mr. Ellis's residence at the capital.

The native teachers of different classes also prove valuable *co-workers* with the missionaries; and when the plans contemplated for training a body of *native schoolmasters* are brought into full operation we have no doubt that the education of the young will be carried forward with greater efficiency than has hitherto been practicable.

On the whole, the general state of the Mission is that of *growing strength and consolidation*, and such as justifies a sanguine expectation of permanence and extension;—a condition, viewed in relation to the past, which greatly exceeds our highest expectations, and which, in relation to our future labours, affords the assurance of results more extensive and commanding.

Mr. Ellis explained to the Directors the substance of the treaty recently concluded between Great Britain and Madagascar, which, as we have already announced, guarantees freedom in the profession and practice of Christianity both to the natives and to the European missionaries, and secures also to the Protestant Christians the *sole* occupation of the Memorial Churches that shall be erected for their use.

In conclusion, while cherishing the gratifying views and expectations now expressed, we entreat the earnest prayers of the members of our Society, and of the friends of Missions in general, for the special care and protection of the Great Shepherd over His redeemed flock in Madagascar, that they may be guarded against all dangers, both from within and from without, and be nourished, through His Holy Spirit, by the truths of salvation and the ordinances of His grace.

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## LAUNCH OF THE "JOHN WILLIAMS."

To carry on the work of Missions in the numerous islands of the Pacific, and to maintain an efficient superintendence of the native agents and Churches, a missionary ship has been long found indispensable. The "Duff," the "Camden," and the first "John Williams" have done excellent service in past years; and now that a second ship bearing that honoured name is preparing to set forth on her benevolent enterprise, we trust that, through the Divine blessing, her course may prove yet more eminently prosperous than that of her predecessors.

In introducing the account of the late ceremonial at Aberdeen, we have now the pleasure to state—more especially for the information of our juvenile friends—that the new "John Williams" has reached London, and is lying in the West India Docks, where she will shortly be open, under proper regulations, to inspection.

When the Directors of the London Missionary Society resolved to build a new ship in place of the "John Williams," wrecked last year on Danger Island, in the South Pacific, tenders were received from a select number of shipbuilders in different parts of the kingdom. The estimate furnished by Messrs. Alexander Hall and Co., Aberdeen, was accepted, not only because it was the lowest, but because, in looking at the figures, and in view of all the circumstances of the case, it was felt that the builders would enter into the contract, not with a view to profit, but because, as they afterwards said, "they had never built a ship for war, but were anxious to have the privilege and the honour of building one for peace." Having furnished a beautiful model of a clipper barque, the ship was completed within the specified time, and on Thursday, the 5th of October, was launched into her future element amid the cheers of an immense number of spectators. But, before describing the launch, and giving an account of the proceedings connected with it, we shall describe the ship herself, with all her appointments.

The "John Williams" is a barque of 124 feet in length, 25 feet in breadth, and 15 feet depth of hold. Her builder's measure is 370 tons; and she is classed 13 years A 1 on Lloyd's register. The frame is of British oak, trussed diagonally with iron plates. Iron beams are also laid down for the deck planking, and four lines of plates run throughout the entire length, with diagonal bars intersecting them, between each mast. The planking below the water-line is of the finest American elm and the best quality of teak. All her fastenings are of the first order, and the workmanship, even in the least prominent sections of the ship, is perfect. She is coppered and copper-fastened. There is a poop, or quarter-deck, raised  $3\frac{1}{2}$  feet above the flush, or main deck, giving 8 feet of height to the saloon, which extends about forty-five feet from the stern, where there is a covered wheel-house, with steering apparatus on the most approved principle. The saloon is



roomy and airy, and is fitted up in a simple yet elegant style. There are state rooms on both sides of the saloon, with three double berths in each, well ventilated. The framework of the state-room doors is of teak, and the lower panels of maple, both highly polished. A bookcase will occupy a large space in front of the stern cabins, where there are two compartments, and berths for children as well as adults. The tables are so arranged that they may be used for purposes of study as well as for meals. The saloon is lighted from above by skylights of stained glass with appropriate texts of Scripture, the aspect of the whole being light and cheerful. It is intended for European missionaries. In the middle part of the vessel there are three berths, immediately before the break of the poop, the captain occupying one cabin and the mate another, while the steward's pantry and the dispensary are in the centre. Still farther forward are the "tween" decks, a cabin for native teachers, a large roomy place, with bedroom accommodation on each side and excellent ventilation—a most important provision in those warm climates where the "John Williams" will be employed. In the forecastle there is ample accommodation for the crew, and near to it a sail-room, with berths for carpenters and native pilots or boatmen, which are often required when the ship is among the islands.

The ship is modelled according to the finest lines of the Aberdeen clippers. Her entrance is sharp, and her run very clean; while the floor is long, and the sides so rounded that there is not an angular point about the hull. There can be no doubt but the ship will work her way under any circumstances, where there is wind, off a lee-shore, and will be easily towed in a calm. The main and fore-mast are of iron, and, having openings into the hold and at the top, they form ventilating shafts—a most important consideration where there is cargo. The bow is ornamented with a bust of John Williams, representing him in his prime; and underneath, overlapping the neck of the prow, is a carved and gilded open Bible, with the motto "Peace on earth, and good will to men." On the stern, which is finely rounded, there is a dove with the olive branch, and the scripture "Go ye into all the world," &c. The ship is barque-rigged, with all her standing rigging of iron wire, and has a very light and graceful appearance.

The arrangements made for the launch were of a very extensive and complete character. The builders provided excellent accommodation within the yard for 500 persons, and also fitted up and decorated their largest drawing loft to accommodate that number, who were invited to a *déjeuner* after the launch. Invitations were sent to the Lord Provost and magistrates, the Town Council, the Incorporated Trades, the Ministers of all denominations, the Professors of the Colleges, &c. The Board of Directors in London had appointed George Frederick White, Esq., the Chairman; Rev. Dr. Ferguson, the Deputy-Chairman; Rev. Dr. George Smith; Rev. John Kennedy; Rev. J. H. Wilson; Rev. George Gill, late of the South Sea Mission; J. K. Welch, Esq., Chairman of the Building Committee; H. W. Dobell, Esq., Comptroller-



General of her Majesty's Customs, to represent the Society, and they invited the Directors in Scotland to attend the launch.

Being built chiefly by the subscriptions of the children in our Sunday-schools, the local committees were very desirous that all the children in the schools of Aberdeen should walk in procession to the launch. A meeting of superintendents was held, and a programme of proceedings agreed on. Just opposite to the building-yard there is a large space on a point of land which there divides the harbour and basin from the river Dee; and on this point the children were to muster. To facilitate the bringing into town of schools from Huntly and other places, from forty to fifty miles distant, the Directors of the Great North of Scotland Railway charged nearly nominal fares; and more than 300 children, with their teachers, came to town in this way. The magistrates and Commissioners of Police readily placed the service of as many officers at the disposal of the Committee as were required to keep order; and thus everything was ready for the occasion.

On the Thursday morning the weather was very promising, and by noon there was a brilliant day. All the ships in the dock and harbour hoisted their colours; and even the captain and crew of a new Dutch steamer which lay in the dock, nearly opposite the yard, provided accommodation for more than a hundred ladies on the ship's deck. Every point of observation was occupied; the tug-steamers in the basin were loaded with people, and altogether the scene was without a parallel in the history of ship-launching in Aberdeen.

The hour fixed for the launch was one o'clock. Precisely at the time appointed, Miss Annette Welch, of London, daughter of Mr. J. K. Welch, holding a bottle of wine decorated with ribbons, and suspended from the bow of the ship, swung it at the vessel, as she moved down the weighs, and called her the "John Williams," and added, "May she have a prosperous voyage, by the will of God." The ship took the water in fine style, and drew a beautiful water-line as she sat in the basin. Captain Williams, her commander, who has been in Aberdeen during the summer, says she is a gem, and Lloyd's surveyor, Mr. Wallace, pronounces the ship to be all the Directors could desire or expect.

Immediately after the launch the party in the building-yard retired to the luncheon-room, and when seated at the tables presented a very cheering sight. Mr. James Hall occupied the chair, and Mr. William Hall discharged the duties of vice-chairman.

Among the company present were the members of the deputation, on the right and left of the chair; the Earl of Kintore, Lord Lieutenant of the county; Captain Williams, of the "John Williams;" Mr. Angus, Town-Clerk; Mr. Reid, Harbour Treasurer; Rev. Dr. Macpherson, Aberdeen University; Rev. Dr. D. Brown, Free Church College; Rev. David Arthur; Rev. D. Wallace; Rev. J. Duncan; Rev. T. Gilfillan, Congregational Church; Rev. S. J. Davis; Rev. Mr. Hewson, Baptist Church; Rev. J. M'Kerrow; Rev. A.



Dickie; Rev. J. B. Ritchie; Rev. D. Beatt, U. P. Church; Rev. W. L. Mitchell; Rev. John Thomson, Free Church, Aberdeen; Rev. Charles Skene, John Knox Established Church; Rev. Mr. Greig, Army Chaplain; Rev. R. Laing, Congregational Church, Dundee; Rev. Dr. M. Gavin, U. P. Church, Dundee; Rev. J. Miller, Congregational Church, Inverury; Rev. A. B. Barkway, Free Church, Culsalmond; Rev. W. Barrack, Rector, Aberdeen Grammar School; Rev. Mr. Strahan, Gordon's Hospital; Mr. Cornelius Thompson; Mr. Henderson; Sheriff Watson; Dr. Kerr; Dr. Morrison; Dr. G. G. Brown; Mr. Wm. McCombie, Editor *Free Press*; Mr. R. B. Tytler, late of Ceylon; Messrs. Matthews, Rennie, Rose, Duthie, Connon, Thompson, W. Hood & Co., Aiken, jun., Jamieson; Capt. Penny, Arctic Navigator; Mr. Batten; Capt. Baker, &c.

At the request of the Chairman, the company joined in singing the hundredth psalm, after which the Rev. T. Gilfillan offered prayer.

The CHAIRMAN said, My Lord, Ladies, and Gentlemen, I now ask you, as in duty bound, to drink to the health of our beloved Queen. To her we are all loyal subjects to the heart's core, and we all feel and know the influence for good which her Majesty has exercised, from the highest in this land, down to the lowest strata of society. I need say no more, except to add that her Majesty has expressed her sincere and earnest interest in the many schemes in connection with the London Missionary Society. I ask you to drink to "Her Majesty the Queen." The toast was drunk to with enthusiasm.

The CHAIRMAN: I ask you now to drink to "The Prince and Princess of Wales." May they profit by the admirable example they have had set before them. I am aware that the Prince of Wales has also expressed great interest in this movement. Long life to the Prince and Princess of Wales.

The CHAIRMAN then said, I have now the happiness to propose "The Lord-Lieutenant of the County," who has done us the honour of coming here to testify his sympathy with the Mission cause. The Right Hon. the Earl of Kintore, Lord-Lieutenant of Aberdeenshire; his good health.

LORD KINTORE, who, on rising, was greeted with cheers, said, I can assure you it has given me very great pleasure to have been here this day. But I trust that the one spirit that will pervade us all this day will be this, that we come here with the manifest intention of honouring our living Head. It is very true that the Lord Jesus Christ does not want patronage; but he wants sympathy. He wants to call poor frail creatures such as we are out of the dust by nature, and set us among princes, to put our foot upon the rock, and enable us to sing the new song of the Lord. This should be a praising day in our history. In returning from such a sight as we have beheld this day—the launch of yon noble vessel, shortly to depart upon her career of love and mercy—do you not think that our language should be just this, "What shall we render unto the Lord for all his goodness unto us?" We will take the cup of salvation into our hand, and call upon the name of the Lord; wishing that, as the vessel speeds her distant path, she may carry the message of mercy to many and many a poor lost one; that by God's grace it may be said of them, as well as of others, "That which was lost is found."



I thank you, ladies and gentlemen, for the honour you have done me this day ; but let us all thank God more that He has given us the blessed privilege of joining in such labours as this ; that we have a missionary spirit among us, and the peace of God in our hearts. And when we see yon vessel depart upon her missionary tour, may we say in deed and in truth, "The God of peace be with her : may she be ever under the protection and guidance of Him who is King of kings and Lord of lords."

The CHAIRMAN : I have now to give, "The Lord Provost, Magistrates, and Town Council of Aberdeen." They are always ready to encourage progress, and thus to help us to go ahead to reach something we have not attained before. I beg you will drink long life and health to the Lord Provost, Magistrates, and Council of Aberdeen.

Councillor MATTHEWS : I little expected to have the honour of being called upon to reply to this toast. However, as representing the municipal body, here let me say that, as a body, I feel we ought to be very proud to see such a meeting as this held in Aberdeen—to see such a vessel as was launched to-day built in Aberdeen. I think it does honour alike to our shipbuilders and to the city we inhabit. I have very great pleasure in returning thanks for the Lord Provost, Magistrates, and Council of the city.

The CHAIRMAN : Ladies and Gentlemen, I ask you now to drink to the health of Mr. H. W. Dobell, Comptroller-General of her Majesty's Customs in London, one of the deputation here from the London Missionary Society. As he is a stranger, I am sure you will give him a hearty welcome to Bon-Accord.

Mr. DOBELL : My Lord, Ladies, and Gentlemen, I return you my very hearty thanks for the manner in which you have responded to the toast given by your kind and generous Chairman. It has afforded me great pleasure to be here to-day ; and I may say, without fear of overstating the fact, that I never was present on a more joyous occasion in all my life. To see the vast multitude of children on the opposite bank, to see that vast gathering of friends of all denominations, to see that beautiful vessel as she dipped into the water, to know that she then took the first step towards that glorious enterprise upon which she now enters—to see and know all that filled my breast with a thrill that made me lift up my heart in adoring gratitude to Almighty God, that He had ever brought me to know and appreciate the great blessings of salvation by Jesus Christ. If one might judge by appearances, the joy that lit up every countenance around gave token that the same feeling animated the breasts of all present, as I am sure it animates the breasts of our kind friends who have built this vessel, and who have spared no pains, no cost, no trouble, in order that she may be sent up to London as a fine specimen of what Aberdeen can turn out, and as a proof of its love for, and attachment to, the great cause of Christian Missions. Mr. Dobell, in continuation, proposed "Success to the Trade of Aberdeen." He knew something of the trade of Aberdeen from his official position ; but he would not quote statistics on the subject, as these, without explanation, would tend, perhaps, more to perplex than anything else. Without going into figures, then, he would merely say that, from official records, it was seen that the trade of Aberdeen was never—not only not in a more prosperous state—but



never in so prosperous a state as at the present moment. And he was not surprised at this when he walked about, as he had done that morning, and saw the broad streets, and beautiful houses, and other advantages conducive to habits of cleanliness and prosperity. He had read in the papers that at present there are in the building-yards of the port no less than 15,000 tons of shipping upon the stocks; and he was not surprised at this when among the shipbuilders are such names as those of Hall, Duthie, Hood, and others, who send forth to the wide ocean and the various quarters of the world a class of ships unsurpassed anywhere. The Aberdeen clippers beat everything sent from any shipbuilding-yard in the kingdom, almost. When we have men of such enterprise, with indomitable perseverance, that takes no refusal, and rejects failure altogether, who adhere to the simple motto "Success"—or nothing—we are able to see why the trade of Aberdeen should be more successful than at any former period. May Aberdeen prosper in all her undertakings, and more especially in such undertakings as that of this day, in which we can all so thoroughly sympathize. I understand we have been honoured this day with the presence of Mr. Thompson, of Pitmedden, formerly Lord Provost and M.P. for the city; and I think if one thing is gratifying more than another in connection with our proceedings, it is the fact of seeing gentlemen so prominent in connection with trade and commerce in this city and elsewhere as Mr. Thompson is identifying themselves with a cause like this. I read in that fact this principle, that we associate the spread of the Gospel with the civilization of the world and the success of commerce. Shut out the Gospel, and what becomes of your civilization—what becomes of your commerce? And so it was that, when John Williams came home from his visit to the South Sea Islands, the Corporation of the City of London was so impressed with the value of the great missionary's efforts there, and their influence in spreading not only the blessings of civilization, but also in extending and opening up channels for the trade and commerce of this country, that they, with unanimous voice and heart, voted him £500; and when we see such men as Mr. Thompson coming down to see the launch of a simple missionary ship, it is highly interesting and gratifying. It is no honour to Christ, but it is a duty paid to Him, and a token of love and attachment to Him; and as such we value it. I ask you to drink "Success to the Trade of Aberdeen, coupled with Mr. Thompson, of Pitmedden, ex-Provost of the City."

MR. THOMPSON replied with great pleasure to the toast so eloquently proposed. He said, We do not require to be told of the fact by gentlemen from a distance to know of the prosperity of the trade of Aberdeen; yet it is highly satisfactory when a gentleman connected with the official statistics of the country is able to assure us that at no other period was it at all so prosperous. I am delighted at this prosperity, as dwelling among those master minds and industrious hands who are producing the wealth of the country, and not only so, but manufacturing those magnificent ships which will carry our commerce to the most distant parts of the world. And that being the case, it is extremely gratifying to see such a company assembled here. That company is not associated upon the mere principles of commerce. Far otherwise: the principles of commerce would not have called together



such an assemblage. Far higher principles have brought this multitude together. It has been a glorious day for Aberdeen. Never have I witnessed such an out-turn of juveniles as we have seen to-day. And what is this an indication of, sir? It is an indication, to my mind, that the commerce of the country is beginning to be intertwined with the higher principles of man's nature; that we will carry along with our commerce civilization and Christianity to the heart of our common race. But, in doing justice to the present time, we must not forget that there was "a day of small things;" and, though it may have been small, yet there is some credit justly due to it. I am old enough now to recollect when the father of the gentleman who now fills the chair so worthily was the means of turning out all the inhabitants of Aberdeen to witness another launch. And if it would not be deemed egotistical, I may say that I had some small hand, thirty years ago this very month, in sending abroad to the South Seas several of those devoted men and their wives who gave themselves to the propagation of Christianity, and the endurance of great privations for its sake. And, very singularly, within 200 yards of the spot where the "John Williams" has descended to the water, this vessel of which I speak was launched thirty years ago. You will see that the present generation is only following up that which has gone before. I trust, sir, that this meeting will give an impulse not only to our commercial pursuits, but, what is of far higher importance, to the Christianity and civilization of our common country.

Rev. Dr. GEORGE SMITH, Poplar: I have had the peculiar honour unexpectedly conferred upon me of being invited to come to Aberdeen and take part in the memorable proceedings of to-day. The occasion of my being here is a somewhat mournful one. Our beloved and honoured friend Dr. Tidman, the excellent Secretary of the London Missionary Society, from whom it would have come so appropriately, and so much more eloquently than I can give it, was to have proposed this sentiment. And you will agree with me in deeply regretting the cause of his absence when I state the fact that severe domestic affliction puts it entirely out of his power to be here. In these circumstances the Directors appealed to me to supply his lack of service, and I had very great pleasure in agreeing to their request. The beloved friend whom I here represent is one of the oldest friends I have on earth. During the whole of my public life I have been a warm friend of the London Missionary Society, and for nearly thirty years one of its Directors. Then the captain of the "John Williams" and his beloved wife are members of my church and congregation, as were also Captain and Mrs. Morgan, formerly of the "John Williams." And living, as I do, in a great shipping community in the port of London, I could not fail to take a deep interest in the launch of this beautiful vessel. Many thoughts passed through my mind as I stood and looked at that ship. I could not help thinking how greatly the world has been indebted to the craft of shipbuilding. The priesthood of former days looked at the employment of the seafaring man as a very contemptible one; yet, in all former ages, it may be truly said, that while there was death upon the land, there has been life upon the waters, and in all nations the pioneers of maritime commerce have been the greatest benefactors of the human race. And I rejoice that the art of shipbuilding



has advanced from its ruder stages till it has reached the perfection we see in the beautiful model of the "John Williams" (a model exhibited in the centre of the banquet-hall) now before us. I have had great pleasure in going over the ship and inspecting her, accompanied by my friend Captain Williams. I am told that from stem to stern, from keel to topmast, she is as beautiful a specimen of what a ship should be as could be produced—nothing inferior, nothing defective about her, but everything sound and beautiful; so that the man who puts his foot on her deck may know that he has a noble thing of life under his feet that, with God's blessing, will waft him in safety across the deep. There are frequent occasions of ship-launch, and for different ends: one is launched to go out as a pirate, to rob and murder; another as a man-of-war, to shed blood; but this noble ship goes out to proclaim "glory to God in the highest; on earth peace, and good will to men." She will never fire a gun, except it may be one in distress; and we heartily wish she may never have occasion to do that. Ships have gone out in pursuit of commerce, to search for the treasures of the deep, while others seek for the gold of California, the cotton of America, or the wool of Australia: this one goes out in the spirit of our Master, not to destroy men's lives, but to save them. The little bark of Columbus and his companions was rigged out for the purpose of discovering a world: this goes out for the purpose of regenerating a world. You have heard to-day of progress—everything advancing—and you cannot help feeling how everything is advancing in connection with the missionary enterprise. Going back to the time when the missionary ship "Duff" was launched, we were at that time at war with France: now, happily, we are in amity with that great people. At that time we were in danger of the cruisers of other nations seizing our vessels: now our ships can go out in perfect tranquillity to pursue their peaceful errands. The ships this Society has already had since the "Duff" have been the "Haweis," the "Endeavour," the "Harmony," and the "John Williams;" and I am glad that this name is to be perpetuated. It is a name engraven upon the hearts of many in this land and in the far-off isles of the sea; and we wish to hand it down to our children, and our children's children, to excite their emulation, and stimulate them to endeavour to follow in the footsteps of the great and good who have gone before. I have to propose, on behalf of the gentlemen who have conducted the affairs of this meeting, "Success to the 'John Williams,'" and to that a sentiment which you will be delighted to respond to: "and Success to the Children who have paid for her." A beautiful thing it is that she goes out free of debt. Some ships go out deeply mortgaged, so that it would take their owner's entire means to relieve them. Our ship is paid for, not by a compulsory rate, not by appealing to the national treasury *in forma pauperis*. Though thankful for her Majesty's patronage, we do not wish her Majesty's Government to support our Mission and relieve us of our work. It has all been done by the free-will offerings of our people, and the most interesting part of our people—the dear children—who collected between £11,000 and £12,000 to pay for the "John Williams." May they, who will form the men and women of a future generation when we have departed, be kept and guided to act a correspondingly worthy part hereafter; and may the worthy captain of the noble ship, and his beloved wife, be long spared to go out with our missionaries, to carry out Bibles and



religious tracts, and to convey living missionaries from one island to another, even until many in these far-off islands shall have cause to say, "How beautiful upon the mountain waves are the feet of him that publisheth peace and bringeth good tidings of good!"

Rev. DAVID ARTHUR acknowledged the toast. He said, I have the honour to rise to return thanks on behalf of the children who have been so kindly remembered on this occasion; and well may we remember them. I believe there is no other country under the sun that could have presented such a spectacle as we have seen to-day in Aberdeen. I have read of the ladies of a great capital presenting to their sovereign a powerful war-vessel to aid in a great national conflict. And, though that vessel was to be used against our own country, I must say I could respect the patriotism of such a deed. But here is a vessel, not for purposes of war, not even for objects of commerce or gain, but to carry the message of peace to the ends of the earth to proclaim good will among men. I am of opinion that the Directors could never have adopted a wiser course, or a plan more conducive to the interests of our common faith, than the plan of sending forth among the islands of the South Seas a vessel which should be used in visiting them from time to time, in carrying missionaries with the glad tidings of peace from the one to the other, showing them how they are united with the great heart and centre here at home, showing to these islands the love we bear to those who are our brethren, even to the ends of the earth. It is a proper thing that it should go forth to the world as part of the proceedings of this meeting that the London Missionary Society are not forgetful of the aid they have received from the Sabbath-school children of Great Britain and Ireland. Nay, it was an interesting fact that the first contributions for the present ship were made by the children of the island on which the last "John Williams" was lost. And, I may add that, had that wreck taken place only a few years ago, every soul on board would have perished, because at that time the natives considered it their duty to kill their enemies, and their privilege to eat them. Instead of that, Captain Williams and his companions were received with kindness, and had every care taken of them. Let our commercial men look at this fact, and they must see that this great enterprise is not only a question of Christianity, but a question of commerce and of civilization. I am glad, sir, that a report of these proceedings will go out to the world, and that it will be seen that, while engaged in this joyous celebration, we did not forget the children, but remembered them kindly and gratefully. The best wish we can cherish for them is that all of them may be led to give themselves to Christ, that when they rise up to meet this life's trials and difficulties to become the heads of families, they may continue to be animated by one and the same spirit—love to Christ and His cause—carrying down blessings on their children and children's children.

The CHAIRMAN: I ask you now to drink to "The Directors of the London Missionary Society, and their Chairman George F. White, Esq." It is not customary in launching ships to have meetings of such a formal kind as this; but the sympathy in the object of the "John Williams" was so universal and so strong throughout the land, that it has produced the gathering we now see here; and the desire was that at this, one of the centres of shipping and commerce, we should wish success to the London Missionary Society.



Mr. WHITE: Dr. Smith regretted the absence to-day of our excellent Secretary Dr. Tidman, the father, I may almost say, of this Society, on account of his not being able to witness what we all witnessed to-day. I have an additional reason for regretting his absence, because I would have endeavoured to cast upon him the duty of replying to this toast. The ceremony we have witnessed to-day would, under any circumstances, have been worth a journey to Aberdeen to see; and if I were to take any exception to the proceedings at all, it would be that in a shipbuilding port such as this nothing has been said of the navy—the British Navy, our best security when surrounded by powerful enemies, and which, I trust, will never again be used but as a defence; and our mercantile marine, by which our commerce, and our Christianity too, are carried to all quarters of the world. We, as a Society, have now for the seventh time a ship, upon which I am very sure we all look with pride. Long may she go forth bearing the soldiers of the Cross and the Word of God to the distant isles of the southern seas, where for a long time Satan had undisturbed dominion, but where, thanks to our missionaries, under the blessing of God, they have become in a great measure the kingdom of our God and of his Christ. I have now a toast to propose, which from Aberdonians will meet with the greatest acceptance: “Success to the Brothers Hall.” When the Directors had recovered the shock they felt at hearing of the loss of the former “John Williams,” three considerations occupied their minds: first, whether we should have another ship; second, how we should raise the funds for it; and thirdly, who should build it. It did not take long to solve the first two questions. After the experience we had had, we felt we must have another ship, and we had great confidence that the children and young friends of the Society would provide the means. As to the third question, in justice to our constituents, we felt it necessary to put the matter to competition, and among the tenders received the most acceptable was that of the Messrs. Hall. As an Englishman, it would be affectation to say that I would not have been perfectly satisfied had an English firm got it; but when it was put in the hands of Scotchmen we felt perfectly assured that Messrs. Hall would support their own reputation and that of the town, and that, moreover, it would be a labour of love. Mr. White concluded by giving the toast, which was heartily drunk to.

The CHAIRMAN, in acknowledging the toast, said, Had this been a ship for common purposes, the launch would have gone off, and perhaps nine-tenths of the present company would not have known that such a ship was built. I beg to say the ship herself is nothing more than what any good Aberdeen ship is; therefore it is only the sentiment connected with it that we are indebted for your presence. It certainly did not occur to us when we entered into this contract that this would be the final result. We have been told to-day about “the day of small things,” and we really thought that this was a small ship. But now, when it has come to the conclusion, the mustard-seed has grown a great tree; and certainly my brother and myself are exceedingly gratified by your attending here to-day to do honour to the cause of the Missionary Society, and to ourselves who are their servants. In my business transactions I have noticed one thing, that, when all goes finely, fair, and smooth, we must take care in the hinder end that something does not happen



to make it otherwise. That has been the case here. I take leave to say that we have never had more pleasure in executing a contract than we have had; therefore we took double care in coming to the end to see that the thing went right. And if after your assembling here to-day you all go away pleased, that will be the crowning stone of the whole. I, for one, have great faith in good wishes. We have been here a long time, and it is gratifying to think that we do nothing by ourselves: our neighbours are here, the same as ourselves, expressing their good wishes for the cause you are celebrating. I thank you most cordially, and again beseech you to believe that there is nothing in the ship more than in any other ship that goes from Aberdeen, except the halo that surrounds her and the errand that she is going upon. I think myself that the young fellow who launched the ship (Mr. William Hall, jun.) is one of the fourth generation of carpenters in our yard. We are in the way of classing our ships, but it did not occur to me till I looked at the fellow that he was number four. He was specially requested by Captain Williams, no doubt, as an honour to himself, as indeed it was; and, as he is here, I expect he will stand up and thank Captain Williams for giving him the honour of launching what we have all along called "The Missionary."

MR. JOHN JAMIESON begged to call first for a special toast to the young builder who launched "The Missionary." This was heartily responded to.

MR. WILLIAM HALL, jun., said, I am very much obliged to you all for drinking my health, and more particularly to Captain Williams for asking me to have anything to do with the launching of his ship. I consider it an honour to have been asked to launch the "John Williams," even though as a ship she is no better, as you have been told, than any other Aberdeen ship.

THE VICE-CHAIRMAN: I have to propose as a toast, "The Building Committee of the London Missionary Society, and Mr. Welch." We have found the greatest pleasure and satisfaction in dealing with the Society and their agent Captain Williams, who has been with us all along, planning the best means of carrying out his views. And it is very gratifying to us that, so far as we can see, we have been able to carry out the views of the Society. "The Building Committee, and Mr. Welch," who has taken the most active part in its arrangements.

MR. WELCH, in replying to the toast, after observing that his duties as a member of the Building Committee had been easy and pleasant indeed, referred to the loss of the former "John Williams," and the suggestion made by their friends in Sydney that her place should be supplied by a steamer. After full consideration and the best practical advice they could get, it was decided to be unwise to have steam for the peculiar service required of the missionary ship. In estimating for the new ship, tenders were got from eight or ten builders, in England and Scotland, and one in Wales, of the highest standing. Messrs. Hall's was accepted as the lowest; and, in looking to the figures, he felt satisfied the price was put down without reference to profit. But, though the ship had been built regardless of profit, they have finished her in a way far beyond their contract. I can say there are many things in the ship which I am quite sure are not in the specific terms; and I am equally sure that not one thing specified is not in the ship. Mr. Welch, in conclusion, gave "The Surveyors," Messrs. Bayley, Walker, Rayden, and Wallace.



Mr. BAYLEY, in acknowledging, said, As a practical man, I say I never saw a ship better finished or better turned out of hand than the "John Williams." I am not now officially connected with Lloyd's, but I hope the Committee there will do as it did upon two former similar occasions, and remit the official fees upon the vessel.

Mr. WALLACE, Lloyd's surveyor at Aberdeen, said, I have had the honour of being surveyor of this ship. I have seen her from the time the keel was laid until this day, and I may state that the ship is everything that the Society could wish or expect.

The CHAIRMAN gave "Miss Annette Kemp Welch," who christened the "John Williams."

The CHAIRMAN proposed "The Health of Captain Williams." They were much indebted to the Committee for sending Captain Williams on such a mission—to see to the building of the vessel. Captain Williams was there to answer for himself, and no doubt would do so. They would, therefore, drink to Captain Williams and his good lady, and success to them when they go out with the vessel.

Captain WILLIAMS, in reply, said, from the first time he came down to Aberdeen to this day he had received nothing but kindness from Messrs. Hall, and everything he had suggested they had done with the greatest readiness.

Mr. JOHN JAMIESON gave "The Workmen in Messrs. Hall's Building-yard," who had built the "John Williams."

The toast having been drunk to cordially—

Mr. WHITE mentioned that the Directors of the London Missionary Society, in remembrance of the workmen, had given £25 to the Sick Fund.

The Earl of KINTORE, in a few fitting words expressive of the advantages of ministers and laymen of different denominations meeting together, thus preventing them from attaching too great importance to their denominational peculiarities, proposed "The Clergy of all Denominations," coupled with the name of Dr. D. Brown.

Dr. BROWN acknowledged. As the proceedings had now extended over a considerable length of time, he would content himself with a single sentence or two. The triumphs of Christianity in the South Seas, he said, constituted the most glorious chapter of Church history since the days of the apostles, and the London Missionary Society had been the greatest benefactor of our race, in that respect, of any missionary institution in the world. Some of his own earliest and most touching recollections were connected with the visits of deputations from the Society to this city, now a good many years ago, and to these he traced the first kindlings of a missionary spirit within him. He trusted the launch of this ship might be the commencement of a new era in the history of this great Society.

The Rev. GEORGE GILL, on being called on, said he was an old missionary. He had gone out to the South Seas, and lived and laboured there for sixteen years. He was one of the first missionaries who sailed with the old "John Williams," and he had come home with her in her last voyage in 1860. He had been intimately acquainted with the good and sainted Captain Morgan, who formerly commanded that ship, as well as with Captain Williams.



He was quite sure that the confidence of the Directors would never be misplaced in Captain Williams. Captain Morgan was a good man, a Christian-like gentleman, and a very mild man. Captain Williams is a man of equally good spirit, but, I would also say, of superior nautical knowledge; a calm, cool, calculating man, who knows all about the "Nautical Almanack." He tried to teach me something about circle-sailing; but I had not patience for that. I was always for going straight on. I am sure the ship will be hailed with open and joyous hearts when she reaches the South Seas. You can have no idea how anxious a missionary and his wife are to see a white face. I and my dear wife have been almost five years at a time without seeing one; and I am sure both missionaries and people will hail this vessel with the greatest joy.

The CHAIRMAN then gave the health of the Rev. Dr. Ferguson, Deputy-Chairman of the London Missionary Society.

Dr. FERGUSON said, as he had to address a meeting that evening, and preach two sermons on behalf of the Society on Sabbath, he would be excused from making a speech now. He should content himself with offering his congratulations on the beautiful weather and the happy circumstances altogether in which the vessel had been launched.

The CHAIRMAN gave his old friend "Rev. J. H. Wilson," remarking upon his useful and philanthropic labours both in Aberdeen and in London.

Mr. WILSON acknowledged; after which the Rev. John Kennedy pronounced the benediction, and the meeting broke up.

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## PUBLIC MEETINGS IN THE EVENING.

ARRANGEMENTS had been made for holding two public meetings in the evening: one of juveniles in Blackfriars Street Chapel, under the auspices of the Juvenile Missionary Society; the other in the Trades' Hall, under the management of the Committee of the Female Missionary Society.

The juvenile missionary meeting was a very full one. Through the kind liberality of Mr. Welch, not only were all the Sunday-school children provided with a substantial bun on the occasion, but all the children in the Ragged Schools, and all the children in the Fort Dee Schools.

The chair was occupied by Mr. GEORGE F. WHITE.

The Rev. JOHN KENNEDY addressed the meeting, and, with many telling facts and earnest appeals, interested and impressed the children, as well as many parents who were present.

The Rev. GEORGE GILL addressed the children for more than an hour, giving them a thrilling account of the rise and progress of the missionary enterprise in Polynesia, interspersed with many beautiful anecdotes and illustrations of Christian work.

The Rev. THOMAS GILFILLAN, the pastor of the Church, and other friends, said a few words, and the proceedings closed about nine o'clock.

The meeting in the Trades' Hall was a very crowded one, composed chiefly of ladies. The chair was occupied by Mr. Tytler, late of Ceylon, and a leading member of the Free Church. He rejoiced in the honour he had



received in being invited to preside over that meeting, and in all the circumstances connected with the launch of the "John Williams" that day. Having had the privilege of taking some part in conducting the muster of the children, he could bear testimony to the admirable way in which they had conducted themselves, and to the delightful character of the whole proceedings.

The Rev. DAVID ARTHUR read a financial statement, prepared by the secretary, Miss Russell, from which it appeared that the subscriptions to the ship, as well as to the funds of the Society, transmitted through the Association, had been very liberal. Mr. Arthur said a few hearty words in connection with the general question.

The Rev. Dr. GEORGE SMITH moved a resolution expressive of thankfulness to God for the Christian liberality which had been manifested in Aberdeen, and commending to the care of our heavenly Father Captain and Mrs. Williams in prospect of their speedy return in the "John Williams" to Polynesia. Dr. Smith spoke in eloquent and most impressive terms, going over the whole range of Christian Missions in the South Seas, and then, in conclusion, paid a graceful compliment to Captain and Mrs. Williams, remarking with much feeling on the fact that Mrs. Williams was one of his own spiritual children, had been connected with his church at Poplar, and was in every way worthy of the confidence and affection which had been shown towards her by the ladies of Aberdeen.

Mr. H. W. DOBELL seconded the resolution. He described in glowing terms and with much feeling the scene which they had all witnessed that day, traced the history of Christian Missions in relation to civilization, urged the claims of the London Missionary Society and other missionary societies on the support of the Christian Church, and concluded by thanking the friends in Aberdeen for the cordial and hearty welcome which the deputation had received.

The Rev. Dr. FERGUSON moved the second resolution, which had special reference to the getting up of a box of materials by the ladies of Aberdeen, to be presented to Mrs. Williams on leaving, for distribution among the people of the lesser islands; it also expressed abiding confidence in the missionary enterprise. The Doctor delivered a quiet, thoughtful, and philosophic address, which was listened to with deep attention, and evidently produced a strong impression.

Addresses were also delivered by the Revs. John Kennedy, David Wallace, J. H. Wilson, George Gill, and Mr. J. K. Welch.

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On the previous evening (Wednesday) the Annual Meeting of the Aberdeen Auxiliary to the London Missionary Society was held in Belmont Chapel. The chair was occupied first by Rev. D. ARTHUR, and afterwards by Mr. KEMP WELCH, one of the Directors of the Society. There was a large attendance, the chapel being quite crowded. The results of the meeting were very satisfactory.

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## SOUTH SEAS.

## DESTRUCTIVE HURRICANE ON THE ISLAND OF AITUTAKI.

AMONG the passengers on board the late missionary ship when wrecked in May 1864 were two veteran missionaries, the Rev. Messrs. Barff and Royle, proceeding from their respective fields of labour to Sydney. As it is well known, these venerable labourers, with the whole of their fellow-passengers, captain, and crew, were, in the gracious providence of God, rescued from the deep, and ultimately conveyed in safety to their destination. After a few months' sojourn in Sydney, Mr. Royle returned to Aitutaki, his island-home, where he arrived at the end of last January.

But scarcely had he received the joyful greetings of his family and the attached people of his charge when a tempest broke over the island more terrific and destructive than had ever been previously known. The storm commenced on the afternoon or evening of the 4th February, whilst Mr. and Mrs. Royle were sitting in the midst of the school-children, their parents, and the teachers, partaking of a social meal. The company abruptly broke up in alarm, and all hastened to their respective homes; and, under the direction of their missionary, the teachers, and deacons, they at once adopted the best means for securing the chapels and school-houses throughout the island. But all such precautions proved utterly abortive. About half-past six p.m. the storm had augmented to a hurricane, which, by its irresistible force, seemed to threaten devastation and ruin to all within its reach. Indeed, the work of destruction was complete; and before eight o'clock there was not left standing either a dwelling-place for man or a sanctuary for God, although many of the buildings, at least sixty in number, were substantially erected of stone; 7000 fruit-bearing cocoa-nut trees were levelled with the ground, and the whole family of bread-fruits was annihilated; whilst all the vegetables serving for food were swept away by an inundation of the sea, which rose, about midnight, sixty feet above its ordinary elevation. Amidst this fearful strife of the elements, which continued throughout this memorable night, Mr. Royle and his family found a partial refuge behind a remnant of broken wall which served to mark the spot where their dwelling-house had stood. The natives in like manner found some temporary shelter. Numbers of them rolled matting round the women and children to prevent their being separated and cast away by the violence of the wind. Many have since died, and others remain in a precarious state, from the injuries received. The missionary, in common with his people, had all his provisions destroyed, besides sustaining the loss of his furniture, books, and clothing. The following is the substance of Mr. Royle's narrative:—

“In the morning, coming from our miserable shelter of the previous night, I was enabled, from the high ground on which I stood, to see that the



people were assembling in small groups, obviously for the purpose of prayer. This greatly encouraged me, and I was further cheered by hearing the bell, which had again been suspended, summoning the congregation to worship. Instead of a pulpit, a sort of platform was extemporized for my use. But few of those assembled wore their usual Sabbath-day garments. When I rose to offer prayer there was a simultaneous burst of sorrow, which partly relieved their overburdened spirits. The hymn commencing 'God moves in a mysterious way' was then sung amidst much sobbing, and I preached from the Saviour's consolatory words (John xiv. 2), 'In my Father's house are many mansions.' The address was listened to by all with deep and affecting interest.

"Throughout the day the demonstrations of grief were most distressing; nor can this be wondered at when it is considered that a whole people had by this awful visitation been reduced from a high state of prosperity to sudden and utter destitution. But the more passionate expressions of grief soon subsided into a calm submission to the will of God, and we decided to hold a meeting on the following day to devise measures for repairing, as far as possible, the calamitous effects of the hurricane.

"On the Monday morning we had a large assembly, and, after a short prayer by one of their number, I addressed them on the practical aspects of the great duty urged upon them in the afternoon services of the previous Sabbath, from the text 'Quit you like men.' I pressed them, as a first natural duty, to seek a shelter for their wives and little ones, however temporary and plain it might be. Some spirited speeches were delivered, and, notwithstanding my recommendation, they had all evidently made up their minds to one particular course; viz., that, as we were greater sufferers than they in the common calamity, they should direct their first and best efforts to provide a home for *me* and my family; that if I opposed their wishes it would unfit them for action, but if I allowed them to begin with my dwelling it would invigorate them for their other duties. I left them to carry out their wishes, and in eight days, though not without considerable labour, they had prepared for us a home."

"We have now commenced the work of reconstruction," writes Mr. Royle, three months after the hurricane. "It will be up-hill work, but, thanks to our heavenly Father, there is a manifest willingness on the part of a devoted band, who have lost neither heart nor hope, whose confidence remains firm, that this dispensation, though painful and trying, will work out for them a future good."

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## DEATH OF DR. JAMES HENDERSON.

IN October 1859 the subject of this notice left his native country for China, in order to devote his talents and skill as a medical missionary to the service of the Mission Hospital in the city of Shanghai. In February 1862 Dr. Henderson paid a short visit to England, in order to fulfil an important engagement, and within two months re-embarked, with Mrs. H., for the field of foreign labour. Dr. H. enjoyed a large and increasing practice, both among the native patients in attendance upon the Mission Hospital, and also among the foreign settlers at Shanghai, by whom he was held in high estimation.

The death of our lamented friend is thus reported by the *North China Herald* of the 19th August ulto. :—

“ Since the date of our last weekly summary, the events which have come to light have been few and unimportant, with the exception of the death of a well-known and much-respected local medical practitioner, Dr. James Henderson, which took place in Nagasaki on the 30th ulto. [July]. Dr. Henderson had rendered himself highly popular with a large section of the foreign community, and had done good service by the publication of a little handbook of medical advice especially suited for residents at this port [Shanghai].

He left Shanghai some weeks ago, after a severe attack of typhoid fever, and it was hoped that in the healthier climate of Japan he would rally. Such, however, was not the case. Despite the attentions of his family, and the skill of the medical officers attached to the men-of-war in the harbour, he rapidly sank, and, as we have said, died. His funeral took place on the following day, and was attended by almost every foreigner in Nagasaki. The coffin was borne by the sailors of the merchant-ships, and was lowered into the grave by four of his old Shanghai friends.”

The Rev. William Muirhead, in a letter dated the 19th August, adds some gratifying particulars on the same mournful event :—

“ Dr. Legge happily arrived at Nagasaki the day before Dr. Henderson died, and had a brief and interesting conversation with him. He writes me in a very gratifying manner as to his religious state and prospects. His faith and hope were strong in Christ, and he had not the shadow of a doubt on the subject of his interest in His saving merits. All was peace with him, and he contemplated the near approach of death with the utmost serenity, trusting in Jesus. And so our friend has passed away, we believe, to the regions of the blessed, where sin and sorrow, suffering and trial, are unknown.

“ Our afflicted friend Mrs. Henderson returned to Shanghai two days ago on board the same ship that carried her and her lamented husband to Japan. She is, of course, feeling the severity of her great trial, but is bearing it with Christian fortitude. She will return to England in a few weeks, where we are assured she will meet with the deep sympathy of many Christian friends.”

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## ORDINATION OF MISSIONARIES TO THE SOUTH SEAS.

## BEDFORD.

THE ordination of Mr. ALEXANDER MICHIE, missionary to the South Seas, took place at Bunyan Chapel, Bedford, on Wednesday, October 11. The Rev. G. Deane, B.A., of Harrold, commenced the service; Rev. C. Hardie, of Thame, described the field of labour; the usual questions were asked by the Rev. W. Alliott, of Howard Chapel, Bedford; Rev. J. Brown, B.A., of Bunyan Chapel, offered the ordination prayer; the charge was delivered by the Rev. W. Fairbrother, of London; and Rev. W. Harbutt, of Yardley Hastings, concluded the service.

## FINCHLEY.

On Thursday, the 19th of October, Mr. JAMES CHALMERS was ordained in Finchley (East End) Chapel, as a missionary to the South Seas. The Rev. William Gill, of Woolwich, late of Rarotonga, South Seas, described the field of labour; the Rev. John Corbin, of Hornsey, asked the questions and offered the ordination prayer; and the Rev. J. S. Wardlaw, M.A., President of Mission College, Highgate, delivered the charge. The Rev. Thomas Hill, of Finchley, and the Rev. S. W. McAll, minister of the chapel, also took part in the service.

## DEPARTURE OF MISSIONARIES.

Rev. J. J. Cooper and Mrs. Cooper, appointed to New Amsterdam, Berbice, embarked per "James Armstrong," October 8th.

## ARRIVAL.

Rev. Julius Kessler, Mrs. K., and children, from Madagascar, September 16th.

## ARRANGEMENTS FOR VISITING THE "JOHN WILLIAMS."

THE Directors have the pleasure to announce that the "John Williams," having arrived in London, is now lying in the West India Docks.

During the first fortnight of the present month the ship will be open to the inspection of all who have contributed towards her purchase, and especially to the juvenile friends of the Society.

Admission by Ticket, which may be obtained by Ministers, Superintendents of Schools, and other accredited persons, on application, either personally or by letter, to "The Ship Committee," Mission House, Blomfield Street, Finsbury.



## MISSIONARY CONTRIBUTIONS.

From 18th September to 17th October, 1865.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

<b>A Friend</b> .....100 0 0 <b>B. M. B.</b> .....25 0 0 <b>Legacy of the late Miss Graves, per</b> <b>Dr. Fotherby</b> .....10 19 0 <b>Miss Maxwell</b> .....5 0 0 <b>J. W. Alexander, Esq.</b> .....3 0 0 <b>A Friend</b> .....2 0 0 <b>P. S.</b> .....0 2 0  <b>Clapham.</b> <b>Collected by Young Friends, for Rev. E. Porter's School, Cuddapah</b> .....5 0 0  <b>Claremont Chapel.</b> <b>Sunday School, for Mr. W. Blankley.</b> <b>Girls (half-year)</b> .....6 2 4 <b>Boys ditto</b> .....4 8 3 <b>Exs. 2s.; 10l. 8s. 7d.</b>  <b>Lower Clapton Chapel.</b> <b>Sunday School, for the Native Teacher Henry Pembury</b> .....10 10 0  <b>Marlborough Chapel.</b> <b>Auxiliary, per Mr. C. Hollingsworth</b> .....55 11 9  <b>St. John's Wood Chapel.</b> <b>Second Senior Girls' Bible Class, for Annie Headland, at Trevandrum</b> .....1 10 0  <b>Stepney Meeting.</b> <b>Juvenile Auxiliary, per Mr. Halsey</b> .....10 0 0  <b>Tolmer's Square Chapel.</b> <b>For Widows' Fund</b> .....4 0 0  <b>Walthamstow.</b> <b>Wood Street Chapel.</b> <b>Collections</b> .....6 12 8 <b>Collected by Miss Kedwell</b> .....2 1 0 <b>Exs. 9s.; 8l. 4s. 6d.</b>  <b>Wells Street Chapel.</b> <b>Sunday School, per Mr. Peters</b> .....0 12 0	<b>CUMBERLAND.</b> <b>Auxiliary Society.</b> <b>W. Wilson, Esq., Treasurer.</b>  <b>Cockermouth.</b> <b>Rev. R. Hall.</b>  <b>Collected by—</b> <b>Sarah Ann Hodgson</b> .....6 7 3 <b>Jane Ivison</b> .....2 17 8 <b>Ann E. Huddart</b> .....1 4 9 <b>Emma Beswick</b> .....1 1 10 <b>Elizabeth Brown</b> .....2 0 11 <b>Sunday's Collection</b> .....9 7 6 <b>Wednesday's ditto</b> .....4 8 5 <b>Exs. 8s. 8d.; 20l. 19s. 3d.</b>  <b>Whitehaven.</b> <b>Rev. W. Place.</b>  <b>Collected by—</b> <b>Miss Hampton</b> .....1 1 0 <b>Miss Higgins</b> .....1 13 0 <b>Miss Mary McGowan</b> .....2 13 8 <b>Mrs. John McGowan</b> .....1 5 4 <b>Miss Muncaster, Miss B. Humphreys, and Miss M. J. Hampton, for the Native Girl Annabella Wardlaw, at Vizagapatam</b> .....3 0 0  <b>Missionary Boxes.</b> <b>Master William Edward Douglas</b> .....0 8 0 <b>George and Margaret Ann Mason</b> .....1 7 5 <b>Mary Fox Muncaster</b> .....1 2 3  <b>Collections.</b> <b>Missionary Sermons</b> .....44 18 8 <b>Sabbath School</b> .....3 14 10 <b>Public Meeting</b> .....20 7 4 <b>Exs. 18s. 6d.; 80s. 6s.</b>  <b>Workington.</b> <b>Rev. J. Rennie, M.A.</b> <b>Missionary Sermons</b> .....4 3 11 <b>Public Meeting</b> .....2 11 8 <b>Sunday School</b> .....0 6 9  <b>Collected by—</b> <b>Miss Mordy</b> .....1 15 6 <b>Mrs. Westray</b> .....1 7 0  <b>Missionary Boxes.</b> <b>Miss Conley</b> .....1 0 6 <b>A Little Girl</b> .....0 2 6 <b>Exs. 6s. 6d.; 11l. 1s. 4d.</b>	<b>DEVONSHIRE.</b> <b>Braunton.</b> <b>Rev. E. Thomas.</b> <b>Missionary Sermons</b> .....2 18 1 <b>Public Meeting</b> .....1 18 8  <b>Missionary Boxes.</b> <b>Miss Skinner</b> .....0 15 9 <b>Miss Bidder</b> .....0 11 3 <b>Miss Widlake</b> .....0 4 8 <b>Miss Tucker</b> .....0 4 6 <b>Miss Darracott</b> .....0 2 6 <b>6l. 15s.</b>  <b>Colyton.</b> <b>Per Rev. M. Biggs</b> .....1 0 0  <b>Exeter.</b> <b>Castle Street.</b> <b>Rev. D. Hewitt.</b> <b>Sermons and Public Meeting</b> .....30 8 6 <b>A Friend</b> .....15 0 0 <b>45l. 8s. 6d.</b>  <b>Loddiswell.</b> <b>Rev. J. Yalland.</b> <b>Collection</b> .....1 14 10  <b>Okehampton.</b> <b>Collection</b> .....4 0 0  <b>Paignton.</b> <b>Rev. R. P. Jones.</b> <b>Collection, less Exs.</b> .....3 16 8 <b>7s. 6d.</b>  <b>Plymouth.</b> <b>J. Plimsaul, Esq.</b> .....5 0 0 <b>R. S. Jackson, Esq.</b> .....1 1 0  <b>Tiverton.</b> <b>A. Z. Weber</b> .....0 10 0  <b>Witheridge.</b> <b>Rev. J. Smith.</b> <b>Missionary Boxes.</b> <b>Sunday School</b> .....0 18 9 <b>Mrs. Smith</b> .....0 17 0 <b>Master J. Partridge</b> .....0 6 1 <b>Mrs. Lees</b> .....0 4 6 <b>Mrs. Dinner</b> .....0 4 9 <b>Collection</b> .....1 6 3 <b>3l. 17s. 4d.</b>  <b>DURHAM.</b> <b>Durham.</b> <b>Claypath Chapel.</b> <b>Rev. S. Goodall.</b> <b>On Account</b> .....30 0 0  <b>Seaham Harbour.</b> <b>Per Mr. C. Hubbard.</b> <b>Collection, less 6s. Exs.</b> .....1 17 0	<b>Sunderland.</b> <b>Auxiliary Society, per W. Thackray, Esq.</b> .....33 8 6  <b>ESSEX.</b> <b>Auxiliary Society, per T. Daniel, Esq.</b>  <b>Saffron Walden, per Mr. Staring</b> .....33 15 11 <b>Wicham, per Mr. Thomas</b> .....20 0 8 <b>Coggeshall, per Mr. Gardner</b> .....33 0 10 <b>147l. 17s. 5d.</b>  <b>Chelmsford.</b> <b>J. Wells, Esq., for a Girl at Nazareth, to be called Maria Primrose Wells</b> .....3 0 0  <b>Ongar.</b> <b>Mrs. Pollard's Missionary Box</b> .....0 13 11  <b>GLOUCESTERSHIRE.</b> <b>Bristol.</b> <b>Auxiliary Society.</b> <b>H. O. Wills, Esq., Treasurer.</b> <b>Balance of year ending 20th September, ult.</b> .....365 12 0 <b>On Account of current Year</b> .....700 0 0 <b>1065l. 12s.</b>  <b>HAMPSHIRE.</b> <b>Finch Dean.</b> <b>Collected by Mrs. Cannings. For the New Missionary Ship.</b> <b>Sir J. C. Jervoise, Bart. M.P.</b> .....0 10 0 <b>J. B. Carter, Esq., M.P.</b> .....0 5 0 <b>Mrs. Dixon, Stansted</b> .....1 0 0 <b>Sir W. W. Knighton, Bart.</b> .....0 10 0 <b>Rev. N. G. Whitestone</b> .....0 5 0 <b>W. H. Stone, Esq., M.P.</b> .....0 10 0 <b>H. Brabant, Esq., M.P.</b> .....0 2 6 <b>Mr. G. Cannings</b> .....0 5 0 <b>Mr. J. S. Cannings</b> .....0 5 0 <b>The late Miss Cannings</b> .....0 2 6 <b>Mrs. Price</b> .....0 1 0 <b>Mrs. Cannings</b> .....0 2 6 <b>Other Sums</b> .....0 2 0 <b>4l. 9s. 0d.</b>  <b>Southampton.</b> <b>Interest on the Legacy of the late Mr. Hughes</b> .....5 16 8  <b>JERSEY.</b> <b>Auxiliary Society.</b> <b>On Account, per Mr. E. C. Williams</b> .....21 2 5
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## HERTFORDSHIRE.

*Buntingford.*

Collected by—

Mrs. Oliver .....	1 4 6
Mr. Dellow .....	0 7 0
Mrs. Nicholls .....	1 0 6
27. 12s.	

## KENT.

*Ashford.*

Congregational Sunday School .....	2 10 3
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*Bexley Heath.*

Mr. A. W. Crisp .....	1 0 0
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*Deptford.*

Rev. J. Pulling.

Legacy of the late Martha Brown ...	5 0 0
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*Greenwich.**Maize Hill.*

Per Rev. G. C. Bel- leaves .....	6 19 3
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*Tunbridge Wells.*

Per Mrs. Joshua Wilson.	
Michaelmas Quar- terly Collection ...	12 14 6

Rev. C. Langton (A.)	3 0 0
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## LANCASHIRE.

*Manchester and Salford  
Auxiliary.*

J. Sidebottom, Esq., Treas. On Account .....	125 0 0
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*Ashton-under-Lyne.*

Miss F. Buckley (A.)	10 0 0
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*Bolton.*

Mr. R. Shaw, Treasurer.

St. George's Road Chapel.

Rev. W. H. Davison.

Collections .....	22 11 2
A Friend, per Mr. J. Lever .....	2 10 0
Exs. 10s. 6d.; 24s. 1s. 6d.	

*Edgeworth Chapel.*

Rev. G. Dunn.

Collections .....	3 9 5
For the Ship .....	1 0 1
4s. 9s. 6d.	

West Lancashire Auxiliary.

S. Job, Esq., Treasurer.

*Liverpool.**Newington Chapel.*

Collection .....	13 13 6
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*Toxteth Chapel.*

Rev. A. Brown, M.A.

Collection .....	14 6 4
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*Berkeley Street Chapel.*

Collection, per S. Hollewell .....	9 0 0
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Crescent and Norwood  
Chapels.Rev. J. Kelly, and Rev. J.  
Shillito.

First Grant, for the current Year, from the Weekly Offering Fund .....	106 16 3
1437. 16s. 1d.	

*Horwich.*

Rev. M. Hardaker.

Collection .....	7 6 5
Miss A. Hardaker's Box .....	0 4 0
7s. 10s. 5d.	

*Ormskirk.*

Rev. A. H. Lowe.

For the Widows' Fund .....	1 5 6
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*Rainford.*

Interest on the Legacy of the late Mr. Rosbotham ...	0 6 6
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*Southport.*

Auxiliary Society.

J. Hamilton, Esq., Treas. On Account .....	100 0 0
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## LINCOLNSHIRE.

*Brigg.*Ladies' Working Society,  
per Mrs. Bradley.

For Native Teacher William Martin, half-year .....	5 0 0
For the Ship .....	1 0 0
6s.	

*Louth.*

Rev. W. Herbert.

Mr. G. C. Smith, Treasurer.  
Collected by Miss J. Gray  
and Mrs. Herbert.

Mrs. Marshall .....	1 0 0
Mrs. Hildyard .....	1 1 0
W. G. Allison, Esq. ...	1 0 0
F. F. Eve, Esq. ....	0 10 0
J. Larder, Esq. ....	0 10 0
Small Sums .....	7 10 8

Collected by Mrs. Colbridge  
and Miss Forman.

Mrs. Titus Bourne .....	1 0 0
Mrs. Lucas .....	1 0 0
Mrs. J. H. Bourne .....	1 0 0
Mr. C. G. Smith .....	1 0 0
J. B. Sharpley, Esq. ...	0 10 0
C. Lucas, Esq. ....	0 10 0
Small Sums .....	3 15 5

Collected by Mrs. J. Gray  
and Miss Henning.

Jos. Johnson, Esq. ....	0 10 0
Small Sums .....	3 8 6

Collected by Misses Gray  
and Potter.

Mrs. Allenby .....	1 0 0
Miss Gray .....	0 10 0
Small Sums .....	1 11 10
Missionary Basket .....	10 10 0
Miss Gray and Pupils .....	4 6 0
Canon St. School ...	4 0 0
Fotherby Branch ...	1 10 0

## Boxes.

Mr. Is. Colbridge ...	0 10 5
Miss Forman .....	3 0 0

## Cards.

Miss L. Flowers .....	0 12 0
Miss E. Gilthorpe .....	0 12 8
Miss S. Ashton .....	0 15 6

Miss E. Smith .....	0 17 6
Miss M. Burkwith .....	0 5 7
Mrs. Hall, for Mis- sionary Ship .....	0 3 0
Mr. F. Gray .....	0 13 2
Missionary Sermons .....	10 10 0
Public Meeting .....	20 1 7
Public Breakfast .....	7 0 8
Communion Service .....	2 16 0
Exs. 61s. 8d.; 924. 4s. 6d.	

## MONMOUTHSHIRE.

*New Inn.*

Interest on the Legacy of the late Mr. Wren .....	3 0 0
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## NORTHUMBERLAND.

*Amble.*

Rev. W. Nicolson.

Missionary Boxes.

Miss Betsy Allan ...	0 6 6
Miss Forster .....	0 10 1
Miss Isabella Duncan ...	0 2 7
Miss E. Hairs .....	0 4 4
Public Meeting .....	1 11 0
Exs. 6d.; 3s. 14s.	

*Newcastle-on-Tyne.*

A Young Friend, for the Juvenile Me- morial Church, Madagascar .....	1 0 0
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*North Shields.*St. Andrew's Chapel.  
Rev. A. Jack and Rev. J.  
Wills.

Mrs. Pow, Treasurer.

Missionary Sermons .....	14 17 0
Public Meeting .....	10 1 6
Miss Emily Hada- way's Missionary Box .....	0 10 7
Exs. 30s. 10d.; 28s. 9s. 3d.	

## OXFORDSHIRE.

*Henley.*

Legacy of the late Mrs. Maitland, less duty .....	45 0 0
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*Orford.*

George Street Chapel.

Rev. D. Martin.

Mrs. Alden .....	0 10 0
Mrs. Beaumont .....	0 10 0
Mr. Biggs .....	0 10 0
Mr. Blackwell .....	1 0 0
Miss Blackwell .....	0 10 0
Miss Braine .....	0 10 0
Mrs. Cavell .....	2 2 0
Mr. Chillingworth .....	1 0 0
Mr. Cox .....	0 10 0
Mr. Fiske .....	1 0 0
Mrs. Gregory .....	1 1 0
Mr. Hills .....	1 1 0
Mr. Jones .....	1 0 0
Mr. Luff .....	0 10 0
Rev. D. Martin .....	1 1 0
Mr. Oliver .....	1 0 0
James Pike, Esq. ....	1 0 0
Mr. Thornhill .....	0 10 0
M. Underhill, Esq. ...	2 0 0
Mr. H. Underhill .....	1 0 0
Missionary Sermons .....	12 12 0
Public Meeting .....	3 8 10
Tea Meeting .....	5 12 6
By Miss Walker .....	0 14 0
Exs. 9s. 8d.; 44s. 10s. 7d.	

## SOMERSETSHIRE.

*Bridgewater.*

Collected by Mrs. W. Hurman, for the Year closing March 1865 .....	2 2 0
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## STAFFORDSHIRE.

*Wolverhampton.*

Snow Hill.

Collection .....	10 5 11
Snow Hill Sunday School Children, per Mr. B. Jones .....	8 17 10
Temple Street Sun- day School .....	1 17 9
Mr. E. Preakley .....	0 11 0
Mr. Lloyd .....	0 5 0
Mr. Aston .....	0 2 6
17s.	

## SUFFOLK.

Auxiliary Society.

L. Webb, Esq., Treasurer.

*Beccles.*

Rev. J. Flower.

Subscriptions .....	16 10 2
For Widows' Fund .....	2 9 2
For the Ship .....	12 4 1
Exs. 8s. 6d.; 51s. 8s. 11d.	

*Walpole.*

Rev. H. J. Haas.

Contributions .....	4 10 0
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*Wrentham.*

Rev. J. Browne, B.A.

Mrs. R. Algar .....	0 5 6
Mr. Bicker .....	0 10 0
Rev. J. Browne .....	0 10 0
Mr. Carter .....	0 5 0
Master G. Carter .....	0 6 0
Mr. J. T. Martin .....	1 0 0
Misses Moore .....	0 10 0
Mr. and Miss Read .....	0 10 0
Miss Tacon, Sunday School Class .....	0 5 0
J. F. Vincent, Esq. ...	1 0 0
Collection, <i>Wren- tham</i> .....	2 0 6
Ditto, <i>Wangford</i> ...	0 12 6
For the Ship .....	3 3 8
Exs. 4s.; 15s. 18s. 8d.	

## SURREY.

*Sutton.*

T. E. Parson, Esq. .....	(D.) 10 10 0
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Per Mrs. Hill.

For the Ship .....	0 5 0
For Widows' Fund .....	0 5 0
For Magazines and General .....	0 5 0
15s.	

*Upper Norwood.*

Rev. R. B. Lewis.

May Collection .....	15 5 6
Sunday School .....	1 13 0
16s. 18s. 6d.	

## WARWICKSHIRE.

*Stretton-under-Fosse.*

Rev. W. Froggatt ...	1 0 0
Miss Lee .....	0 10 0
17s. 10s.	

## WILTSHIRE.

*Atworth.*

Contributions, per Mr. J. Barton .....	1 15 0
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Per Rev. T. Mann.

*Bulford.*

Rev. J. Protheroe.	
Mrs. Butler .....	1 0 0



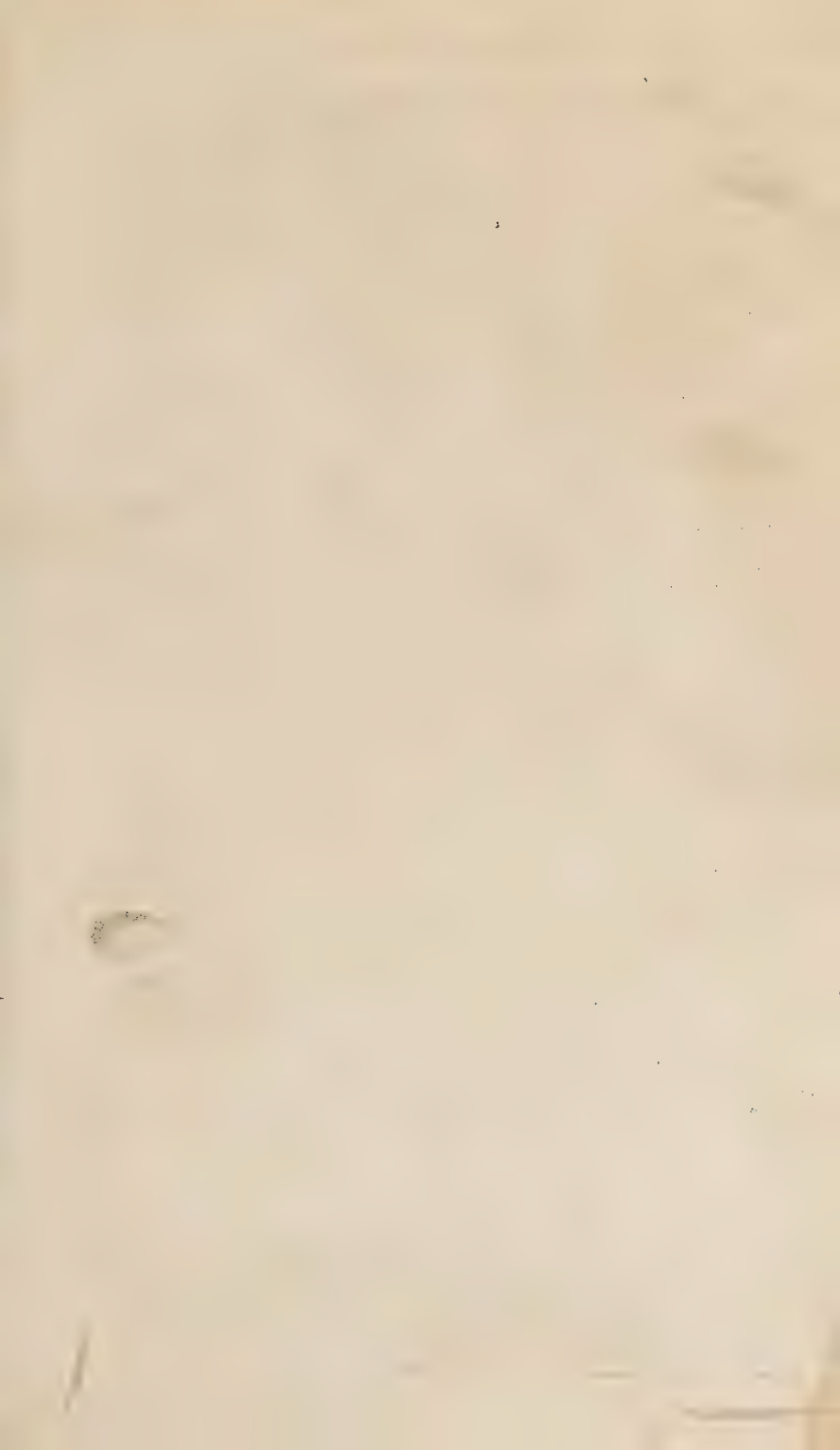
Boxes.		A Friend, per Mr. Jupe, Interest on 100%.		Collected at Wychbold		Young People's	
Emma Godwin	0 2 7			For Widows' Fund	1 1 11	Auxiliary Society	9 5 8
Emma Andrews	0 2 2		3 5 0	For Widows' Fund	2 0 0	Angel Street Sunday School, Mr. J.	
James Hyatt	0 6 4			Offering on Sabbath Day	1 8 9	Hancock	8 13 1
Mr. Briton	1 6 5			Public Meeting	2 11 4	Ditto, for the Ship	10 15 0
Mrs. Hickman	0 13 2			Exs. 21s. : 32s. 8s. 5d.		Look Street Sunday Schools, Mr. H. Fern	2 4 8
Mary J. Macklin	0 2 5					Ditto, for the Ship	2 15 6
Mrs. Swatton	0 9 2					Omberley, Pole Elm, Hallow, Crossway Green, and Fernal Heath Stations, for Ship	
Sunday School	0 17 10					Angel Street Chapel	
Edwin Rolfe	0 3 7					Missionary Boxes	8 10 0
Miss Anne Godwin	0 4 6					For Native Schools at Santhapooram, T. R. Hill	70 0 0
Master Protheroe	1 10 3					Missionary Sermons	80 8 0
Miss Atkins	0 7 11					After Public Meeting	4 11 1
Collection	1 6 6						
8s. 12s. 10d.							
Per Rev. T. Mann.							
Broad Chalk.							
Missionary Boxes.							
Miss A. Morris	0 13 4						
Miss A. Storeys	0 2 6						
Mrs. Feltham	0 1 7						
Mrs. Collins	0 5 0						
Mrs. Bright	0 3 1						
Mrs. Barnett	0 10 0						
Collection	2 8 2						
4s. 3s. 8d.							
Mere.							
Rev. W. Edwards.							
I. M. Jupe, Esq., Treasurer.							
Missionary Boxes.							
James Norris	0 6 7						
Willie Jukes	0 7 9						
Mrs. T. Standerwick	0 17 0						
Fanny Goldsborough	0 18 9						
Anonymous	0 10 5						
Elizabeth Dowding	0 12 4						
Mrs. Wilmott	1 1 9						
Anonymous	1 0 1						
Miss Smith	0 12 2						
Mrs. Lander	1 4 8						
Mrs. Lapham	0 4 5						
Daniel Farthing	0 11 1						
Mrs. Glover	0 17 14						
E. A. Read	0 9 4						
Henry Viner	0 15 6						
Ellen Milton	0 7 8						
Willie Forward	1 0 2						
Clara Baverstock	0 9 8						
M. A. Coward	0 5 9						
Fractions	0 0 5						
Subscriptions.							
Mr. Standerwick	1 0 0						
Mr. J. F. Rutter	1 0 0						
A Friend	2 0 0						
Miss Jupe	2 0 0						
Mr. Smith	1 0 0						
Anonymous	5 0 0						
Ditto	0 15 0						
Mr. Roles	1 0 0						
A Friend	1 5 0						
H. Ansford	0 10 6						
Mr. Hart	1 0 0						
Mr. Edwards	1 0 0						
Sunday Schools.							
Mere and Zeals.							
For Support of Indian Boy							
By Sale of Arrowroot	0 15 0						
For Loan of Bath Chair	0 10 0						
Produce of Cottage Garden Plot	0 5 0						
Produce of Walnut-tree	1 1 0						
Proceeds of Sale of Day School Needle-work	2 10 0						
Collections, Mere and Zeals	45 11 3						
Knolly.							
Collection	0 11 2						
Boxes.							
Janet Snooke	0 6 1						
Eliza Hull	0 5 11						
School	0 4 2						
Deverell.							
Collection	0 8 2						
Mr. Norris's Box	1 11 4						
Less Expenses							
	90 11 6						
	0 6 0						
	90 5 6						
Collected at Wychbold							
For Widows' Fund							
Missionary Sermons							
Address to Sunday Schools							
Annual Subscriptions.							
Miss Wood	1 1 0						
Mr. Jukes	1 0 0						
Mr. Harrem	1 1 0						
Mr. Tandy	1 1 0						
Mrs. Guest	1 1 0						
Mr. Hall	1 1 0						
Mr. Cooper	1 1 0						
Ladies' Association							
Sunday Schools							
Ditto, for the Ship							
Missionary Boxes.							
From Sunday Schools							
From Families							
Collected by—							
Richard Pickerell (a blind man)							
Female Bible Class							
For two Orphan Children, Boy and Girl, at Mirzapore							
A Thank-offering by a Friend, by Mr. Dawson							
Ditto, by a Friend							
Public Meeting							
For Native Teacher James Dawson, by John Whitehouse							
Exs. 50s. 6d. : 171s. 1s.							
Stourbridge.							
Rev. J. Richards.							
Collections							
Sunday Schools							
Rev. J. Richards							
Mr. Taylor							
Mr. Northwood							
John Tibbitts							
John Lloyd's Box							
John Gittins							
Exs. 14s. 6d. : 10s. 8s.							
Worcester.							
Rev. J. Bartlett.							
Balance of last Year's Tea Meeting							
For Widows' Fund							
Omberley ditto							
Annual Subscriptions.							
Rd. Padmore, Esq.							
Edward Evans, Esq.							
T. R. Hill, Esq.							
David Everett, Esq.							
Edward Wall, Esq.							
Mrs. Wm. Hill							
Rev. T. Dodd							
Rev. J. Bartlett							
Edward Gillam							
Mrs. Taylor							
Mrs. Joseland, sen.							
Mr. C. Martin							
For Native Teacher Richard Evans, by Mr. T. R. Hill, Esq.							
For Maintenance of four Girls, Mary, Sarah, Eliza, and Hannah, care of Mrs. Wilkinson, South Travancore							
For Native Teacher Catherine Bickerton Evans, by Mrs. Edwd. Evans							
For Native Schools in India, by Mrs. George							
Young People's Auxiliary Society							



Mrs. Sanders .....	0 2 6	South Cliff Church	31 0 10	John Wood .....	5 00	VICTORIA.	
Mrs. G. Attwood ...	0 2 2	Old Chapel .....	6 12 6	Wm. Moodie .....	5 00	Per R. Smith, Esq.	
Master E. Bourne ..	0 2 2	Exs. 17s.; 72l. 11s. 9d.		Charles Alexander .....	10 00	Ballarat.	
2l. 8s. 4d.				Rev. Dr. Wilkes .....	5 00		
<b>YORKSHIRE.</b>		<b>SCOTLAND.</b>		J. C. Barton .....	4 00		
<i>Bawtry and Ranskill.</i>		<i>Dalkeith.</i>		Thomas Robertson .....	3 00	Congregational Sab-	
Rev. J. Wesson.		East United Pres-		David Lewis .....	5 00	bath School .....	2 13 0
Ranskill Contribu-		byterian Church	15 0 0	Wm. H. Clare .....	5 00	Welsh Congrega-	
tions .....	4 0 0			Wm. Learmont .....	5 00	tional Church .....	2 13 6
<i>Bradford.</i>		<i>Dumfriesshire.</i>		Chas. F. Smithers .....	5 00	<i>Bunningong.</i>	
Auxiliary Society.		W. B. ....	2 0 0	R. C. Jameson .....	4 00	Mr. R. Allan, for	
W. Milnes, Esq., Treasurer.		<i>Falkirk.</i>		Hugh Cochran .....	2 00	Maré .....	1 0 0
On Account .....	130 0 0	Congregational Church.		J. C. Lonsdale .....	5 00	Mr. Allan, ditto ..	1 0 0
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REV. THOMAS

SWANSEA.

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*A Word in Season for December.*

BY THE REV. J. R. CAMPBELL, D.D.

WE have learned to speak of the year as an individual thing,—this year, last year, next year, the year I was born, the year I was married, the year my mother died, the year my sister was ill, &c.

And we are right. The year is a thing of God's making. It only seems to be a division of our making, to measure the rate and progress of human life. There are marks of man's art in the familiar division of our year, as to when it begins and when it ends, the number of (so-called) months which it consists of, which are not true "moons," but our substitutes for them, for our greater convenience. But for all that, although there is so much of man's touching and handling of it, and writing of his own marks and memorials upon it, the year is not a human, but a Divine measure of time. This has been historically proved by the many attempts, more or less successful, to devise human measures or indications which would exactly correspond with God's true year. The "moons" were very naturally thought to be a convenient help in this endeavour. But neither twelve nor thirteen moons would make an exact year. Twelve moons of an equal length, artificially fixed, of thirty days, were found to be not an exact index of the true year. Supplementary days were thrust in to balance the account. But it would not *keep square* even when it was once made quite square. At last, for more easy working, to keep our human measure more equally near to the regular course of God's year, we have those irregular months of thirty, thirty-one, twenty-eight days, so perplexing to our memory, that the most wise and learned among us has every now and then to return to that precious portion of his early knowledge, and mutter over to himself, "Thirty days hath September!" &c., &c. And even this very elaborate tinkering of the natural "moons" is not enough. We have to



remember that the short and dumpy February, with "twenty-eight alone," has occasionally a cubit added to his stature, and it is expressed with a very jubilant jollity in that self-same rhyme,—“But in leap-year, that's the time!—February, twenty-nine.” Surely now our year, as a human measure, is perfectly marked. Not quite. After a long time of being “very near it,” poor February has to be curtailed; his day of leaping, which may be supposed to be his holiday, is taken from him. In that year he is not so “tall” as in other leap-years.

All this shows that the year is a Divine period, fixed and invariable. We may make its beginning where we like,—the Jews here, we there; one nation with its Old Style, another with its New Style. But if we have noted and measured the year correctly, when in the earth's revolution we have been brought to the end of it, and must have a New Year's Day, we have passed through one of those short and eventful periods into which God has divided the life of the earth and its inhabitants.

The name December belongs to a way of dividing the year quite different from our own. It is arbitrary, and of man's device; and for aught we know there might have been, or may soon be found out, a simpler, exacter mode of measuring and marking the year. But this is the year we know, whose divisions into months we are used to. Common opinion and common use make it so familiar, that it would be with the greatest difficulty we could distinctly conceive of another sort of year. We should probably cling to this old clumsy year, even after the new scientific year had been introduced with all commendation and authority; as many parts of the country clung to the Old Style, and do still, and have their feasts on the days which are called Old Whitsunday, &c.

As December is the month which in our familiar thoughts ends the year, and all our natural sentiments suggested by the season, in personal, family, and commercial life, are entertained and made use of; it would augur an unhealthy religious life, as if it were overborne by some artificial theory, were our religious sentiments and reflections not to take a December tint. The garb of Nature at this period of the year is of a sad and worn-out colour, and in almost every one's history there will be found reasons for such deep and sober tints in our thoughts. But as the juices are pressing upward in the tree, beneath that blackened bark and through all those bare branches, nourishing the buds of future foliage and fruitfulness; so the sad and sober thoughts of reflection conceal much grateful gladness, much lively hope, great force of virtuous, godly life, which in another year is to open up into the beauty and fruitfulness of a life which is to be lived not to ourselves, but to Him who died for us, and rose again.

Well, December is the real closing of a real year, and God has told us



to how many years the natural life of man may extend. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." (Psalm xc. 10.) No reflection is more fit and true at such a time than that of the preacher: "One generation passeth away, and another generation cometh: but the earth abideth for ever." (Ecclesiastes i. 4.) Every day of the year this great law is fulfilling, and we may be reminded of it. But we are indebted greatly to particular occasions and circumstances for calling our attention to facts passing before our eyes, and arousing our thoughtfulness about that which we know right well, but may be forgetting. This Divine law of human life, which has been now quoted, is more clearly understood and more full of interest, when it finds an illustration and instance in our own family, or among our chosen friends; when the venerable head of our circle dies in the presence of children and of children's children; when the last hours of an aged life are the first hours of the infant born into the house. So the expiring year suggests to our thoughts that one of the years, "few and evil," has been dropped out of the number allotted to the generation that is passing away. Many, and we among the number, are advanced "to the front." In the great battle of life, which so long as the world lasts must be fought against the devil and sin and all ungodliness, we have to fall first. In this honourable warfare, there is a reserve coming up behind us, to support us, to take our places. But the cause cannot rest for some time yet upon its inexperience. At such a time we feel, and ought to acknowledge with more than common interest, our connection *with the generation that is passing away*. It is passing away. Its ranks are every day thinning. We are of it. We too must fall. We have much to do while we live, and little time is given us to do so much. That little of life is uncertain. It may cease before to-morrow. We ought to be diligent. All sorts of excuses are vain and false. If we are not able to do all we wish or can imagine, or even what others are doing, we are able to do so much, and that is our part. The work in which we are labouring we may not be permitted to finish. We may not be certain of advancing very far in our undertakings, or of bringing them to a stage of progress at which we can conveniently leave them. But we can go on until our work and our time of working are done. The fear of death, even when it is a true and reasonable motive, is not one of the highest; but the knowledge and certain prospect of death ought to affect every man's thoughts and purposes. Every one has a most important work to accomplish in his time. Let him be diligent to fulfil it, lest the night cometh when he cannot work. It is the greatest loss and calamity to neglect and lose our work. Work, even in its material and temporal form, is, as respects this life, a man's true life and best



portion. Rank, wealth, fame, will pass away. A man's place will soon not know him again. His riches will drop from his hand. His name and honour may be forgotten. But a work well wrought works on for ever. Yes, work endures. Evil work remains working on to our discredit and loss, until its evil is overcome by the counteracting force of Divine grace and love. And good work lives under the guardian, fostering care of the "Author of Good," working on and on—ever and always for good.

When December reminds us that we are of the generation that passeth away, let us, by such thoughts and resolutions, "redeem the time."

But we are also reminded, at this season, of our relation to "the generation" that "cometh."

In our own work, and that of the generation that is passing away, we have much disappointment from unfulfilled resolutions; from unsuccessful endeavours, or endeavours that seem unsuccessful; from the loss of fellow-workers; and from the want of successors that can be baptized for the dead in our part of the work. Remember, "another generation cometh." They, too, are God's offspring. They are summoned to the work by the same voice, and will be guided by the same eye of fatherly love. When they arise to do their part, they will be moved by the same instincts, natural and spiritual, that have given great continuance to us in our well-doing. The wants of the world and the claims of the Saviour will press upon their brotherly sympathies and their Christian piety in the same way, and, let us hope, with a higher degree of power than they have moved us. We do well to remember that they are coming. For our own encouragement, remember the others that are coming after. That we may do our duty to the generation coming, let us remember and rejoice in the succession.

It belongs to us to prepare the way before them. We should so do our part, that our neglected work, with its dirt and rubbish, may not hinder them when girding themselves to their work. It will be an honourable part of our life-work if we can give them an example which they will do well to follow: if we can begin and carry forward works which they will feel constrained to complete. Who, if not we, should train them in the family, in the school, in the Church, in the daily discipline of neighbourly, charitable, godly life, so that the generation that cometh shall be of the same type of Christian virtue as the generation that passeth away, only with a greatly higher development of good in their character and doings?

And while the closing year tells us of the change and succession of human workers, it offers a contrast with that change and decadence—with the shiftings and uncertainties of the human workers and their works. It reveals the great truth, "*The earth abideth for ever.*" The earth stands by God's ordinance. Its courses are maintained by His power.



Its fall and ruin by sin, God is restoring by His grace. And the earth shall abide. So His covenant stands, "that seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Amidst all the changing interests of earth and the succession of workers, one generation passing and another generation coming, He gives a portion which changeth not,—the eternal life which is in Himself and in Jesus Christ our Lord. "A man's life consisteth not in the abundance of the things which he possesseth." The world and the fashion of it are passing away, but Christ abideth for ever. The word of the Lord abideth for ever. The hour is fit, amid the undeniable changes and deaths of the present state, to lay hold upon the unchangeable, the unseen, and eternal, and to make sure that we are in Christ Jesus, and entitled, in virtue of His infinite grace, to the fulfilment of that blessed experience, "Whosoever liveth and believeth in me, shall never die." And our works shall not perish. In exhilarating contrast to the unfinished works and disappointed hopes of the children of this world, no part of the proper work of God's children but shall stand to good account, and be brought to a fruitful issue: "Whatsoever good thing any man doeth, the same shall he receive of the Lord." Every part of it shall stand in God's judgment according to its quality. Evil shall have His stigma and curse imprinted upon it, unless Christ, by His mediation and advocacy, causes it to be blotted out. And good shall stand on record. His eye beholdeth it, and approves it. It cannot be forgotten. Seemingly lost in the confusion of earthly affairs, and lying in obscurity and oblivion, as if it were worthless, it is written in God's book of remembrance. It is written on His heart. Ay! the work that is stopped by some calamity,—the worker's arm paralysed by disease or death; his course, along which he so bravely and long held on, abandoned; his work, to human view, reversed, counteracted, and lost,—that work shall be watched by the great Father, shall be committed to other servants, shall be brought to completeness "in His time." And in the day of reckoning and restoration, he that sowed and he that reaped, he that laid the foundation and that fixed in the cope-stone, shall rejoice together. Yes, "the earth abideth for ever." The Lord reigneth, let the people rejoice. Progress cannot be stopped. The triumph of righteousness cannot be hindered. Good shall have a universal dominion, and all workers of good shall have their part, in quietness and assurance, under the peaceful and right sceptre of Him—the King of kings and Lord of lords—whose kingdom is righteousness, and peace, and joy in the Holy Ghost. Do we believe this? And does the hour bring to us thoughts so encouraging and stimulating as these? Let us bind the yoke of godly service more firmly upon our souls. Let us be willing and obedient. Let us know



and avouch that "it is good to be zealously affected always in a good thing."

There are many good things which are at this moment laid to our hand. And we shall consecrate and honour the closing year if we resolve, with God's help, to do them with our might. There may be, and doubtless are, organic and administrative improvements which might advance our goodly national estate. Let us bear our share, as Christian citizens, of doing for our generation what our patriot fathers did for theirs, and what we hope our children will, in the spirit of freemen, do for theirs. And let us withal remember, that even these valuable reforms will prove weak and worthless if the moral principles and habits of the people are not brought into a more healthy state. The benefits which we do well to diffuse among our people, and, as far as we may, provoke the coming generation to complete our work, are such as these:—Family virtue and discipline; temperance and chastity; honour and honesty; the pursuit of pleasure that will exhilarate and not corrupt; serious aims in life maintained against the assaults of a ceaseless frivolity and mirth.

For the religious life of our nation our best services are demanded, to promote a reverent acknowledgment of God's Word in its authority and perfectness; the observance of the Lord's day and other Christian ordinances; the cultivation of an intelligent, firm, devout faith in Christ, the only Saviour: to encourage a religion which is, first, knowledge and sentiment; then worship; finally, growing into the beauty, and sweetness, and strength of a godly life. Let this be our type of our country's greatness. Hand down that sort of work as a legacy to the generation coming, and we shall have earned the goodly memorial of having "served our generation by the will of God." But it is a great and pressing work. It demands "ALL diligence." There are ignorant and ungodly masses to be taught and converted to God. There are pestilent fountains of ruin and death to be stopped up. There is contemptible formality in religion to be put to shame. There is bigotry, calling itself by the name of Christ, to be blighted and struck dead by the lightning fire of Christian love. There is the rising generation to be brought under the gentle sway of love and right, and to be dragged out of the tyrant grasp of Satan and evil. There is poverty to relieve, orphanhood to protect, sickness to mitigate, sorrow to comfort. There is the healthy use of all our powers and resources in a generous, neighbourly life, touching human nature in all its interests, contributing by every faculty to the common good. Christianity should be in the van of this progress. It is her own walk. It is hers to teach the world the art and habit of living godlily in all things.

The time is short. We, and the generation to which we belong, are passing away. Whatever must be done for others, must be first done in



and for ourselves. That is our great work: to have a heart right with God; to adopt and hold sound maxims of conduct; to form godly habits; to enjoy and cultivate fellowship with Christ in all things—the smallest and the greatest, the commonest and the most select; to make our whole life a worship of the Redeemer who saved us, and of the Holy Spirit who guides and helps us. If reflection tells us, under the shadows of the closing year, that this work has been neglected, or only indolently attempted, let the remaining hours be saved. “Gather up the fragments that remain.” Much may be done by self-examination, confession, prayer, holy resolution, wise counsel, before the year 1865 has passed away. And by God’s grace, we may, every one of us, be ready to start with the coming year invigorated with the living fire of heaven, and rejoicing as a strong man to run a race,—“the race that is set before us.”

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## The Story of Christmas.

BY THE REV. CHARLES WILLIAMS.

“O BAAL, hear us!” was the loud and impassioned cry of the idolaters assembled on Mount Carmel,—the southern promontory of the bay of Acre,—when they had cut the bullock in pieces and laid them on the wood, and longed intensely that the sun would enkindle the sacrifice. But though they looked earnestly upwards, gazed desirously on the sea, and surveyed with longing eyes the vale of Jezreel, no fire came. And now the taunts of Jehovah’s prophet must be endured: “Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked.” In the rage of their disappointment, they leaped on the altar; they broke it down; and as their last appeal to the sun, already gilding the clouds with his departing beams, they cut themselves with knives and lances till the blood gushed out.

Nor was this a solitary instance of such homage. Amid all the pagan nations of antiquity there seems to have been a tendency to worship the sun as the great source of light and life. Various as were the names bestowed by different peoples on the object of their adoration, he was still the same divinity. At Rome, the sun appears to have been worshipped under one of the characters attributed to Saturn, the father of the gods; among the Scandinavian nations he was known under the epithet of Odin or Woden, the father of Thor, who seems afterwards to have shared with his parent the adoration bestowed on the latter, as the divinity of which the sun was the visible manifestation; whilst with the ancient Persians the appellation for the god of light was Mithras;



and with the Phœnicians or Carthaginians it was Baal or Bel, an epithet familiar to all who are acquainted with the Bible.

With this concurrence as regards the object of worship, the uniformity was no less remarkable in the seasons of the year at which these different nations celebrated a grand festival in his honour. Thus one was observed at midsummer, or the *summer* solstice, when the sun arrives at the culminating point of his ascent on the 21st of June, or the longest day. The other was the *winter* solstice, from which the new year was frequently reckoned. This unanimity has been ascribed to the general feeling of joy which all of us experience when the gradual shortening of the day reaches its utmost limit, on the 21st of December, and the sun, recommencing his upward course, announces that midwinter is past, and spring will soon come.

This anniversary was celebrated by the Romans under the title of *Saturnalia*, or the festival of Saturn, and was marked by universal licence and merry-making. Even the slaves were allowed to enjoy a time of thorough freedom in speech and behaviour, and it is even said that their masters waited upon them as servants. All kinds of business were for the season entirely suspended, and feasting generally prevailed. Similar rejoicings took place in the bleak North, but in a form more rude and barbarous. Fires were extensively kindled both in and out of doors, huge blocks of wood blazing in honour of Odin and Thor. Fires are said also to have been kindled at this season by the ancient Persians, between whom and the Druids of Western Europe a relationship is supposed to have existed.

The temptations presented by the *Saturnalia*, in the early ages of Christianity, supplied a reason for one of its corruptions. This appears in the transference of heathen ceremonies to festivals declared to be Christian. A compromise was thus effected between clergy and laity, but it could not prove a harmonious one. Ecclesiastical history shows the authorities proscribing constantly, yet ineffectually, the vain amusements of the people, and, among others, the sports and revelries at Christmas.

Christmas festivities, grafted on the Roman *Saturnalia*, received in Britain various changes and modifications, by the addition of the Druidical rites and superstitions; and after the arrival of the Saxons, the various ceremonies practised by the ancient Germans and Scandinavians. The result has been the strange medley of Christian and pagan rites which contribute to the festivities of the modern Christmas. It may be interesting and instructive to trace some of them to their origin.

The inhabitants of Rome, during the *Saturnalia*, for instance, ornamented their temples and dwellings with green boughs; and so much accustomed were those called Christians to imitate the pagans in



this respect, that several early ecclesiastical councils forbade the practice. But, in course of time, the pagan custom, like others of similar origin, was introduced into and incorporated with the ceremonies of the Church itself. And Stow, our old chronicler, relates, that "against the feast of Christmas every man's house, as also their parish churches, were decked with holme,—the evergreen oak,—ivy, bayes, and whatsoever the season of the year afforded to be green." He mentions, also, that the standards and the conduits in the streets were garnished in the same manner.

In church decoration at Christmas the ivy has been objected to, from its having been employed in ancient times in the orgies of Bacchus, being regarded as sacred to the god of wine. The cypress has been sometimes used, but its funereal associations render it, it is supposed, unsuitable to a festive season. The favourite plants are holly, the "holy" tree, bay, rosemary, and laurel.

Since the marriage of our beloved Queen to Prince Albert, the Christmas tree, previously almost unknown in this country, has been introduced with the greatest success, and must be familiar to most of our readers. But its origin dates from a period very far antecedent to the Christian era; and the Christmas tree serves to show, not only how heathen customs and ceremonies have been adopted by those called Christians, but how the changes have accommodated themselves to the varying circumstances of the age and countries through which they have been transmitted. Thus, in Egypt, the *palm-tree*, being known to put forth a shoot every month, a spray of that tree, with twelve shoots on it, was selected at the time of the winter solstice, as a symbol of the year completed. But, on passing to the south, and reaching Italy, the palm was necessarily lost, and a branch of the *fir* was substituted, which, on account of the conical or pyramidal form of its summit, was considered most appropriate as a winter tree. Coleridge mentions a great *yew-tree* bough as used at Ratzeburg, in North Germany. The Christmas tree is now almost universal in Scandinavia and Germany, and its traces are to be found in Spain. And yet, since the Roman Saturnalia were celebrated at the period of the winter solstice, so into this tree was imported one of the most distinguishing emblems, and lighted tapers in honour of Saturn were accordingly suspended from its branches. Next came the festival of "*Sigillaria*," on which days it was customary to present "*oscilla*,"—that is, impressions stamped on wax, and which still form a part of the furniture of the English Christmas tree.

The mistletoe bough, suspended from the ceiling, requires us to look far backwards for its use at this season. From its not growing on the ground it has long had ascribed to it a mystical virtue. Virgil alluded to it in the sixth book of the *Æneid*. The legend of Balder, the second



son of Odin and Friga, tells that all that grew on the earth's surface had been bound never to injure him ; but that he was killed by a bough of mistletoe. The ancient Britons, accompanied by their priests, the Druids, sallied forth with great pomp and rejoicing to gather the mystic parasite. When the oak was reached on which it grew, two white bulls were bound to the tree, and the chief Druid, clothed in white, ascended, and with a golden knife cut the plant, which was caught by another priest in the folds of his robe. The sacrifice of the bulls and other victims was followed by various festivities. The mistletoe was divided into small portions, and distributed among the people, who hung up the sprays over the entrances to their dwellings, to propitiate the deities of the woods during the inclemency of cold and frost. These rites, in connection with the mistletoe, were retained throughout the Roman dominion in Britain, and also for a long period under the sovereignty of the Jutes, Saxons, and Angles.

The bringing in and placing of a ponderous block on the hearth of the wide chimney of the farm, the mansion, or the baronial hall, was formerly attended by many ceremonies. The Yule log, as it was called, was lighted by the charred remains of its predecessor, carefully preserved in the cellar from the last anniversary ; and may be traced to our Scāndinavian ancestors, who used to kindle huge bonfires in honour of their god Thor. As an accompaniment, a candle of enormous size, called the Yule or Christmas candle, shed its light on the festivities of the evening. The name given by the ancient Goths and Saxons to the festival of the winter solstice was *Jul*, or *Yule*, the latter term forming, to the present day, the designation in the Scottish dialect of Christmas. The name appears to have been satisfactorily traced to the Gothic *giul* or *hiul*, the origin of the modern word *wheel*, and having the same signification. Thus it denoted the turning-point of the year, or the period at which the orb of day revolved in his annual circuit, and entered on his northern journey. This view is confirmed by the fact that a wheel was the device employed for marking the season of *Yule-tide* in the old clog almanacs.

Dr. Paris, when describing the Vicar of Overton as not neglecting to burn the yule log, says :—" He perpetuated the use of the wassail-bowl, which was scrupulously prepared with apples and ale, according to the most orthodox receipt. His mince-pies at Christmas were fabricated with the same inflexible adherence to ancient authority ; he maintained that the introduction of meat into their composition was a scandalous heresy ; that the choicest productions of the East ought alone to be admitted, since the custom was originally intended to allegorize the offerings made by the wise men who came from afar to worship, bringing spices, as well as gold and frankincense. He was also equally critical with respect to the *shape* of these dainty inventions ; he insisted upon



the ancient form, which he stated to have been in imitation of the cratch, or manger, wherein the infant Jesus had lain."

One more fact only can now be given. Like New Year's gifts, Christmas boxes have descended to us from the Roman Saturnalia, when the custom of giving and receiving presents was universally practised. Though denounced by the Fathers of the Church for their pagan origin, they became a generally recognised institution. John Dunton says, of "the custom of gathering Christmas-box money, it is as ancient as the word *mass*, which the Romish priests invented from the Latin word *mitto*, to send, by putting the people in mind to send gifts, offerings, oblations; to have masses said for everything almost; that no ship goes out to the Indies but the priests have a box in that ship, under the protection of some saint. And for masses, as they cant, to be said for them to that saint, &c., the poor people must put something into the priest's box, which is not to be opened till the ship return. Thus the mass at that time was *Christ's mass*, and the box *Christ's mass box*, or money gathered against that time, that masses might be made by the priests to the saints, to forgive the people the debaucheries of that time; and from this servants had liberty to get *box-money*, because they might be enabled to pay the priest for masses—because *No penny, no paternoster*—for though the rich pay ten times more than they can expect, yet a priest will not say a mass or anything to the poor for nothing; so charitable they generally are."

Such was the celebration of Christ-mass! What a contrast is presented to it in the devout contemplation of the Incarnation of the eternal Son of God—a theme not to be restricted to one season in the year, but to be dwelt on every day of life, as the beginning of that great mediatorial work by which those who believe in the Lord Jesus Christ shall be saved!

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## Falling Leaves.

BY GEORGE WILLIAM CONDER.

VERY significant is that name by which we sometimes designate the period of the year through which we have just passed—"The Fall." It would hardly have been possible to find one more appropriate, or more completely characteristic of the main features of the time. It is the time for living things to "fall." The grassy carpet, starred with gold, that wove itself upon the floor of the young spring world, and grew till every meadow was a plain of graceful, nodding plumes, has fallen 'neath the measured sweep of ruddy mower's blade. The golden grain that a little while ago was waving, sea-like, in every field, has fallen 'neath the sickle and the scythe. The purple, emerald, rosy, golden spheres of



many-flavoured nectar that hung, temptingly, on leafy boughs, have fallen at the touch of furtive hand or rough rude blasts of autumn gales. The flowers, whose seeds we planted in the young sun's rays, and watched unfold themselves in merry hours of May, and from whose stems we culled a thousand fragrant lovely petals to grace our homes and shed their sweetness on the sick man's sense, have fallen—all their beauty faded, all their fragrance gone; and now the very leaves, the ministers of all that wealth and loveliness, are falling too. They strew our paths as if they loved us in their death; they come and swirl around us, swift and crisp, as if to bid us with a merry heart, "farewell." Heavy with rain-drops, they plash upon the earth like vanquished foes beneath a victor's stroke. In clouds they fly and scud before the blast as 'twere some pestilence; quivering, they fall beneath the morning frost, and gently float to earth; and in a little while the naked branches of the winter world shall everywhere proclaim the advent of another cycle of the sun.

Linked as we are with Nature, in dependence, and sympathy, so that mind and heart, as well as tongue and eye, are constantly receiving influence and blessing from her, it is not marvellous that we should feel the melancholy of the hour. According to the purity, the simplicity, the tenderness, the refinement, the force of our inner life, we have enjoyed the summer hours. We have loved the things of beauty that our hands have tended and our sense enjoyed; we have drunk with equal zest the cup of sunshine and of shade,—have welcomed in their turn the rosy morning and the golden eve; the gorgeous splendour of meridian day, and hushing brightness of the silver noontide of the night. Beauty was made for us, and we for beauty. And now that all is fading, and the world repels us by her chills and damps and mists and drenching rains, we feel a temporary sadness, and deplore the faded loveliness. We begin to fashion charms for winter evening hours; to frame our artificial delights; to turn from play to work; to brace ourselves for filling melancholy time with cheery tasks, and earn, in this long interval of winter toil, new right to new inheritance of summer joy.

Let us not forget, however, that though our summer is gone, *we have had it*. We have lived through hours of unwonted brightness and outward joy. Whatever life itself has been, its setting and surrounding have been great and glorious and bright. We may have been living foolish, or sordid, or wicked lives,—unlovely, worthless lives, with nothing admirable or charming about them; but they have all been set in beauty, framed in beauty, lit with beauty. There may have been much inward discord, sorrow, strife, unrest, darkness, shame; but it has not been intensified by outward aspects of nature corresponding to it all. How might all this great, wide sin of the world have been linked in some close mysterious way with the aspects of Nature, so that



the measure in which she was great and good and blessed to us should have been exactly proportionate to the quality of the gross human life, and to the aggregate moral worth of the world. What a dull, misty, perpetual-November thing our summer might have been! How niggardly might earth have proved in giving back our seed and culturing care! How she might have doled it out to us exactly to the measure of our necessity, and no more; and made her gifts a thousand-fold more precious by their scantiness and fewness! And yet how brightly has the sun shone on the just and on the unjust, the evil and the good!

Not that there is no such thing as this co-measurement of human worth and the enjoyment of the common blessings of the world. The good man and the evil man by no means stand on equal terms in this respect. There is a very exact proportioning of worth and enjoyment, of which, it is to be feared, a vast multitude of people are totally ignorant. It is true of every sinner that his "sins have hidden good things from" him. Sin blunts the edge of every sense,—moral and æsthetic, as well as physical. If we continue in sin, we harden, and lose our sensitiveness, our delicacy of perception, our power keenly to enjoy: we sink further and further away from the highest kinds of good; all the finer shades and touches of beauty are lost to us; all the richest, purest, tenderest melodies of creation are thrown away upon us; all its more wonderful hues and combinations, all its sublimest and subtlest meanings are lost to us: the world becomes cold and hard to us in proportion to our moral unworth. But all this is wrought inwardly and individually. And when this is all allowed for, it remains blessedly true that our whole aggregate life, with all its sin and defect and littleness, has been enclosed in a splendid horizon of beauty. Let every soul of us thank God, then, for sunny summer hours. Who knows how much he owes to God for the glad aspects of nature? Quite apart from their material blessings, and considered simply as direct influences for the inner life, as the sources of happiness, pleasure, joy; as infusing the force of cheerfulness into us; as the powers to melt and loosen life's inner springs; as quickeners of the soul's pulses, and enrichers of its veins; as strong antidotes to weariness and peevishness, and moroseness and anxious carefulness,—who can estimate the debt they lay us under to their Author and their Source? How they come, unsought, and play around us—these manifold forces of Divine love! The morning and the evening: busy, humming, musical day, and calm, still, hushing night: deep azure sky, and silver-bordered, golden-edged cloud: strong genial heat, and pleasant cooling breeze: green virgin forest bough and purple heathery hill: winding silver streams gurgling through golden meads. How they come and play about our daily life of pleasant or ungenial toil: of peace and joy, or sorrow and dull care, and force from us ever new expressions of delight!



"And what so rare as a day in June?  
 Then, if ever, come perfect days;  
 Then heaven tries earth, if it be in tune,  
 And over it, softly, her warm ear lays.  
 Whether we look or whether we listen,  
 We hear life murmur or see it glisten.  
 Every clod feels a stir of might,  
 An instinct within which reaches and towers,  
 And grasping blindly above it for light,  
 Climbs to a soul in grass and flowers.  
 The flush of life may well be seen  
 Thrilling back over hills and valleys;  
 The cowslip startles in meadows green,  
 The buttercup catches the sun in its chalice;  
 And there's never a leaf or blade too mean  
 To be some happy creature's palace.  
 The little bird sits at his door in the sun,  
 A-tilt like a blossom among the leaves,  
 And lets his illumined being o'errun  
 With the deluge of summer he receives.

\* \* \*

Now is the high tide of the year,  
 And whatever of life hath ebb'd away  
 Comes flooding back with a ripply cheer  
 Into every bare inlet and creek and bay.  
 Now the heart is so full that a drop o'erfills it:  
 We are happy now because God so wills it.

\* \* \*

Joy comes, grief goes we know not how:  
 Everything is happy now;  
 Everything is upward striving;  
 'Tis as easy now for the heart to be true,  
 As for grass to be green or skies to be blue,  
 For the natural way of living.  
 Who knows whither the clouds have fled?  
 In the unscarred heaven they leave no wake;  
 And the eyes forget the tears they have shed;  
 The heart forgets its sorrow and ache.  
 The soul partakes the season's youth,  
 And the sulphurous rifts of passion and woe  
 Lie deep 'neath a silence pure and smooth,  
 Like burnt out craters healed with snow."\*

Ere yet the memory of all the sunny joy that is just fading from us has been overpowered by the new and sadder winter hours, let us each, in his deepest heart, thank God for summer hours!

And now let us turn our thoughts a little to the *faded* world. "*The grass withereth, the flower fadeth.*" It is divinely ordained that this should be so, and, therefore, it must be good. All death is not penal,

\* Russell Lowell, "The Vision of Sir Launfall."



painful, humbling. Here is a *good* law of death, ordained by the Creator at the beginning of the world's history : part of that wonderful complex of things, which, as a whole, and in every minutest part, displays some glory of the Godhead.

There is no reasonable ground for supposing that *this* death was introduced by Adam's sin. There is nothing in the language of Scripture which implies this doctrine, and everything in reason against it. Unless the teachings of geology be altogether at fault, there had been a mighty reign of death, in both the vegetable and animal kingdoms, before the advent of man. We live to-day upon those primeval deaths. All these things were destined to die. They had a course to fulfil and they fulfilled it ; a cycle to complete and they completed it. The grass was made to wither, the flower to fade. They had lived their life out, served their purpose, done their work. Their hour was come, and they fell into the hand of destiny in obedience to a law of God. And so in their death there is nothing to regret : on the contrary, regarded thus, it may be a beautiful thing in our eyes, and we may worship God over the falling of the leaf.

I, for one, can conceive of a pure and perfect life—a devout, sinless, paradisaical life—fulfilling perfectly its course, and then slowly sinking into life's calm, glorious evening, the mortal sleep creeping sweetly over the bodily powers, and, at the same time, of such a full and perfect knowledge of the after bliss, of the heightened glory of existence which was to be the immediate issue of death, which should put the spirit into an attitude of patient hoping, broken by a sometime ardent longing for the hour of complete release. And I can conceive, too, of survivors, whose hearts should be so full of unselfish love, and equally possessed of perfect faith in the happy spirit-world whither their dead were gathered, feeling nothing but a pure and unselfish delight at the translation of their loved ones to the better life.

Thanks be to God, through our Lord Jesus Christ, something of this is possible now, though Paradise be a broken dream of the future and the past. There is a "*grace of God which bringeth salvation*," through which a man may be delivered from the power of sin, and conformed to the will and image of God, so that his life shall come to be in great measure a fulfilling of his destined course, so that his path shall be "a shining more and more unto the perfect day," and his life's setting may be, what one has often seen it, a quiet, happy waiting for the coming of the Lord : a gentle subsidence of the play of life's marvellous machinery, a confident and assured expectation of a better and an immortal life : and, perhaps, the crown of a splendid patience in suffering, put upon the head of a life which needed only that to make it perfect in the eyes of Him who only knows its worth. And if there be, indeed, some humbling, and some shame, and some pain, and some sorrow, we must



remember that it is because, in many cases, the sting of death is so imperfectly extracted, and our faith in the after life so imperfect and so weak.

But there is a penal, a humbling, a shameful dying in this world. A ruthless hand may tear your rosebud from the stem ere you have feasted on its full-blown charms ; a worm at the root may make your plant to wither in its earliest prime ; accident, misfortune, carelessness, recklessness, folly may bring about a death which is not after the course of nature, which is against destiny, and which you therefore call a pity or shame. And there may be human death like this. Where the life has been a going contrary to nature ; not the fulfilling of a course, but its refusal and neglect ; where nothing has been done that life was given us to do ; where there was no true human fruit-bearing, no beautifying and adorning of the world ; nothing, indeed, but its sordid use ; a perpetual imbibing of the juices of life's soil, and the influences of its air and light ; but no resultant giving-off of great and beautiful and blessed products of the life so nourished, to the glory of God and the good of man and the world. And when these men die, sometimes in their prime, cut off in the midst of their days, sometimes in miserable suffering and fear, "*having no hope, and without God in the world,*" not to rise into a higher and happier condition of being, but to sink, sink, sink ever deeper away, into the lower and baser and more miserable ; there is the shameful, the humbling, the penal death. Here is death with all the venom in the sting.

But these falling leaves, have they only suggestions of death for us ? What becomes of them ? They die to wither, they fall to decay, but their history ends not there : they are powers still in the universe from whose surface they have faded for a while. They have been doing great and blessed service every moment that they lived. The simple forest leaf has had a noble ministry. It has been helping to mingle the air, which is the life of all the animal kingdom—priestly man included : it has been an agent in the reciprocal play of earth and air to produce the rain and the dew ; it has cast its cooling shadow on the scorching earth ; it has helped to break the tempest's force, and tame it to a pleasant breeze ; it has breathed from out the air man's poison, but the tree's own life, and sent it down to farthest root-tip in the soil ; it has tempted up the sap to its own sustenance, and helped so to increase the bulk and beauty of its parent tree. And now, in its death, it enters on new ministry in other and, perhaps, not lower sphere. Its very substance has in it elements of life ; by living it had become vitalizing ; its beauty came from out the soil in which it grew, and now it goes to feed the exhausted soil ; by dying it shall serve the world ; and it shall rise and live again, its elements shall climb to life once more, perhaps, through many tortuous channels it shall find its way into the



structure of the high priest of creation—Man—and from him, again, reach up even to God.

O glorious type of what all human life may be ! Hail, dissolution—for we will not call thee Death ! There is no death without a resurrection anywhere. The falling leaves shall rise again and live anew.

Death an eternal sleep ! Sweet annihilation for the souls that will not repent and be saved ! Ah ! however we and they may wish for it, there is not a hint of it in the word nor in the works of God.

### The Veteran Book.

THE quick firing is beginning to die out. The smoke is fast clearing off. We are reaching the close of another long campaign against the Word of God ! Sharp, severe, and unsparing have been the onslaughts of the enemy ; his weapons have had all the freshness and flexibility of modern design, and in many literary quarters ringing cheers have greeted every supposed success. Now that the “shout of battle and the shock of arms” is beginning to cease, it will not be otherwise than interesting to do as Nebuchadnezzar did in relation to Shadrach, Meshach, and Abednego. He came near to the mouth of the furnace,—and with what result you know. He saw “these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.” A very fair allegory this of the present position of the Word of God. The Veteran Book has been more than a match for all the cultivated scepticism of modern times. Beside the rude adversaries of old, men of mailed breasts and gauntleted hands, the antique mental armour of other times, there now lie, slain by the same sword of truth the more subtle besiegers of modern days. The Bible is not a dead book. The living God is with it. The Temple of Truth has not a deserted shrine. The Saviour sits above its mercy seat. Beautiful Temple ! And as permanent as it is perfect ! The impregnable structure stands forth in all its magnificent proportions,—not one stone disturbed in the building, not one battlement dismantled or destroyed. Cromwell’s cannon, planted on the outskirt hills, might shake and destroy abbey buttresses and cathedral images, but Christ himself has said, “Heaven and earth shall pass away, but my word shall not pass away.” How easy it is to *say* this, and yet how much is included in it. The hopes, the joys, the aims of millions centre in this Book. It is the corrective of anxious care, the balm of bereaved hearts, the pillow of dying heads. To say the least, no other loss which this world could ever suffer would equal the loss of *The Book*. We have never trembled for the ark of God. The Word of the Lord is tried ! Again we see it endureth for ever. It is still the pilgrim’s song in



the house of his pilgrimage. It is still the Christian's monitor in the wakeful hour: "I have remembered Thy name, O Lord, in the night, and have kept Thy law." It is still the backslider's better angel: "I thought on my ways, and turned my feet to Thy testimonies." It is still the sweetest study of the chamber of the sick: "It is good for me that I have been afflicted; that I might learn Thy statutes." It is still the refuge and the rest of the maligned and persecuted: "The proud have forged a lie against me: but I will keep Thy precepts." It is still the white flag of hope for despondent souls: "My soul fainteth for Thy salvation, but I hope in Thy word." It is still the soul's best safety amidst wars, and heresies, and infidel perversions: "It is time for thee, Lord, to work: for they have made void Thy law. . . . I esteem all Thy precepts concerning all things to be right." It is still the one balsam for broken hearts: "Trouble and anguish have taken hold on me: yet Thy commandments are my delights." It is still the Book of books upon which the student's lamp at midnight casts its light: "Mine eyes prevent the night watches, that I might meditate in Thy word." It has still been the joy of Jerusalem, the amulet of her safety: "Great peace have they which love Thy law: and nothing shall offend them." Whilst, to crown the whole, the Book itself has prophesied the victory which attends it: "Thou hast trodden down ALL THOSE that err from Thy statutes."

A tried book is this Veteran Book. It stands alone! Sinai itself has not a solitude more sublime. How can man be just with God? Is God willing to forgive? Which is the way back to the Father's house? These are great and grave queries which the Bible, and the Bible alone, satisfactorily answers. Outside of the Word of God, we are merely in the old region of mental disquisitions and moral intuitions. We are in worse than Egyptian darkness. Take away "the Book," and we might borrow for our national use the old Athenian altar, and erect it at the gateway of St. Paul's, or in the forefront of the Exchange. That melancholy altar! "To the unknown God!" Sad indeed it would be to see the tears of the penitent, and be unable to point to the merciful Mediator. Whatever some men may say about still keeping "the Christ" if we lost "the Book," the Christ of history would be but dimly known to us apart from the record of the revelation in the Word of God. Sad indeed would it be to hear the anxious question of the prodigal wanderer, and be unable to speak of Him who is "the way, the truth, and the life." If it is ever painful to see suffering which we cannot alleviate, and wrongs we cannot redress, what must it be when the soul—the large soul of man—is the unrelieved object of our contemplation? This old and tried friend has pointed the way back to tens of thousands of wanderers in every part of the wide wilderness of sin. It has not only lighted men out of the slough of sensuality, and extricated



them from the net of infidelity, and drawn them from the beguilements of vanity, but it has brought them HOME. Let those who never sought its counsel or blessed its heavenly consolations slight it as they may. The tried old Book can appeal to a jury of the wise and unwise, of the living and the dead,—a jury taken from the wide wide world, and the response will be, The Bible ALONE led us to pardon, peace, and rest.

“How precious is the Book Divine  
By Inspiration given!  
Bright as a lamp its doctrines shine,  
To guide our souls to heaven.”

The Veteran Book is old in years, but ever fresh in principle and motive-power. No new ethics have supplanted those of the Bible. We read not long ago, in certain “Miscellaneous Essays,” that there is in this day a return to a better philosophy, “one less mean and sensual.” Writing on Ecclesiastes, the author speaks of the “moral instincts of righteous men” as superior in an ethical sense to this part of the Word of God. Doubtless he is well conversant with Platonism and Neo-Platonism, seeing he has written on the subject. Would he wish a revival of anything so loose, and, in the worst sense, so full of liberty as that? Imagine the ethics of Plato put even on a par with the ethics of Scripture! Show me any aspect of life, public or private, personal or social, in which the ethics of the Bible are not prized and honoured in their embodiment in human life above all other ethics! Sometimes men, called Christians, are hypocrites and deceivers, and the world very naturally detests and scorns them. But even those who are not themselves Christians concur in paying homage to the ethics of the Bible. Show me one who knew his neighbour to be a sincere Christian, and would he not welcome him as the best man to place in a post of trust and honour? Show me a father who would not rather marry his daughter to a Christian man than to a man of the world! And so it is in every aspect of life, where the true, the beautiful, and the good are honoured! The Book has been tried. Its principles will bear the strain of such temptations as avarice, lust, and selfishness. Where expediency breaks down, and the law of custom becomes equivocal, the ethics of the Book are safe and strong. “Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word.” The Veteran Book can look on nothing morally strong without seeing part of itself. It is so in national jurisprudence and in national character. As a tried book its ethics are as much above the vague and versatile moralities of heathendom as the sky of heaven is above the mountains which only seem to touch them. It is the morality of God, and contains ethics which will be as fresh and forcible ages hence as they are this day.

The Veteran Book is still the tried friend of man, not only ethically,



but in every aspect of human sorrow and suffering. It has not vacated its throne of empire in the human heart. There is more real, genuine sympathy in its utterances than in the words of our dearest friend. There is also the most profound comprehension of the causes and the consolations of sorrow. Accompanying all, there is in its biographies a practical embodiment in human histories of sorrows like unto our own. Here we find an anxious Jacob, a lonely Joseph, a tempted Abraham, a tried Daniel, a penitent David: and, running through the book, brief but pregnant biographies of men in courts and camps, elevated on thrones or imprisoned in dungeons,—men who passed through conflicts and changes, blandishments and threatenings, all overcoming by faith in the Son of God. Yes! here are Christian learners and Christian warriors, Christians singing and Christians weeping, Christians in the valley, on the hills, and in the water-floods: and the truth stares us in the face, that they themselves, these heroes and heroines of faith, declare it was the Word of God that made them strong. The old Book is full of benedictions for the broken-hearted everywhere. We want benedictions in this life. I do not mean the Latinian ones of the priest, nor even the better benedictions of a dying saint. I mean the heavenly consolations which the Book is ever waiting to bestow. At Elim there were twelve wells of water for weary pilgrims to refresh themselves with: who shall say how many wells of living water there are in the Bible?—all fed from the one spring, “Jesus Christ and Him crucified.” It has been well said that when you have written your letter full of consolations to a bereaved friend, you have found that all of worth in it were the well-chosen jewels from the Word of God. Have you ever taken up the old, well-worn Bible of some saint who has entered into rest? Tears have dropped on many a page,—not all tears of sorrow, but many tears of joy. How many pencil-marks there are about the texts! There was a text, dear friend departed, that you marked when your harvest promised badly: “Seed-time and harvest shall never fail.” There one you pondered when on the stormy night you thought of your only boy far out at sea—“The waters in the hollow of His hand.” There another, when fever or accident laid you on a bed of suffering—“It is the Lord: let Him do what seemeth Him good.” There another, when your means began to get restricted and almost to fail—“Consider the lilies, how they grow!” In the pavilion where you were safe you often opened these pages which we turn over now. On the first page, as in the most sacred place to preserve your family history, you have written with your own hand the names of your children and your children’s children. Genealogies, too, of old—thy father and thy mother; yea, and thy father’s father! This old Book has been your most precious treasure, your most cherished joy.

A tried Book this! Our fathers felt it so to be. The unshaken arch



of their hope when all other supports had given way. The spring of their joy when all other fountains had dried up. The lamp of their feet, like the evening star shining most brightly, when no other luminary lit up the night. Tried—well tried—and trusted more the more it was tried. A reed not only that never brake, but never even quivered beneath their grasp. A light not only that never waned, but never even flickered for an hour. An oracle not only which never gave a doubtful answer, but never spake even indistinctly concerning God. Truly the Veteran Book is dear to the heart, as it alone reveals a Saviour for sinners, and a Brother for sorrowers too.

The Veteran Book is a book of battles. It has a history of desperate conflicts. Walking through the old halls of Church history, you will see many a specimen-relic of the skeleton armour of its vanquished foes—the spiked cannon and the noisy guns of the besiegers of the citadel of God. It is interesting to study the varieties of weapons in use against the Scripture! Here is the cumbrous heaviness of the armour of old Atheism, and here the sharp sword and subtle panoply of modern Scepticism. No story of battles is more profoundly interesting than the battles of the Bible. It is one against many. It is a veteran against novel foes in every age. It is God against man! As a study of fortifications and modes of attack it is full of wondrous interest. Sometimes the shaft has been levelled at Bible History, then at its Cosmogony, then at its Genealogies, then at its Geology, then at its Unity, and last even at its SPIRITUALITY.

Once, indeed, the very Church founded upon it took away the cornerstone and buried it in monastic cells and solitudes. But the walls of the Church soon began to gape, and her pillars to sink. Presently, like a giant neither asleep nor dead, the Veteran Book strode forth, and shook the fabric of a church which had become a sepulchre to bury it. The prison walls trembled as with an earthquake shock, and the emancipated Bible came forth to trample under foot the faithless men who had been false to its liberty and truth. And even then, when Luther emerged into the light of Revelation, the Bible had still to battle with him; till the relics of superstition gave place to the clearer understanding of justification by faith alone. After the Reformation era the battles came from other quarters. Scepticism took the place of superstition, and tried its hand with philosophic theories and with social systems, and many other high-sounding recipes for a ruined world; but one by one the Bible shattered their systems, and their founders fell by the way. Oh! what pæans of victory they sang in the excitement of the attack! They thought the grand old bulwarks of the Bible had given way when it was only the soil beneath their feet, first quaking before engulfing them for ever. A veteran warrior is this grand old Book. It has a soft hand to wipe away your tears; but it has a strong arm indeed to smite the enemies of God.



This Veteran Book claims still to take its old place beside the bed of death. It gives place to no new comer. Renan cannot take the place of Paul. Rousseau would be a feeble substitute for John. How the compass of thought seems to turn wholly to the Bible as men near the shores of eternity! The ethereal spirit becomes less and less conscious concerning earthly things; but the eye opens, and the ear too, at the familiar sound of Bible words. It is a doctrine of philosophy that every study requires an appropriate state of mind. It would be idle to seek to interest the star-gazer with geology, or the naturalist with alien studies. The Bible speaks to the soul concerning its sinfulness, its salvation, its adoption, its sanctification, and its glorification; and the soul listens to words which are divinely adapted to all the wants of the dying hour. No church, no priest, no man, no other book can be what the Bible is in the hour of dissolution. It stills murmuring—it settles doubt—it injects hopes: it lifts the veil of the invisible, and leaves the soul alone with God. Even the blind man has had his fingers laid in dying hours on a favourite text and fallen asleep in peace. Millions who have dreaded the water-flood, and trembled at the very thought of dissolution, in presence of the Inspired Word have said, “To die is gain,” and fallen asleep in Jesus as calmly as the babe of yesterday slumbers on its mother’s breast. Happy every man amongst us with whom the Veteran Book keeps holy company in life’s last hours! Happy indeed, if we can feel, both now and then, that the God of THE BIBLE is our Father, the Christ of THE BIBLE our Saviour, the Holy Spirit of THE BIBLE our Sanctifier, and the Heaven of THE BIBLE our everlasting home!

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### Pleasant People.

THERE is a letter in the “Memoirs of the Countess of Huntingdon” in which this sentence occurs: “Mr. ——— is precisely one of those good people with whom I wish to have as little as possible to do on this side heaven.”

Where the fault really lay—whether with the writer of the letter or with the person about whom he wrote in such caustic terms—we cannot say. Perhaps both were to blame; for when we hear of persons separating, or wishing to be separated, on the ground of “incompatibility of temper,” we generally take for granted that there are “faults on both sides.” Still there are people so decidedly unpleasant, that the kindest, most considerate, most forbearing man in the world would deem it a calamity to have much to do with them.

On the contrary, there are some people who are so pleasant, that of



all others we like to associate with them. If any work is to be done requiring united action, they are just the persons we would choose for co-workers; if we were going to sail round the globe, we should like to have them for our fellow-voyagers; nay, we should be willing to spend the rest of our life under the same roof with them.

We have sometimes no well-defined reason to give for our antipathies. There is a diffused something which hinders congeniality, and which even causes dislike; but we cannot in so many words tell what it is. The old rhyme describes our feeling towards them:—

“I do not like thee, Dr. Fell :  
The reason why, I cannot tell ;  
But I do not like thee, Dr. Fell.”

In other cases, we *can* give our reasons for not liking them. They are positively bad; their tempers are ungovernable or uncertain; and on almost every subject we deem important, their views and ours are totally at variance, and neither they nor we can be content to let our respective opinions pass unchallenged. There is, however, one very singular circumstance: it is almost invariably they who are in fault, not we. If we are to blame at all, the proportion of our blame to theirs is only as one to a thousand, and we should not have had even that small modicum to acknowledge if they had not provoked us.

It is quite possible, however, that our friends may see in us some things which try them greatly,—some angularities which need to be rounded off, some asperities which need to be softened, some defects of one kind or another which render them less happy in our society than they otherwise might be. They have not a word to say against us on the score of deficient conscientiousness and integrity; they would even trust us with uncounted gold: but conscientiousness and integrity are not everything. They desire in us, as we desire in them, the spirit of a genial pleasantness, and this is to be cultivated as a Christian duty.

It were worth while to cultivate it, were it only for the sake of enjoying the comfortable persuasion that people like us,—still more that their liking has passed into love: worth while because no man can be habitually pleasant without making others happy; and is there anything which should give us greater pleasure than to feel that the sunshine which beams on the radiant countenances around us is in no small measure the reflection of that which brightens our own: worth while, yet further, because to be habitually pleasant, and to be loved in consequence, is a power. Our influence depends on other things, but the greatest influence of all is that of esteem and love. But we can take higher ground. It is enjoined on us by many a precept of God's own word. The Psalmist inculcates it: “Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard:



that went down to the skirts of his garments ; as the dew of Hermon, and as the dew that descended upon the mountains of Zion." Solomon commends it : " Pleasant words are as a honeycomb, sweet to the soul and health to the bones." The Lord Jesus exemplified it ; and as we read of His calm and dignified gentleness, His forbearance, His uniform kindness, we can scarcely help thinking what a pleasure it must have been to be with Him, and what a privilege His disciples enjoyed in accompanying Him during the three years of His ministry. Even altogether apart from His teachings, what a joy it must have been to the sisters of Bethany to receive Him as their guest ! The more we study the apostle Paul's character, whether in the history of the Book of Acts or in his Epistles, the more we see how constant his endeavour was on all occasions to make everybody happy with whom he had to do. One brief letter especially—that to Philemon—presents him to us as a model of refined and noble courtesy. Many men have been held up as models of gentlemanliness ; but we know no one who could be held up better as all a gentleman ought to be than the apostle Paul. We are quite sure that Aquila and Priscilla would be deeply sorry when the time came that he must depart from Corinth, and be their guest no longer. How, day by day, long after he had left them, would they miss his kindly words and his genial smile ! Here are a few of his precepts on the matter : " Let every one of you please his neighbour for his good to edification." " By love serve one another." " Forbearing one another in love." And what a beautiful description he gives of the fruits and manifestations of Christian love in the thirteenth chapter of the First Epistle to the Corinthians ! There are books in existence which profess to teach good manners ; and what is called polite society has its unwritten code of laws, which it would be considered the rudest Vandalism to break. The great aim of the Bible is to save men ; but even on this matter of kindly courtesy there is no book like it. The truest gentleman is the man who has most of the spirit of Jesus.

Let it be freely admitted that there are some persons to whom it is very difficult—next to impossible, to make one's self pleasant. There are men, for instance, so intolerant, that the only way to please them is by entirely sacrificing our own convictions and speaking just as they do. There are certain things in the world which we see to be grievously wrong, to which numbers, from prejudice or interest, or moral perversity, are strongly attached. We can scarcely conceive of the man who denounces these things, let him be ever so careful to avoid all personality, being very pleasant to the men who love the wrong and profit by it. The apostle Paul made himself very unpleasant to those Judaizing teachers who endeavoured, in various churches, to corrupt the simplicity of the faith ; and to Demetrius and his fellow-craftsmen at Ephesus, by preaching the truth which endangered their craft. We can believe,



moreover, that Peter would not think him very pleasant when he withstood him to the face because he dissembled about the privileges of the Gentiles. It is not very pleasant to be rebuked or corrected for sin; and cases arise in which it is our duty to administer correction or reproof. The only thing which can be said about such cases is, that we must not aggravate the displeasure which we shall thus unavoidably give, by needless harshness and severity.

We may admit, further, that there are some people who have especial powers of pleasing. To begin with, their countenances are especially pleasant, and their voices are ringing and sweet. There is an indescribable charm about their whole manner, which flings a spell on all around them. Everybody feels it,—old and young, superiors, equals, servants, those who meet them as perfect strangers, and those who have known them all their lives. It seems as though it would be next to impossible for them to be otherwise than most pleasant. Let it be allowed, on the other hand, that there are those to whom it is specially difficult to be habitually pleasant. They are of a gloomy or irritable temperament; they are naturally hard and unsympathising; they were ill-trained when they were young, and a man seldom gets quite over the disadvantages of early ill-training. They may be the subjects of disease, which frets them continually; they struggle hard in business, and are unsuccessful; or they are exposed to constant annoyance from the ill-temper or the wickedness of some one with whom they are closely allied. We must not say that to even these it is impossible to be pleasant; but we may freely grant that it is especially difficult, and that it requires much vigorous self-discipline and very strenuous effort.

The great secret of being pleasant to others consists in being truly happy ourselves. There is a colloquial phrase which is very expressive: we speak of a man “enjoying himself.” Now a man must “enjoy himself” if other people are to enjoy his society. Was there ever a time in your life when, as though an evil spirit had come over you, you saw everything and everybody to be wrong, and vexed and irritated all about you? Do you not now see that the reason why you were so vexatious to others was, that you yourself were not happy. Conscience was ill at ease; you had endured some disappointment; you had sustained some loss; in one word, you were unhappy. So the first thing is to be happy ourselves if we would make others glad. The sun shines because he is full of light; and the moon receives her light from him and then sheds it on the earth: and in like manner we must get from the Lord Jesus Christ, the great Sun of joy, the gladness which He is so able and willing to impart; and then we shall be scarcely able to help reflecting it on those with whom we have to do. First of all, then, we must believe in Jesus. Believing in Him, our sins will be forgiven, and our hearts will be renewed by the power of His Holy Spirit, and we shall be gladdened



with the joy of salvation. Trusting in God—as His children have a right to do—and commending our wants to Him in prayer, we shall have “the peace of God which passeth all understanding.” There will be set up in our hearts the empire of love; and love will impel us not only to benefit others, but also to please. God’s Spirit, too, will be granted to us, as we ask Him; and He will work in us whatsoever things are honest and lovely and of good report. We shall thus diffuse around us more and more the joy of life, and, what is better still, the joy of salvation.

It is not enough, however, that a man be a Christian to make him a pleasant companion or friend. Very likely we know some very good people indeed, whose society we have no wish to cultivate “on this side heaven.” “Dead flies cause the ointment of the apothecary to send forth a stinking savour;” and if the ointment be very delicate in its fragrance, we can readily believe that a single dead fly, if a tolerably large one, might spoil a great pot of it. So, how often we say of some one of our friends, “If there were just that little thing which is wanting, or if just that little thing *were* wanting, what a pleasant man that would be!”

It is not pleasant to have to do with a gloomy man. Thomas Hood describes a very extreme case of this kind:—

“There’s Morbid, all bile and verjuice and nerves,  
Where other people would make preserves,  
He turns his fruit into pickles:  
Jealous, envious, and fretful by day,  
At night to his own sharp fancies a prey,  
He lies like a hedgehog rolled up the wrong way,  
Tormenting himself with his prickles.”

Let us hope that is a picture of no man who calls himself a Christian. Still, how many Christians are there who are always looking at the dark side of things! They think of their troubles rather than of their mercies; of their burdens rather than of the strength which is promised to bear them; of calamities which they fear are impending rather than of God’s precious promises to sustain and guide them continually. Not pleasant—very much otherwise; infectious, too, both in the house and in the church! A disposition, perhaps, not very easy to overcome, yet not impossible. “There is a silver lining to every cloud;” and for our own sakes, and for the sake of those with whom we have to do, we should resolve to see it.

Do we any of us find it pleasant to have to do with satirical people? No doubt satire has its use. Especially may we judge leniently that gentle raillery with which really kind friends hold up to each other their little errors and failings. But when satire becomes cutting and severe, it is anything but pleasant—not pleasant, certainly, to the object of it; not pleasant to any kindly heart that listens to it, even though for the time he himself may be spared. A man addicted to sarcasm is very



like a wasp buzzing about a room, which, though it may sting only one, puts all the rest in fear ; for who can help feeling, whilst listening to the strokes of such a man, "My turn may come next." The pleasantest people we know are those who, neither in our presence nor in our absence, will say of us anything that is not both just and kind.

Disputatious people are not very pleasant. We believe it was Cromwell who said of John Lilburn that he was so contentious that, if there were no one else to quarrel with, John would quarrel with Lilburn and Lilburn with John. It sometimes happens that even in families there is great diversity of opinion on some point or other. All that can be said on either side is soon exhausted ; and no possible good can come of wrangling with arguments which have been reiterated again and again. The battle must be drawn.

There are some really excellent people who have, however, this drawback to their excellence, that they are what is expressively called "touchy." You are surprised, perhaps, by their meeting you with a cold look or an injured tone ; and you cannot for your life divine the reason. By and by you find out there has been imagined some neglect or offence, when you were altogether guiltless of the least intention either to neglect or to offend. It is essential to pleasant intercourse that we "think no evil," and that, in the spirit of a large-hearted superiority to trifles, we put the best construction on everything.

But of all unpleasant people, there are few more so than those who "bear a grudge." A gentleman once said of another in the writer's hearing, "I am always afraid of offending —— ; for if he once gets wrong, it takes him about six months to get right again." We must forgive and *forget* ; and this must be the practical proof that we do both, that we try to meet those who have vexed us with the same open smile and the same frank, kind tones as before.

There are some other developments of character which interfere with the pleasantness of social intercourse, on which we have not space to enlarge. Enough for us to mark the failings which in any respect we notice in others that we may avoid them ourselves ; and, on the other hand, that we mark what is truly admirable that we may imitate it. Best of all, that we seek to be like Christ.

There is not one of us who may not do a great deal to make everybody with whom he has to do very happy. We go into company sometimes where it is expected that we shall do our best to please, and we try to please, and we do please. It is often said of a man by those who have casually met him in society, "How pleasant and genial he was !" Better far if it could be said—and it can by no means be said of every man who shines greatly in society—"I know what he is at home, and he is pleasant there. Wife, children, brothers, sisters, servants,—all love him ; and if they lost him, it would be as though the sun itself had set !"



## Our English Firesides.

A RECENT French writer attributes all the good to be found in this dull, dark, miserable country, to our melancholy climate. Having no imagination, no power of enjoying life, no buoyancy of spirits, we are driven to our homes to shelter ourselves as best we may from fog and rain and cold, and there we cultivate a sort of routine home life, from which springs what are called the domestic virtues. Well, this is something to be grateful for, after all. We have not the genius of our lively neighbours, not their inimitable powers of cachinnation, not the wondrous gift of physical flexibility by which they gesticulate "ideas," discourse with their fingers' ends, and wax eloquent with their eyelids. We have not their taste for sights and shows and gala days; and confess at once, that in the article of "brilliance," whether in speech or sky, they beat us thoroughly; but we *are* domesticated creatures, we love the nest at home, and like to feel our house our castle, into which no *gendarme* shall enter without our permission, and we find a quiet luxury in humming—for we cannot whistle—

"Home, home, sweet sweet home,  
Be it ever so homely, there is no place  
like home."

All this is very stupid, no doubt, but we have got into the way of it: it really suits us admirably; and if it be a fault, or something very ridiculous, why, Monsieur, we plead the excuse you have so generously furnished—it is all owing to our dismal climate!

December has come upon us once more, an English December; and we quote our favourite poet; for, unimaginative race though we be, we have two or three respectable poets to boast of.

"O Winter, ruler of the inverted year,  
Thy scattered hair with sleet-like ashes  
filled;  
Thy breath congealed upon thy lips; thy  
cheeks  
Fringed with a beard made white with  
other snows  
Than those of age; thy forehead wrapped  
in clouds;

A leafless branch thy sceptre, and thy  
throne  
A sliding car, indebted to no wheels,  
But urged by storms along its slippery  
way,—  
I love thee, all unlovely as thou seem'st,  
And dreaded as thou art!"

These lines embody and express a thoroughly English sentiment. It was because dear, good, sad, sainted William Cowper sang *us*—our inmost feelings, thoughts, likes and dislikes,—that we gave him our ear; and so again we cite him, that is to say, our domestic selves: "Now stir the fire, and close the shutters fast,  
Let fall the curtains, wheel the sofa round,  
And while the bubbling and loud hissing urn  
Throws up a steaming column, and the cups,  
That cheer but not inebriate, wait on each,  
So let us welcome peaceful evening in."

A peaceful, loving family, each member thereof doing his or her utmost, with quiet unaffected grace, to minister to the comfort of the rest, when darkness is overhead and wintry winds are travelling through the starless sky, is a charming picture that any member of the Royal Academy might deem it his master-piece to paint. Truthfully to represent a scene like this would require in the artist a sympathetic appreciation of those undemonstrative virtues which grow amidst the warmth of family love. It is not the thing said, so much as the manner of saying it, and not the deed done, so much as the way of doing it, that constitutes the charm of this happy home. By the sure instinct of affection, and with the quietness of love—for love and noise cannot live together—each member of the family adds something to the common stock of enjoyment; and under such circumstances the home-life of an English winter evening is a thing of happiness for which the theatre, the ball-room, the gilded saloon, offer only the miserable mockery of a substitute. You have here the genuine, instead of the artificial; the real, instead of the



seeming. Parental and filial love meet and blend, and form an atmosphere of more precious incense than was ever evolved from the spices and gums of Araby the blest. Perfect love casts out fear, and consequently every member of this little community has perfect faith in the rest. The apprehension of injury or injustice comes not in to disturb the feelings; for they are *one*—a family living with and for each other so long as the Lord shall please to keep the circle unbroken; and believing—for we assume their Christianity—that through redeeming love they shall be reunited, after temporary separation, in glory everlasting with the blessed family of God.

It is their loss in every case, and their fault in many, that all our English families do not correspond with this picture. There are, alas! many cases in which the family relationship is anything but a help heavenward; cases of discord, bickering, sharp speech, and mutual distrust. Such ill-assorted groups may well say, "This is the winter of our discontent." The general rule—an extremely bad one, "more honoured in the breach than the observance"—in these cases is, that each blames some one else, or perhaps all the rest, for the domestic ice that chills, or the domestic storms that disturb, and it is not at all unlikely that the some one else is blameworthy, for it is a received bit of social philosophy, that it takes two at least to make a quarrel; but if we may be bold enough to give "advice gratis," let each severely question himself, and he may possibly find that his own temper had something to do in brewing the storm. Self-judgment is not a bad thing when rightly conducted, and self-correction is one of the best modes of personal reformation. Seneca says truly, "In this wandering state of life we meet with many occasions of trouble and displeasure, both great and trivial; and not a day passes but, from men or things, we have some cause or other for offence, as a man must expect to be jostled, and dashed, and crowded in a populous city. One man deceives our expectation, another delays it, and a third crosses it. If

everything does not succeed to our wish, we presently fall out either with fortune or with the person, the business, or the place, or ourselves. Some men value themselves upon their wit, and will never forgive any one that pretends to lessen it; others are inflamed by wine, and some are distempered by sickness, weariness, watchings, and care. Some are prone to it by heat of constitution, *but most of our quarrels are of our own contriving.*" Well spoken, wise old man! and we may add the remarkable fact, that the individual who does most in disturbing family happiness is generally the loudest in complaining of that disturbance. He, poor martyr! is the victim of everybody, and the most devoted member of the Peace Society; and it is edifying to witness his innocent look of amazement that there should be a domestic conspiracy to torment such an embodiment of all the virtues. Well, dear friend, don't turn upon us as another of thy tormentors, if we whisper in thine ear, Take a look into that wonderful glass which shows what is passing within.

A shrewd observer of human nature, Caroline Fry, has said something very much to our purpose. Let us quote the benevolent Friend:—"I go into a family where there is nothing external to interrupt the happiness of its members, and nothing wanting that can essentially promote it; and I find everybody as intent on making troubles, as if it were their misery to have none. At breakfast, peace is disturbed, and the blessing of abundance forgotten, because an egg is not boiled enough, though five minutes and hot water would finish it. After breakfast, a walk or a ride is rendered thoroughly disagreeable, and the delights of scenery and sunshine disregarded, because no one will say whether they prefer to go up hill or down; though it is evident all will be satisfied who have not their choice. At noon every one begins to grumble because the day is so hot; which might be excused if it would cool them. At dinner, the gentleman is out of humour because the window is open; whereas nothing can be more easy than to get up



and shut it. The lady is out of humour because the butcher has sent beef instead of mutton, though no one at table cares whether they eat mutton or beef. The daughter is out of humour because she is sitting on the wrong side of the table, though she has no reason on earth for preferring the other side but because she is not sitting there. The boys are out of humour because a shower prevents their going out. The servant is out of humour because the bell has rung a second time, before he could answer it the first. The evening in a family party of well informed, accomplished, and agreeable people, did they happen to be in a good humour, could not pass otherwise than pleasantly. But here everything goes wrong. Mary is vexed because Sarah has opened the instrument first: Sarah will not play because Mary is vexed, and Mary will not play for about the same reason, and so neither plays. Jane cannot do her work, because Ann has lost her needle, though five hundred needles were offered to her choice, neither can she quietly leave her work undone. I go into another family where the hand of adversity presses hard; where unaccustomed penury has abridged the indulgences, and overhanging evil saddens the bosoms of its inmates. I see the father come home after a day of anxious exertion for his family, and, instead of being greeted with cheerfulness and smiles, to lighten his bosom of its cares, or at least to requite him for their endurance, he finds nothing but superfluous ill-humour, and useless contradictions, and teasing importunities. Why this? Why that? Why not the other? If he wants anything, it is the only thing that cannot be had; if he complains of anything, it is the very thing that must be; he cannot put so much as his hat or his stick down, but it is in the wrong place. His wearied mind is regaled with nothing but complaints."

Alas! the sorrows of poor humanity are sufficiently keen from causes over which we have scarcely any control, without adding to them the gratuitous affliction of domestic discord. "There

*should* be peace at home." The good Lord meant it as an asylum, a retreat from the cares of every-day life; and it is this where His law of mutual forbearance, sympathy, and love, is honoured, notwithstanding the infirmities incident to human nature at its best state. The humbling part of this subject is the fact that the evil spirit frequently leaps upon a family and tears it from a provocation or circumstance so extremely slight that it was hardly perceptible.

"Friends now fast sworn,  
Whose double bosoms seem to wear one heart,  
Who twine as 'twere in love  
Inseparable, shall within this hour,  
On a dissension of a doit, break out  
To bitterest enmity."

What *is* all this about? you ask in dismay, when the domestic tornado is at its height. The answer, then, is of course a confusion of tongues, leading you to the conclusion that some very evil thing has been done; but afterwards, when the calm follows, the disturbance is traced to some pitiful "doit," and you think once more of the wondrous legacy of wisdom which the inspired writers have left for all time, for "Behold, how great a matter a little fire kindleth!"

To dwell together in unity is very blessed, and, as it may be done, we wish it were done in all the families of the land. A well-regulated home is a mighty check upon vice. The attractions of the domestic circle where godliness and cheerfulness reign, are admirable guardians of youth from the seductions of a lying world. The fathers and the mothers who study to make their lodge in the wilderness a magnet to their sons and daughters, are bestowing upon them a blessing whose full value it is impossible to estimate. The moral atmosphere of a family that the Lord hath blessed—a family whose arrangements are such that it could invite the Lord Jesus to visit them if He were on earth, as did His friends when He sojourned among men—is life and health to those who breathe it.



"Oh! there's a power to make each hour  
 As sweet as Heaven designed it;  
 Nor need we roam to bring it home,  
 Though few there be that find it.  
 We seek too high for things close by,  
 And lose what Nature found us;  
 For life hath here no charm so dear  
 As home and friends around us!"

Nor let it be thought that the home happiness we appreciate is inimical to the development of that robust manliness which is necessary to breast the surges of the world. We are no advocates of that band-box training which sends a youth out upon society a poor helpless thing to shiver in nooks and corners, an exotic to be shrivelled up by the frosts of our northern region. No; young men must one day "rough it;" the young bird must leave its nest, however cosy, and try its wing upon the breeze

for itself; and we submit a strong fact for the cogitation of those who would misinterpret our doctrine. The most domesticated people under the sun are just the people that have most fearlessly gone into all the regions of the earth, facing without tremor every danger, and leaving the mark of their vigorous manhood on every shore. Our genial fire-sides have warmed young hearts that have expanded into sympathy with the entire human race; and the bold, and the brave, and the generous, whilst stepping where the serpent stings and the pestilence slays, for the purpose of diffusing intelligence, civilization, and the matchless story of grace, have often lifted up their eyes in adoring gratitude to heaven, when memory went lovingly back to "the dear old house at home."

### Relics.

WHEN the humorous author of "The Dream of Eugene Aram" expired, his son discovered among his papers a few tiny curls of golden hair wrapped in a piece of time-worn paper, on which were written the lines—

"Little eyes that scarce did see,  
 Little lips that never smiled;  
 Alas! my little dear dead child,  
 Death is thy father and not me;  
 I but embraced thee soon as he."

Though Thomas Hood lived in the world of mirth, yet there was a sober side to his character, as there is to ours. Delighting to be funny and frolicsome—aiming to fill the passing moment with smiles and sunshine, he, nevertheless, was conscious of a tendency to scan the past with meditative sadness, and treasure the memorials of persons and places that exist no longer.

This appreciation of relics is general among men. We must each be sensible of the halo of interest memory casts around objects minute, and intrinsically valueless. The slip of wood or scrap of mortar from the antiquated and ruined manse where first we saw the light, the flower presented by the hand of one to whom we were knit by affection's ties,

and the old thumb-worn Bible from which our grandfathers read, are very precious to us. We like, ever and anon, to listen to their voices as they tell of happy hours long past, but still redolent with joy. And who will condemn us for cherishing the nameless articles once in the possession of those whom we loved and lost? The parents, the children, the friends whom the dread spoiler snatched from my side, and concealed from my sight, were dear, *very* dear; and if, for their sakes, I prize what once they owned but left behind, who will demur? We have heard of the senator who, whilst he harangued the supreme court of his country, carried in his bosom, near his heart, the little worsted shoe of a departed household idol. Surely no one would be cynical enough to decry the man or depreciate his speeches on that account.

But this love of relics is vigorous in some persons who have played no part in the events of which the treasures are memorials. To them the article is precious because it reminds of men or women who, though personally unknown to them, were yet illustrious—of men or women who, living many generations before,



were numbered among the select spirits of the times. Those old rusty keys, seals, rings, and medals with which my friend's study is so amply stocked, have a history. Not only are they consecrated by the silent touches of age, but, by the associations linked to them, they are enhanced in value. Their historic relations sharpen the antiquarian's taste, and would secure fabulous prices if they fell into the hands of the auctioneer. In 1825 a Prayer-book was sold in London for 110 guineas. It realized that sum because it was used by Charles I. when on the scaffold. An old wig was sold in 1804 for 200 francs—it had belonged to Kant, the German philosopher. A waistcoat was sold for 950 francs, and a watch for 500 francs—they had been worn by J. J. Rousseau. A cane was sold in Paris for 500 francs—it was carried by Voltaire. A tooth of Sir Isaac Newton was purchased in 1815 for £330, and the nobleman who secured it had it set in a ring, that he might daily wear it.

Now, we do not condemn the cherishing of memorials of any who have preceded us, so long as those mementoes are suitable in character, known to be authentic, and not used for purposes of worship. Dr. Jamieson, referring to the conduct of the early Church, says, "It was perhaps a natural feeling that any little memorials of these excellent and holy men should be preserved with affectionate solicitude; and many such interesting legacies, we know, were often bequeathed by the martyrs to their relatives and friends who dared to witness their last testimony,—such as that of a ring, which a dying confessor took from his finger, and plunging it in his blood, gave it to a bystander, with an earnest request that as often as he looked upon that trinket he would remember for whom and for what the possessor had suffered; and of a copy of the Gospels, which was privately given by another to his friend, and the value of which was greatly enhanced by its being inscribed with prayers and devout reflections of the venerable owner."

But unfortunately this regard for relics

has been carried to an injurious extreme. It has degenerated into superstitious veneration. The first stride in the direction of error was taken in the time of Constantine the Great. The remains of the martyrs for Christian truth were regarded as peculiarly sacred, and it was deemed advisable to erect churches on the spots where their ashes were entombed. These positions could not always be secured, and churches were needed where martyrs were not buried. Hence some relic of a martyr was next sought, that, by depositing it under the altar, special sanctity might be given to the building. This grew to assume such importance that St. Ambrose refused to consecrate a church which could boast of no relics, and the Council of Constantinople decreed that all altars without relics should be demolished. The effect of such a determination may be easily imagined. Falsehood, imposture, and war inevitably followed. A wide-spread and shameful system of fraud was promoted. Spurious relics were supplied in abundance. It was an exception to find a church that did not boast *a part*, if not *the whole* of a saint. Mosheim says, "The ardour with which relics were sought in the tenth century surpasses almost all credibility; it had seized all ranks and orders among the people, and was grown into a sort of fanaticism and frenzy; and if the monks are to be believed, the Supreme Being interposed in an especial and extraordinary manner to discover to floating old wives and bare-headed friars the places where the bones or carcasses of the saints lay dispersed or interred." If an influential section of the Church wanted a memento of some celebrated saint, they did not hesitate to steal the same from a weaker party, and then, if discovered, to retain it by force. Thus it is affirmed that the remains of St. Neot were preserved in the place which bears his name in Cornwall. His bones rested there until the year 974. Then an influential Saxon Earl founded a priory in Huntingdonshire, and was in need of a patron saint. Having fastened



his desires on St. Neot, he cunningly arranged the plot whereby to transfer the dust of the old saint from one country to another. The keeper of the shrine in Cornwall was bribed, and one morning the guardian and the sainted relics were missing. Chagrined and disappointed, the people of St. Neot took arms and marched to the Huntingdonshire home of the saint to demand their property; but they were driven back without it, only to be told that their sins had become so nauseous and insufferable that the saint had mysteriously intimated his wish to be removed from their midst.

The relics now possessed by the Church of Rome are of various kinds. In the Basilica of Santa Croce de Gerusalemme are exhibited, among many others, the following:—"Some of the manna with which God fed the Israelites in the wilderness;" "One of the most holy nails with which our Lord Jesus Christ was crucified;" "The finger of St. Thomas the Apostle, which touched the most holy rib of the risen Lord Jesus Christ;" "A large piece of the veil and of the hair of the most holy Virgin;" "A phial full of the precious blood of our Lord Jesus Christ." In the Church of St. Praxede the visitor is shown "A tooth of St. Peter;" "A tooth of St. Paul;" "The thigh of St. Alexis;" "An arm of St. Sebastian;" "The swaddling clothes of our Lord Jesus Christ;" "The towel with which our Lord wiped the feet of His disciples." In the eleventh century Archbishop Arnulph presented to the Church of St. Ambrose, at Milan, "the veritable brazen serpent" made and elevated in the wilderness by Israel's Leader and Lawgiver. This pretended relic, which is about three feet in length, is placed in the body of the church upon a marble pillar. Many generations have looked thereat with intense interest, and bowed before it with profound reverence. In the same manner, not a few still evince their lamentable ignorance of Holy Scripture. Did they peruse the Inspired Records, they would read (2 Kings xviii. 4) that king Hezekiah "brake in pieces the brazen serpent that Moses had made:

for unto those days the children of Israel did burn incense to it." There is still preserved at St. Peter's, and exhibited on grand festive occasions, a pocket handkerchief which is represented to bear a portrait of Christ. The Romanists tell the simple and superstitious that, as the Saviour was going forth to the place of crucifixion, He was overcome by the intense heat. A young female named Veronica, observing how he perspired, handed him her handkerchief. Having buried His face therein for a moment, the Saviour returned the handkerchief to its owner. On examination, the handkerchief was found to bear the miraculous impression of our Lord's likeness.

But we need not occupy space by enumerating any more of the *pseudo* relics in the possession of the Romish Church. Their name is "legion," and, when necessary, a few days' notice only is needed to augment the number. Passing strange it is to us that any intelligent people should be the dupes of such unblushing imposture. A little thought and inquiry would convince them—if they are open to conviction—how grossly they are being gulled. The inquirer would find that there are *three* churches professing to own, among their relics, the heads of St. Peter and St. Paul! Doubtless, these apostles were good men and clever, but our fathers never told us that the reason why they turned the world upside down was that each had a triplet of heads. The querist would find more than one sponge declared to have been extended to the "Man of sorrows" with gall and vinegar; more than two coats "without seam" worn by Jesus; and more than *four* arms allotted to some popular Triton among the minnow saints. If the searcher for truth were not convinced of the absence of authenticity,—ay, the palpable imposition; if he still credited the fabrications of artful and dissembling men, yet we think a little consideration would give birth to feelings by no means favourable to religious exercises. Would the wife and children lovingly keep, and daily adore, the Crimean bullet that killed at once a brave



soldier, a faithful husband, and a fond father? Or would the parents passionately wish to own a piece of the "Royal Charter," when they remember that on board that vessel the son whom they idolized faced a horrible death? Do not our feelings recoil from the places where our loved ones suffered, and the means by which those sufferings were entailed? How can a professed follower and lover of Jesus look with any other than loathing on articles which are declared to have been instruments of conveying untold agony to the Holy Sufferer? Surely nothing need be said concerning the worship of skulls, teeth, fingers, and the like. One thought must be common, namely, that no greater dishonour can be shown the departed than to disturb their remains. Affection teaches us to inscribe over the sepulchre, "*Requiescat in pace!*" The idea of sacrilegiously entering the charnel house, disinterring the skeleton, and portioning it out for exhibition, is repulsive and execrable to the last degree. We can believe that many have sickened before the offensive display, but we cannot credit that any persons have been *spiritually* subdued thereby. To ourselves all such pretended relics would be a hindrance and not a help to our devotions.

Thoroughly disapproving of the kind of treasures prized by Rome, of the use the Papists make of them, and of the evil passions and practices which their undue regard for relics has begotten, we nevertheless hold that the appreciation of suitable mementoes, under proper control, is unobjectionable, and may be a source of great pleasure. We can quite enter into the feelings of the old gentleman of nearly seventy years, who one day exhibited to his friend a lock of hair, and thus gave its history:—"I was a little child of four years old, with long curly locks, which in sun, or rain, or wind, hung down my cheeks uncovered. One day my father went into the wood to cut up a log, and I went with him. I was standing a little way behind him, or rather at his side, watching with interest the strokes of the heavy axe as it went

up and came down upon the wood, sending off splinters with every stroke in all directions. Some of the splinters fell at my feet, and I eagerly stooped to pick them up. In doing so I stumbled forward, and in a moment my curly head lay upon the log, like a criminal's upon the block. I had fallen just at the moment when the axe was coming down with all its force. It was too late to stop the blow. Down came the axe. I screamed, and my father fell to the ground in terror. He could not stay the stroke, and in the blindness which sudden horror caused, he thought he had killed his boy. We soon recovered,—I from my fright, and he from his terror. He caught me in his arms, and looked at me from head to foot. Not a drop of blood nor scar was to be seen. He knelt upon the grass and gave thanks to a gracious God. Having done so, he took up his axe, and found a few hairs upon its edge. He turned to the log he had been splitting and there was a single curl of his boy's hair, sharply cut through, and laid upon the wood! How marvellous the escape! It was as if some angel had turned aside the edge at the moment when it was descending on my head. With renewed thanks upon his lips, my father took up the curl and went home with me in his arms. That lock he kept all his days as a memorial of God's care and love. That lock he left to me on his death-bed, as a perpetual remembrancer of marvellous preservation. I keep it with care. It tells me of my father's God and mine. It rebukes unbelief and alarm. It bids me trust Him for ever! I have had many tokens of fatherly love in my threescore years and ten, but somehow this speaks most to my heart. It is the oldest and perhaps the most striking. It used to speak to my father's heart; it now speaks to mine." May the writer and the reader always have vision, strong and clear enough, to distinguish between the use and the abuse of the feeling of regard for what the great, the good, and the loved, left behind when translated to the unseen world.



## The Will of God.

THE short saying, "The will of the Lord be done," in Acts xxi. 14, refers to God's will of providence; that is, to the will of God as it is made known by His providential dispensations, to those intimations of God's will which may be gathered from the arrangements that are made, and from the events that occur in the course of God's government of all His creatures and of all their actions. Paul had come to Cæsarea, the first city of the Gentiles in which the Gospel had been preached, and the first in which the Gentiles had received the Word of God. Whilst he tarried there, a certain prophet named Agabus came down from Judea, and, in a manner most significant and solemn, he foretold that if Paul went to Jerusalem he would be bound hand and foot, and delivered up to the Gentiles. Seeing this danger hanging over Paul's head, his companions and his fellow-Christians in Cæsarea strove to dissuade him from his intended journey to Jerusalem. But he felt their importunity to be a trial. It went to his very heart and wrung it with anguish, because their love and anxiety were tempting him, although they knew it not, to turn aside from that path which had been already made plain to him as the path in which he ought to go. And so, as they were working on his fears by their entreaty, and on his sympathies by their grief, he had to plead with them in the most earnest tones, and to protest before them in the most emphatic terms, saying, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." This was an expression of his judgment so clear, and of his resolution so strong, that they could press their views on him no further. They accordingly ceased,—gave up the argument; and not only gave it up, but gave it up with acquiescence, feeling persuaded that his judgment was of the Lord, and that it was not for them to fight against what had been otherwise disclosed by the Lord to His servant.

They saw that Paul's courage was the courage of a good soldier of the cross of Christ; they inferred that Paul's determination was grounded on a distinct knowledge of a Divine call to go to Jerusalem, notwithstanding the things that might befall him there; and if the trouble they feared should come, if every step of his progress should be dogged by implacable enemies, who would ultimately get him into their own power, they would submit, and say, "Amen. It is the Lord; let Him do what seemeth good in His sight."

But when the Psalmist offered the prayer, "Teach me to do Thy will," he referred to God's will of precept; that is, to the will of God as made known in His Word, to those revelations of the will of God which have been conveyed by the mouth of prophets "at sundry times and in divers manners," and in these last days by His Son from heaven, and which have been written in the volume of the Book. That is the will of God, not as it is unfolded by the ordinary working of His hand, but as it is unfolded by the inspiration of His Spirit; not as it comes forth in the changing history through which He leads this world's inhabitants, but as it comes forth once, and once for all, in the sacred record which He has magnified above all His name. There may be progress in the time during which God's will is made known in this form; and there has been such progress. There may also be progress in the measure of clearness and in the measure of fulness attendant on the giving of it in this form; and there has been such progress. But no sooner has it been given than it has stood fast. No sooner has it been revealed than it has shone forth in the brightness of a Divine illumination. No sooner has it proclaimed its high authority than it has taken hold of the conscience; and remained ever after the law and the guide, the counsellor and the friend of man in fleeing from the city of destruction to the paradise of God. And so, how-

ever dark and mysterious the paths of



God's providence may have been, they who were willing to be taught of God, and desirous of doing His will, have never failed to possess, in the volume of His Book, a sure and sufficient directory of the way from the death of sin to the life of righteousness, from the bondage and misery of the fall to the freedom and the joy of salvation in Christ Jesus with eternal glory.

Now, these two—God's will of providence, and God's will of precept—may seem to call for different responses. When God's will of providence comes to men, it may call them, as it called the friends and companions of the Apostle, to simple submission. When God's will of precept comes to men, it may call them, as it called the Apostle himself, to unhesitating action. God's will of providence may shut men up in a path in which nothing else is required of them than passive endurance of some evil for His name's sake. God's will of precept may lead men forth into a way in which they may have to gird up the loins of their mind, to be strong, and to do valiantly in His service. By the dispensations of His providence, by the working of His hand, by the sovereignty of His procedure, God may make men feel that all that they have to do is to stand still and wait His pleasure, to bow their head at His correction, to give up what He takes away, to drink the cup He mingles. Whereas, by the lessons of His Word, by the statutes of His law, by the invitations of His grace, by the calls of His love, by the promises of His mercy, He may point them to courses in which they have to run forth with a zeal that is ever consuming and never consumed, with a diligence that never flags, with a devotedness that never grows weary, and with a love that never waxes cold.

But though this difference may sometimes be brought out in the answers men are called to give to the will of God in providence and in precept, the answers themselves are essentially the same. They are only different forms of one thing. They are only different expressions of one principle. They are only different aspects of one character. They are only different

manifestations of one duty. For whether men run or wait; whether they serve or suffer; whether they say with Paul's friends, "The will of the Lord be done," or with David, "Teach me to do Thy will;" whether they are like Abraham when he went up to Moriah with his son, and built an altar there, or like Aaron when he held his peace as his sons died at the altar before the Lord; whether they cherish the feelings and utter the language of a becoming resignation under the very darkest and deepest afflictions, or do whatsoever their hand findeth to do with their might; whether they rest in calm repose because the mid-day heat is past, the shades of evening are beginning to slope, and the gleam of a brighter sky is seen beyond, where the Sun of Righteousness for ever shines, or toil amid the business and the warfare of the Christian life;—whether they do the one or the other of these things according to the will of God, they do simply one thing—they concur with the will of God. Their concurrence may take the active or the passive form; it may take the shape of obedience or the shape of submission; it may wear the aspect of calm resignation, of meek endurance, of unyielding fortitude, or the aspect of steadfast continuance in well-doing, of heroic achievements by the power of faith. But it is concurrence, nevertheless; it is the accordance of the mind and heart with what the path of God's providence and the page of God's Word show to be God's will; it is the devout and cheerful acknowledgment, that they who render it find their purest pleasure and their highest interest in the things that God willeth, and that they have set their heart on walking all through this world, so as to enter at length on that better country, where the great Shepherd will lead His ransomed flock for ever and ever.

If this be so, the matter involved in the will of God and the doing of it is more momentous than can be told. But amid all connected with it that is past finding out, and all that commands the reverence and awe of every one who



makes it his meditation, one thing is plain,—that such regard to the will of God as has been referred to, is the vital principle of true religion; that it is the sum and the substance, the beginning and the end, of all that is well-pleasing in the sight of God. If one truth can be said to be clearer than another, or if one position can be regarded as more firm and unassailable than another, it is that all that is noblest in human character, all that is purest in human life, all that is highest in human achievement, and all that is most satisfying and abiding in human happiness, is bound up with the doing of the will of God, and cannot possibly be separated from it.

How, then, stands the case?

In one direction it stands thus. The will of God is good and kind, it is just and holy, it is merciful and gracious. It is the will of Him whose name is Father, whose nature is love, whose tender mercies are over all His works. It is the will of Him who is always originating and always doing good; and who has "so loved the world as to give His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It is made known by providence and by precept. And, as made known, it is a light shining before men, in which they may read the proclamation, "This is the way: walk ye in it." It is a law of love, entering their minds, asserting its supremacy over their hearts and consciences. Well, what treatment does it get? It is set aside—it is ignored; its voice is disregarded, its claims are unheeded. And so, instead of carrying the will of God into the circles of their occupation, men carry their own will. Instead of seeking to please God, they seek to please themselves. Instead of giving the pre-eminence to the claims of the justice and holiness, the truth and love, the grace and salvation God has set before them, they give it to their own views and opinions, to their own ease and enjoyment, to their own desires and ways. Sundering themselves on this wise from God, and giving themselves up to self-will and self-seeking and self-glory, as

if they were not God's property, but their own; and as if they had not to live unto God, but unto the idol set up in their own hearts,—it is not strange that they should fall from one depth of apostasy to another, and gather upon their souls a load of guilt, beneath which they sink into misery and shame from which they see no door of escape.

This is how the case stands in one direction; this is how the will of God is treated in Providence and Redemption, in the Law and in the Gospel, in the precept of authority and in the word of reconciliation, in the threatening of judgment and in the message of mercy. And it is this, as to rich men and poor, as to free men and slaves, as to men that are busy and men that are idle, as to old men and young, as to all men in every place who are living without God and without hope. Can there be a case over which to mourn more deeply than this? Can there be a case in which the call to repentance is louder than this?

But happily in another direction something else is found. If the saints and faithful brethren in Christ Jesus are looked at, they are found saying, on the one hand, "The will of the Lord be done;" and, on the other hand, "Teach me to do Thy will." From them, strains of a higher mood are heard, and flashes of a purer light are seen, than the sights and sounds with which they are familiar who think more of themselves than others, who care more for what is around them than for Him who is above them. By them, constant witness is given that men are placed in this world to consult for other interests in their schemes and opinions and employments, than the interests and the pleasures of themselves and the world. The grace that taught them to renounce their own works for Christ's, to forsake their own righteousness for Christ's, and to count all things but loss for the excellency of the knowledge of Christ, teaches them to live not unto themselves, but unto Him who died for them and rose again, and to say with Him as He said of Himself, "I seek not mine own will, but the will of Him that



sent me." And so it comes to pass that dark selfishness dies away from their hearts, their souls are spread like sails to the wind of the Divine intention, the spirit of loving and devout obedience breathes forth in prayer and in action; and whether they be in joy or sorrow, in prosperity or adversity, their purpose is that not their will, but the will of the Lord may be done.

True indeed, they do not come to this all at once, but it is this they are coming to; it is this they are longing for;

it is this they are reaching. Through all the infirmities of the flesh, through all the darkness of the world, through all the trials of life, through all the toils of labour, through all the influences that come upon them from within and from without, they learn to forego anything, and to do anything at the call of God, and they rise up into the very likeness of Him who had no other wish than to accomplish the mission He had received from the Father.

### An Old Clock Tower and its Associations.

AMONG the many proofs of this our fallen nature, that of our moral inconsiderateness is not the least. How frequently are we exhorted by inspired writers to be sober-minded, to think and meditate on Divine truth, to give heed to every lesson of wisdom, to lay to heart our latter end; and we are favourably placed amidst objects and scenes which may help us to carry out this exhortation. "More servants wait on man than he'll take notice of," says a poet; and certainly more lessons of wisdom are presented to him than he will attend to. Nature may be regarded as a Bible, and it was the first which God gave to man; and the world in which he lives was designed to be a school of moral training. Through all the works of nature God shines and teaches. The silent hills, the spreading forest, the flowing river, the sailing clouds, are not only agents in nature, or mere objects of beauty, but are messengers from God, and charged to bear a message to man. So are the events of His providence, manifold and various as they are, dark and light, little and great, ordinary and mysterious. Each will speak to those who will hear, and instruct those who will learn. And may we not learn, too, from those objects around us which are the result of human skill and labour? The workman contemplates the worth of what he makes by the money it may secure. The advantages it may result

in to others, after it has passed from his hands, may never enter into his calculation, nor the moral lesson it may be fitted to convey. The lighthouse amid the wild surges of the ocean, the old castle frowning from its eminence, the sun-dial in the garden of the old mansion, are objects which have suggested many a profitable thought, and are calculated to do so in those who wish to become wiser and better as they journey through life. And among objects of this kind we may reckon the old Clock Tower.

Standing alone, or, as it more frequently does, in connection with some "solemn temple," it has a requisite work to do—a definite mission to perform. It has ministered, and does, to millions; and while it speaks the time, it speaks in mute voice about its ceaseless flow. Material, lifeless, and silent though it be, it marks the hours as they roll. It announces the departure of each day, and the breaking of each morn. It calls from the sleeping bed to active duty, and then reminds us of the time to seek repose. Often has it reproved the "lately traveller," as he has failed to gain the "timely inn," and chided many a one for want of punctuality. All eyes have been turned to its "dial-plate," as the crowd waited in anxious suspense some event of national importance. How often has its far-sounding stroke chilled the heart as the hour of trial was anticipated, and imparted pleasure to others as the time



drew near for the reception of promised good! What an influence, thousands of times, has that old Tower Clock exerted on multitudes, though unseen and unknown! gladdening some, and depressing others,—giving assurance to some of time to complete their appointed work, and imparting fear to others that failure may disappoint their hopes.

And often, too, has the old Clock Tower startled by its heavy knoll the busy crowd, who recognised in it the fact that Heaven had summoned an illustrious one from earth. Of late years we have had to recognise such a fact in the deep surging sound which swept forth from the venerable tower of Westminster. It spoke to us when death curtained the palace in gloom. It sounded its knell when the idol of the people dropped from his pedestal. It sent forth its deep note when the statesman—"the foremost man of all his age,"—was touched by Death's icy finger, and bid to quit for ever his post of dignity and power. But not always has the sound of heaviness come forth from the old Tower; for often has it rung through the years past a merry peal, as we have heard of late, when joy was in the royal abode because a prince was born, or a prince rejoicing over his admired bride. Though the dust of greatness is gathered beneath it, and we

"Think how many royal bones  
Sleep beneath that heap of stones;"

yet, in harmony with the scenes of this chequered life, it proclaims the days of gladness; and the work it will have to do in coming days is both interesting and affecting to contemplate. Scenes will occur and events happen unlooked for and surprising. It will not only have to give the minutes and sound the hours to thousands yet unborn, but will have to indicate to them when good news is spreading through the land, and to utter its dirge note at the departure of human worth and greatness, over which will fall the nation's tears.

In view of such facts, how brief our time appears—how short our day of life! The clock but tells us the hours as we are journeying to the tomb. It bids us

not waste, but use our time—not loiter, but "press with vigour on." Oh the worth of time! in which all that is to be done in preparation for eternity *must* be accomplished. We may say of time, that it is but the beginning of eternity, and life the first step on the eternal pathway. It is the dawning light of a day never to end,—the budding of an existence never to be uprooted,—the kindling of a spark never to be extinguished; and as is the first step, so will be the future journey,—as the dawning light improved, so the character of the endless day,—as the bud appears, so the eternal unfolding of the flower,—and as the spark is nourished, so the immortal flame.

How necessary was the old Clock Tower when it first raised its massive head skyward, since it *alone* supplied the time to most of the surrounding inhabitants!

The old city in which these thoughts were penned has lately witnessed the erection of a Clock Tower, standing alone, and contrasting strikingly with the old one which crowns the majestic cathedral, and which has a history connected with it long and stirring. It has not only signified by its tones when kings were born, crowned, and died; when mitred prelates dropped their crosiers to descend to dust; and when the neighbouring nobles were carried to sleep beneath its shade: but its bell has sounded an alarm when civil war was rife, and the tramp of the besieging troops was heard, and filled every home with fear and apprehension.\* Ofttimes has it summoned the old burghers to a grave conference during the unquiet times through which it has stood and done its work.

In all ages men have devised some means to measure time as it passed. Misused it as they have, they yet desired to number their days, though very few have desired "to apply their hearts unto wisdom." They forgot, as we too often do, that time is lent rather than given;

\* The city of Lichfield suffered much for its adherence to Charles I. The cathedral was greatly damaged, and the close was barricaded and defended with great spirit and endurance.



that if it be the common property of all, it is for God; and he best makes it his own who uses it for Him. But "Time travels in divers paces with divers persons." To some time cannot appear too quick in its movement, while others wish it would halter on its march. To the indolent and unhappy it seems to move tardily along, but to the busy and joyous it rolls like the mountain stream. Some wish to read on the dial-plate the last hour of daylight, while others wish that hour to loiter on its journey. How often since its erection has the old Tower sounded forth on the midnight air the hours unheard, happily, by the many, yet heard by the few longing for the break of day, by the invalid wishing for the morn, by the restless sleeper whom the cares of the day had harassed, and by the mother watching, angel-like, by the couch of her beloved one!

And may we not suppose that the sound from the old Clock Tower, borne on the midnight breeze, has often been heard by the good man, who, glad of the deeper shades of night, has consecrated those moments to thoughts of God and things divine? And if the lone hours of midnight be so occupied, it may not excite a wonder. He who knew no sin, knew of such occupation, at such a season—not beneath the sheltering roof, but the cold light of stars; for

"Cold mountains and the midnight air  
Witness'd the fervour of His prayer."

There is something in the night watches which seems in harmony with sacred musings; and when dewy sleep falls not on the eyelids, we may make the hours of darkness a time of light within. Under such circumstances has the old Clock told the hours of night; but, happily, to the great majority its deep tone fell unheeded on their ears, with the lightness of the morning dew. Tired nature with them had found its deep repose. Thankful should they be when He "who giveth songs in the night," giveth sleep also, since "it seldom visits sorrow, and when it does it is a comforter."

But these hours of slumber, while so necessary and so recruiting, when de-

ducted from the hours of our allotted existence, greatly contract the time for active work. If, too, we consider the helplessness of childhood and decrepid age, and the seasons of sickness, we may, as far as active life is concerned, exclaim with emphasis, "How short our time is!"

To all living existences has God given the measure of life, and great variety characterises the duration of their existences. Great is the difference between the forest oak and the little flower which blooms beneath its spreading branches—great the difference between the insect which finds its home and world in the tiny leaf, and the soaring eagle which basks in the sunlight of many summers. The time of such existences is comparatively uniform. We may predict, with some correctness, the duration of life to the flower of the field, the songster of the grove, and the beasts of the forest; but who can say of the tender child, what shall be the number of *its* days? As nothing is so certain as death, so nothing is so uncertain as human life. It is one of the conditions under which we live, and which works with the uniformity of a law, that we know not the number of our days. Well is it for us that Divine love and wisdom have so determined. Did we know them, it would paralyse the energies of some whose days were few, and lead others, whose days were lengthened, to procrastinate in preparation for the great future. By this uncertainty of life, what weight of importance is given to the command of our Lord, "Be ye also ready, for ye know not at what hour the Son of man will come." How many times has this truth been verified, when, as an immortal soul passed away, the eye was turned to the old clock, and read there that the time of departure was a time unlooked for!

Through all the long years the Tower has stood, it has spoken silently of the speed of time—of minutes hastening to hours, of hours to days, of days to months, of months to years. Amidst all the varied scenes of social and public life, amidst all earthly vicissitude and



change, the movement of the old Clock has gone on and told the passing hour. Ever is it so, that

“Come what come may,  
Time and the hour run thro’ the roughest  
day.”

Nothing here is stationary. Change is the great law. Mutation is going on in our bodies, in the air we breathe, in the fields we walk. Equally is it so with our cares and sorrows. Moral clouds, like physical ones, remain not long, but clear away and leave us clear sunshine again. The year which is hastening to a close, has borne witness to this truth. Soon the old Clock Tower will sound its departure, and never is its stroke so solemn as then. Many eyes that read the time in the light of New Year’s Day, are now darkened by death. Hearts that bounded with joy on that day, and welcomed the merry bells as they rang in the New Year, are now in the land of silence, where no sound is heard. The bell-note floats over their graves, but unheeded by the lowly sleepers.

What a record of events, of births and deaths, of trials, in hearts and homes, would be given to us could the old Clock Tower sound it forth as it does the passing hour!

But what it has been to others it will be to us. It told the number of their hours, and will tell the last of our life. The seasons as they roll, rising and setting suns, changes which make us feel our pilgrim state, are all measuring off the duration of our existence here. Time is ever on its march, and heeds not our wishes. It will not pause or take a step backwards. Inexorable is it in its onward step, treading into dust the strong and weak, the young and old, and will one day tread out empires; for it speeds onward to strike, in the ears of all, the last hour of the world; when the sun shall no longer rule the day, nor the moon be the “diadem of night,” but when the angel, with one foot on the sea and the other on the shore, shall, with uplifted hands, swear by Him that liveth for ever and ever, that time shall be no longer.

## Lamps and Olive Trees.

A BURNING lamp is an apt emblem of the faithful servant of God. John the Baptist was thus spoken of by our Lord: “He was a burning and a shining lamp, and ye were willing for a season to rejoice in his light.” The disciples of Christ are reminded, that “men do not light a lamp and put it under a bushel, but on a lamp-stand, and it giveth light unto all that are in the house.” They are accordingly to “shine as lights,” and so to shine before men, that their heavenly Father may be glorified.

Apart from the Redeemer, ignorant of His Word, and strangers to His grace, men are in the region of spiritual darkness. The realm of Satan is the realm of ignorance, of error, of falsehood, of wickedness, and woe. The kingdom of Christ is the opposite of all this. No sooner is the mind open to hear His voice, to welcome His aid, and to submit to His will, than a light is kindled which helps

to diminish the surrounding gloom, and to guide wanderers from God into the way of safety and peace.

The Christian shines by the truth which, as a Christian, he believes, professes, exemplifies, and spreads. It is the truth concerning redemption by the Incarnate God from the guilt, pollution, and misery of sin. He, in the language of the apostle Paul, “holds forth the word of life.” He holds it forth in his creed and character, and his fellow-men, in consequence, know him to be what he really is. We must all feel, that the more brightly and steadily this light shines, the better it will be both for the world and the church. Just as lamps differ in their capacity for shining, so do Christians. It is only for each of us to shine according to our capacity, and in the sphere God wishes us to illuminate. We cannot do more than this, and we should not do less.



Individual Christians being lamps, the primitive Christian church in the book of Revelation is represented by a seven-branched lamp-stand. The churches have a common support, and they contribute to a common end,—the triumph of light over darkness. The glorified Redeemer is in the midst of them, to observe, to protect, to bless; and in the words of authority and love, reminding alike of duty and of privilege, he says to one and all, "Shine! shine! ye are the light of the world."

An olive tree is also a Scriptural emblem of the servant of God. "I," says David, "am like a green olive tree in the house of God." Jehovah promised to be as the dew unto penitent Israel; and added, "Her beauty shall be as the olive tree." This tree by its greenness and fruitfulness shows the intensity of its life. Without that there would be neither beauty nor fruit. Even so, life, no less than light, is essential to the idea of a Christian.

Does life in the olive tree secure it from corrupting influences? In its absence would the process of decay go on? It is thus with the servants of God. The destructive influence of sin works upon every side. The spiritually dead are subject to it. They become increasingly corrupt. But the soul, when vitalized by the Holy Ghost, is superior to the power of evil. Temptations to it are withstood. In the most trying circumstances the right is loved and done.

Does life in the olive tree ensure the selection and appropriation of suitable objects for its nourishment? It is so with the servants of God. They do not embrace and cherish, indiscriminately, all ideas, yield to all motives, indulge all desires. They instinctively shrink from that which endangers their spiritual life, and crave for everything that invigorates and exercises it.

Does life in the olive tree manifest itself in growth? It is so with the servants of God. Some, indeed, grow faster than others. It is not difficult to see that they are increasing in faith, gratitude, patience, humility, wisdom, and love. They bear trials more meekly;

they sympathise with the distressed more tenderly; they testify to the truth more boldly. Would that all were like unto these! Yet, even others, whose growth it is hard to discern, must grow in some degree; because there can be no real spiritual life without its measure of growth.

These two emblems of the good, lamps and olive trees, are beautifully associated together in the Word of God. In the eleventh chapter of the Apocalypse the church of Christ is represented by two witnesses. In its conflicts with pagan idolaters it is almost extinguished. Yet, even at its greatest point of weakness, its testimony demands the credence and condemns the unbelief of the world, according to the principle of Jewish law, "The testimony of two men is true." These two witnesses, we read, "are the two olive trees and the two lamp-stands before the God of the earth." Neither lamps alone, nor olive trees alone, symbolize the church. It is represented by both. It is so because its individual members are both lamps and olive trees. They shine as lamps, they live as trees.

Why, it may be asked, should the olive, rather than any other tree, be mentioned in this connection? So far as the features of life already noticed are concerned, will they not hold good of other trees? Unquestionably they will; and so the servant of God may be likened to the palm tree, or to the cedar of Lebanon.

We must go a step farther, and consider the fruit of the olive tree. Its berries yield the purest oil. The children of Israel were to bring to Moses the pure oil olive beaten for the light in the holy place. According to the healthy and vigorous life of the olive tree will be the measure of oil, or light-nourishing power, produced by it. The best tree will feed the best light.

This thought, among others, is suggested by one of the visions of Zechariah. In the fourth chapter of his prophecies he writes: "The angel said unto me, What seest thou? And I said, I have looked, and behold a lampstand all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven



pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." The lamps fed by living trees burn with brilliancy and steadiness.

Afterwards it is explained, that the two olive trees are the two anointed ones—Joshua the priest and Zerubbabel the prince. By the life-giving and life-sustaining power of God's Spirit within them, these two men fed the light of the Jewish nation and church, of which they formed a conspicuous part. What they were in principle and practice it became every member of the Jewish nation and church to be. Thus only could they fulfil the design of God, as His witness before the nations.

Is it not the same with us also? Our light is to be nourished by our life. Our life of Christian love is to find expression in our light of truth and holiness.

Perhaps there was a time when Christians were tempted to neglect the duty of giving forth light. They thought of themselves as olive trees, so far as spiritual life was concerned, but not as lamps. They sought to strengthen holy principles by contemplation in comparative solitude. They analyzed motives, thoughts, and feelings, with painful earnestness. The world in its ignorance and sin was little the better for their existence in it. We, very wisely, seek to avoid an error so hurtful as this. We hear upon every side the exhortation, "shine." Shine at home in your families; shine in places of business and of pleasure; shine in the regions of ignorance and vice; shine in the church.

There is little danger now of forgetting that we are lamps.

How is it that with all these admonitions and acknowledgments, so many lights are unsteady, dim, waning? We may not be as the foolish virgins, who took lamps without taking oil; though it is to be feared, there are many still like them. They carry a light which is nourished only by an exciting sensationalism, or a dreamy sentimentalism; while the renewing power of the Divine Spirit is unsought and unfelt. If, through the grace of God, we are not as these, may we not still be ready to forget that we are olive trees as well as lamps? To shine better, we must live better. For the brightest manifestations without, there must be the purest and strongest love within.

Our Saviour as the Life, is the Light of men. The truth and holiness which distinguished Him arose from His love. In this respect, He has left us an example of what we may be and do. It is in communion with Him, by thought, and faith, and prayer, that the increasing sense of His love to us intensifies our love to Him. With growing love we know that He is our life, and then, without waiting for exhortations from others, we shine, and shine more abundantly. We stand, then, as olive trees and lamps in the presence of God; fulfilling His will, enjoying His love, and encouraging others to turn from darkness to light, from death to life, from Satan to Christ, who assures His followers that they "shall not walk in darkness, but shall have the light of life."

## A Mother's Wages.

It was an uncouth bird's nest of rushes in which Jochebed moored her birdling "among the flags by the river's brink." Little did she know what precious freight she was entrusting to that basket-cradle. And little did Pharaoh's daughter know, when she took the little foundling out of the floating basket, what manner of child he yet would be. As she gives back the

comely boy into the very bosom that first gave him life, she says to Jochebed, "Take this child away, and nurse it for me, and *I will give thee thy wages.*"

"I will give thee thy wages," says the Egyptian princess to the Hebrew nurse. She got her wages in better coin than silver or gold. She got them in the joys a mother feels when she yields



up a part of herself to sustain her darling child; she got them in the love of the babe she nursed; she got them in the glorious service which her child wrought for Israel in after years. She was paid in the heavenly coin with which God pays good mothers. For all her anxieties and all her efforts to preserve the life of her "goodly child" was she abundantly rewarded.

When God lays a new-born babe in the arms of a wedded pair, he says to them, "Take this child and nurse it *for me*, and I will give you your wages." And the answer of Christian gratitude and faith should be, "O God, Thou hast put Thy noblest work into our hands. We accept the precious trust. We will try to stamp on this soft, plastic heart, the impress of a godly example. We will shelter this young life under Thy mercy-seat. We will bear with it as Thou bearest with us. We will be truthful, that it may never learn falsehood. We will nurse this soul in its infancy with the 'sincere milk' of love, that in after years it may bear 'strong meat' for strong service of God and righteousness. O God, make our lives in harmony with Thee, that this young life may reflect Thine image in reflecting ours!"

To such pious fidelity God offers the only wages that can satisfy the claims of love. He pays the heart's claim in the heart's own coin. What wages could repay Hannah's prayerful care like the sight of Samuel's after career as Israel's upright Judge? Moses standing on the mount was the "wages" of the poor Hebrew mother who cradled him in her basket of rushes. St. Augustine's mighty service for the Gospel was the best reward that God could give to Monica. John Wesley's mother was repaid for all her patient discipline when her son built the world-wide tabernacle for Methodism to worship in. George Washington was God's reward to Washington's good mother; as Archibald Alexander, and Brown of Haddington, and Lyman Beecher found their "wages" in the noble sons who took the Gospel-banner from their aged hands.

When I have seen a happy father and mother looking on the prizes their children brought home from school, or enjoying the home that filial love had provided for their old age, then have I seen how God rewards parental patience and fidelity. When I have seen pious parents beholding their children as they stood up to profess Christ in the freshness of a youthful consecration, then I have said to myself, "God is paying those parents their *wages*." They once dropped the seed with faith and tears; now, their sheaf is large and golden. God rewards a mother's fidelity and a father's godly example with accumulating interest through all eternity.

Alas! I have seen other "wages" too, paid dearly for, by parental impiety or neglect of duty. Eli's sin was repaid in Eli's sorrow. I have seen a frivolous, prayerless mother paid in the wages of a broken heart. And when to many a father's door a drunken son has been brought home from a Sabbath-breaking debauch, it was only the wages of his own sin which a just God was paying him. The "wages of sin is death"—and of no sin more surely than parental. It is death to peace of mind—death to domestic happiness—death to the neglected or misguided souls of their offspring.

"Take this child and nurse it *for me*, and I will give thee thy wages," is the inscription which God's hand writes on every cradle. "When I dressed my child each morning, I prayed that Jesus would clothe it with purity," said a godly mother to one who inquired her secret of good training. "When I wash it, I pray that His blood will cleanse its young soul from evil; when I feed it, I pray that its heart may be nourished with truth, and may grow into likeness with the youthful Jesus of Nazareth." Here was religious training *from the cradle*. It began with the dawn, and its course was like the sun, growing more full-orbed in beauty until the "perfect day." That mother received her golden wages in the early conversion, usefulness, and honour of all her children. "Go, and do thou likewise."



## The Hearth and the Altar.\*

THE king of Israel was firmly seated on his throne; the crown rested calmly on his royal brow; he had leisure to consolidate the interests of his kingdom; and on the heights of the "possession of peace" he piled a palace meet for a king. We find David at rest and at home. The warrior had laid aside his sword, the statesman his diplomacy, the huntsman his weapon, and now his mind culls the sweets of peace and muses on the hearth and the altar.

In his palace halls "he sat," for "the Lord had given him rest round about from all his enemies," and amid the many thoughts that glanced across his mind one is especially recorded. In days gone by he had erected a new tabernacle where the ark might rest in dignity, and he had borne it to that home amid the rejoicing of the people and with the sound of cymbal and trumpet. But as his eye now rests upon the sumptuousness of his new palace, and his thoughts revert to the shrine of God, a sense of contrast is awakened. The incongruity is painful: there is cedar for his home, curtains for the sanctuary of the Most High. For himself, a permanent abode of kingly proportions, adorned with cedar columns, and "graven by art and man's device;" for God, a frail tenement of planks and hangings and ornamental furniture. And "the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." It is the exclamation of a mind that seems astonished and pained at a discovery. It implies more,—much more than it expresses. The pious minister in that court, to whom the words were addressed, was not one to present the impediments of cold calculation to the aspirations of a generous mind. Sympathising with the lofty impulse, he approves the spirit it breathes and the purpose it contemplates. "And Nathan said to the king, Go, do all that is

in thine heart; for the Lord is with thee." The prophet Nathan was, however, divinely directed to make an announcement to the king: "I took thee, said the Lord, from the sheepcote, from following the sheep, to be ruler over my people, over Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name." But it was further declared, that while benedictions should rest upon David and on his house, and while his purpose to build a temple was commended—for "it was well that it was in his heart"—yet that the work itself should be carried out under the gentler reign of his less warlike son.

The exclamation of the king reminds us of the relation of the hearth to the altar, and of the altar to the hearth.

"But will God indeed dwell with men upon the earth?" Will He "rend the heavens and come down" to earthly sanctuaries? Will not the worship of Him who is a Spirit be purely spiritual, without rite or symbol, sacrifice or priest? But that first altar-pile, with its firstling of the flock and its ascending flame, are the answer. There, in the twilight of the world's morning, we have a sign most significant and solemn of that awful but glorious sacrifice which should be offered at Golgotha,—the Lamb slain from the foundation of the world." And in the comparative darkness of patriarchal days, we see the head of every house coming forth to rear the altar of sacrifice, and to throw its strange light upon the relationship of the families of man to the Father of all the families of earth.

But when the law had been written upon the stony tablets,—when amid the thunderings of Sinai the edicts of the God of Abraham and Isaac and Jacob had been promulgated, —when that rugged mountain height had been girdled with fire, will it still be necessary to rear the lesser altar? Will not every



spot be consecrated by the presence of the great I AM? Can it be needed that there should be a fixed time and an appointed temple for those who have heard the footfall of the Eternal, and seen Sinai in its terrific splendours? Was the earthly tabernacle required to image forth the presence of Him who had led them with a high hand and a stretched-out arm? Could hangings of purple and blue and scarlet, and work of cedar wood, enhance their conceptions of the power of Him, when they had seen the great river of Egypt dyed with blood beneath His judgments? Could cedar, and overlaying of gold, and burnished lamps, and silver sockets and fillets, be necessary for those who had watched the silver waves of the Red Sea divide before the feet of Israel, and whelm the host of Egypt, and toy with their lifeless corpses, and at last fling them upon the beach? To such questions as these, the ark with its priestly retinue, and the tabernacle with its solemn ritual, furnish an answer.

For in the sacrifices of Old Testament times there was not only a grand typical meaning by which they all pointed on to the One Sacrifice for sin which should be offered by the Lamb of God, but there was also a principle which lies beneath the ephemeral conditions of any dispensation, patriarchal or Jewish,—a principle which was not only not abrogated with the establishment of the Christian economy, but never could be abrogated. The time indeed would come, when the altar-fires of Judaism would slumber and die, because their symbolic meaning would be exhausted, and the shadow would be forgotten in the contemplation of the substance; but though sacrifices might cease, sacrifice would abide. The sacrifice of Christ would make men sacrificers; the cross would make them content to take up their cross. "Worthy is the Lamb that was slain," would be the acclaim, "worthy to receive riches"—the riches of all that man either is or has,—the riches of mind and heart, of

hand and home, the firstlings of every flock and the fat thereof.

Thus is it to-day, as well as under Jewish institutions, that the Most High will receive at our hands the outward gift laid upon His altar as the sign of our inward love. "God loveth a cheerful giver:" and if it be only a cup of cold water, or a widow's mite, or a word spoken in season, He will deign to accept it, if it be rendered in the true spirit of sacrifice. Let our homes thus furnish their tribute to God's sanctuary. Let us not render only the superfluity, but the best of our possessions, for His service. Let us never make our hearth the rival to His altar. Let us realize the pious regret of the king of Israel when he said to Nathan, "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains."

But if the altar thus receives tribute from the hearth, it returns blessing to it. It was so with David. The purpose to build a fitting temple was commended. "Also the Lord telleth thee," said the prophet, "that He will make thee a house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed from thee, and I will establish his kingdom. He shall build a house for my name, and I will stablish the throne of his kingdom for ever." "He that honoureth me I will honour." "God loveth the gates of Zion," but He also loves "the dwellings of Jacob." "Because of the house of the Lord our God" we shall receive good. He is "the God of all the families of the earth."

How great should be our anxiety to share these blessings! How jealous should we be over ourselves lest our homes should become competitors with God's altar! He who planted in our bosoms our human love has given us the solemn injunction, "Little children, keep yourselves from idols;" and while "He setteth the solitary in families," He pronounces the benediction, "Blessed are the habitations of the righteous." Let us win this benison. Let ours be a "household of faith." Let our little



ones learn that hosanna which is the rehearsal of the melodies of the acclaiming host of God. Let the feet of our old men be found in the way of righteous-

ness. God forbid that ours should be “the dwellings of the wicked, and the place of him that knoweth not God!”

## “The Man Christ Jesus.”

DURING a period of earnest religious feeling and excitement in one of the northern churches, the attention of the minister was arrested by the troubled countenance and the weeping eyes of one who was generally known by her cheerfulness and gaiety. He found an opportunity of conversing with her, and inquiring as to the cause of her grief, for a time her only answer was a flood of tears; but, as she became able by slow degrees to compose herself, she said in stammering accents, “It is because of my Saviour, and the way in which I have sinned against Him.” “And what,” was the next inquiry, “has led you to think and feel thus?” “Sir,” she replied, “I was present at one of the meetings where a minister spoke to us of the love of Jesus, and the sufferings He has endured for us. He told us of the bloody sweat in the garden, of the cruelty of the priests and soldiers, of the blood shed on the cross, and then he said, ‘I myself have been to the land where Jesus once lived. I have seen the place where He was born. I have stood in the garden where He shed great drops of blood.’ It was that, sir, which went to my heart, and it is the thought which often, as it comes up to my mind, makes me weep still.” “But surely you knew all this before,—it was not the first time you had heard of Jesus; you have read your Bible, you have been to school, you must long ago have known all about the life of Jesus.” “Oh yes, sir,” was the simple but very touching and significant reply, “I know all about that, but I *thought it was only a tale in a book. I never knew there was a real Christ before.*”

Was not this poor woman representative of a large class who may be found even among the professed servants of Christ? To some He is little more

than a mere name, the hero of the most wondrous tale that the world has ever read, the centre around whom some beautiful sentiments gather, the prominent figure in the creed which they have adopted, but not a living, loving, tender Saviour. But it is not of such that we chiefly speak. It is rather of those who render Him devout reverence and sincere love, who would shrink from anything that would bring dishonour on His name, and whose very jealousy for their Lord’s glory and right prevents them from recognising the true beauty of that life-story which is told by the Evangelists. The days of that early heresy that John combated, which denied the reality of the Saviour’s manhood, and would have taught men to regard all His course on earth as a shadowy representation, are gone by; but while all would shrink from the avowal of this as a dogma, there are many who in their modes of thinking and feeling come practically to much the same point. They shrink from everything which gives vividness and reality to the Gospel narratives, and exhibits our Lord in the circumstances and surroundings of His humanity. They regard the path along which He had to walk, from the “poor manger to the bitter cross,” as one that lies far apart from that which His people have to tread, instead of being the track in which they are ever to discover His footsteps, and follow where He has led. They may call Him a brother, but they think of Him as one whose special circumstances have separated Him from us, instead of being the One who best deserves the name, most deeply cherishes the sympathies and affections, and most perfectly fulfils all the conditions which belong to the hallowed relation which He himself has chosen to assume. Nor



is this the result only of the absence of that living and powerful faith for the lack of which we often fail to realize as facts the truths which, nevertheless, we firmly hold as theories. It springs rather from the desire to exalt the Saviour, and the fear lest too distinct a recognition of the reality of His manhood should furnish arguments to those by whom His Godhead is assailed.

But surely no policy could be more mistaken. The incarnation, the manifestation of God in the flesh, is the great mystery of godliness, and of that mystery the humanity is just as essential a part as the divinity of our Lord. Take away either of the elements, and you have destroyed the true significance and glory of the whole. That doctrine, as revealed in Scripture, is that the Word, who was in the beginning, who was with God, who was God, was "made flesh and dwelt among us;" that "He was made in all respects like unto His brethren;" that "because the children were partakers of flesh and blood, He also Himself likewise took part of the same." Let these declarations be robbed of their plain meaning, let it be taught or felt that this manifestation of the Godhead was not what it seemed,—that the Lord did not really take upon Himself our infirmities,—that though apparently He was "tempted in all points like as we are," yet the struggle through which He had to pass was only a picture of that which every Christian has to fight, and not his own battle against the prince of darkness,—that, in short, the conditions of His humanity were so wholly different from that of His people, that there can be no resemblance,—and we destroy utterly the truth on which the New Testament continually insists, and on which the great proclamation of the Gospel rests. It is quite true that there are those who refuse to the Saviour His Divine honours, and who would gladly take advantage of every statement made by us, just as they do of similar declarations in the Word of God, to justify them in holding the position which they have taken. But nothing could be more

suicidal than to meet them by a mode of representing the humanity which virtually concedes the very point at issue. Their fundamental principle is the impossibility of such an union of the Divine and human natures as we see in the Lord Jesus; and we attempt to answer them, if not by admitting that the human nature did not wholly correspond to ours, and that to some extent the incarnation was an illusion, at all events by keeping back everything which serves to bring out into prominent relief its intense reality. No doubt the more strong and decided our assertion of the true humanity once worn on earth by Him whom we worship as God, the greater the mystery in which we are involved, and the more numerous and perplexing the questions by which we may be assailed. But the very essence of the truth is mystery, which we cannot hope to remove by any explanations which curiosity may crave, and which a too venturesome speculation may attempt to give, but from which the truest wisdom would in the spirit of reverence abstain. "To my certain knowledge," said Edward Irving, "the atmosphere of theology hath been so long clear and cloudless that there hath not been mist nor rain these many years, and even to talk of a mystery is out of date; but thou must preach Christ in a mystery. Get thee out of this bright sunshine of the intellect, and meditate the deep mysteries of the Spirit which the natural man perceiveth not. We love not mystery for its own sake; we will make none, nor suffer others to make any where Scripture has not made it; but, on the other hand, in reference to those secret things which God has distinctly reserved to Himself, and which the finite understanding can never hope to grasp, we must be content to cherish the spirit of a humble faith, still holding by and asserting the truth, though there be many of its aspects which appear to us strange and even contradictory."

Instead, then, of derogating from the true glory of the Son of God by setting forth the Son of man in all the tender-



ness of His sympathy, the depths of His humiliation, the bitterness of the strife in which He spoiled principalities and powers, the agonies of those sufferings through which He passed for our salvation, we are only insisting on that which Scripture represents as the very foundation of His mediatorial glory. It is because He took upon Him the form of a servant, and was made in the likeness of men, that God has highly exalted Him, and given Him a name which is above every name. We rob that name of its preciousness if we in our imagination and thoughts place the man Christ Jesus in a sphere so sublime that human wants cannot touch Him, nor human sorrow affect Him, nor human emotions stir Him; and assert that though He bare man's form, was made bone of our bone and flesh of our flesh, yet still even His humanity is of so different an order from ours that He is not be classed or spoken of as among the children of our race. Rather should we love to set forth the honour which was done to our nature in the fact that it was once worn, with all its infirmities and wants, by the Son of God. We join our voices with those who ascribe to Him might, majesty, and dominion; we fall down before Him, and with them adore Him as the King, Eternal, Immortal, and Invisible, the only wise God our Saviour; but while we worship Him the God, we claim kindred with the "man Christ Jesus." We confess ourselves His creatures and subjects; but we love also to feel ourselves members of that great family in which He is the "firstborn among many brethren." We want to hold fast by both poles of that great mystery, the God manifest in the flesh. We insist, on the one hand, that there is not an attribute of Godhead that does not belong to Him, not a name by which Deity is known or worshipped, that is not His by right,—that He is "very God of very God." But just as strongly, on the other side, do we maintain that not unmeaningly or vainly does He call us brethren; but that He came to earth to lead a life of temptation, sacrifice, conflict, growth,

such as that which we have to lead now. In the imperfection and corruption which sin had wrought He had no participation, but He took the nature as it was ere sin had sullied it, exposed to temptations, having all the conditions of creatureship, subject to the same laws which govern us. Cherishing the common affections; subject to the common lot, of want, suffering, struggle, death; obeying the same law of advance; "*increasing*," (as the sacred writer tells us in words whose fragrant significance our superficial study or timid fear prevents us from grasping) "*in wisdom and stature, and in favour with God and man*;" meeting the common foe, and as the Captain of salvation securing a triumph in whose blessings all His followers share; encountering the obloquy and hate common to all whose lives have, like His, witnessed to the truth; descending to the common tomb, how truly was He the "man Christ Jesus!"

We have sought to bring out the truth, not only because we feel that its clear realization is essential to the full apprehension of the Gospel; but even more, because we feel that the life of Jesus is full of instruction and comfort, which we altogether miss when we in any way lose the distinct sense of its reality. That there is much more to be learned from the wondrous records of the Gospels than Christian men have ordinarily derived from them, may be seen in the marvellous freshness which that extraordinary preacher, the late Robertson of Brighton, has given to his teachings on many questions, by throwing on them light drawn from the deeds of the Lord Himself. On every point of Christian duty; on our relations to friends and foes; on the position to be taken by us as citizens; on the mode of dealing with sin and sinners; on the virtues which we ought most earnestly to cultivate, and the evils against which we need most carefully to watch; on the blessedness and power of self-sacrifice; on the qualities of mind and heart essential to harmony with the will of God; on the way in which the common things of life may



be sanctified, and its mean things ennobled,—in short, on the true secret of life,—how full the instruction that may be gathered from the doings of the “man Christ Jesus!” But in order to do this, we must feel that He was a man. Any attempt to wreath around His life a halo of superhuman glory can only give it unreality, and so take away from its true significance. It is sad to think how much of the most precious wisdom is thus lost by those who are really afraid to face the facts, who are unwilling to read and meditate of the true and noble and perfect man who once glorified this poor world by His presence, and was among men, glowing with all the tenderest sympathy that ever dwelt in human heart, lest their faith should be unable to retain the conception of Him as the God, and who often talk as though the Gospel were summed up in a few elementary principles, and the Saviour’s work in the one grand fact of His death. That death, indeed, is the centre of the whole revelation; but it is not all. His life was also for us, to be an ensample,—to show us how the Good Shepherd, in putting forth His own sheep, has gone before them, has been “made in the likeness of men,” that they, beholding in Him, “as in a glass, the glory of the Lord, may be changed into the same image, from glory to glory, as by the Spirit of the Lord.”

Nor is it only instruction that is thus lost, for the same error robs us of some of the most precious consolations also. Our elder Brother has proved the strength of His love, by stooping to the lowest depths of our misery, and by overcoming Satan has shown us how we may be

more than conquerors. There is not a sorrow we can experience that He has not felt, not a cross under which we groan that has not been laid upon Him, not a path of difficulty which we have to tread where the imprint of His footsteps may not be found. And surely the remembrance of this may well rebuke all murmuring, banish unbelief, give us confidence and courage. How can we complain of our cross when we see how bitter was that which He had to bear, and how meekly up that hill of scorn the cruel burden was borne? How can we grow wearied or faint in our mind, when before us is the spectacle of the great Apostle and High Priest of our profession resisting even unto death? How ask that the cup our Father has given us to drink should be taken away, when we know that in “the fellowship of suffering” we come nearer to our Brother and Friend? Or how can we despair when we can cherish the assurance of His sympathy, who was tried with our trials, “bore our grief and carried our sorrows,” that He might succour those who are tempted? But we can realize this, only as we feel that Christ is indeed our Brother. Oh, let us then hold this as a precious blessed truth, and seek more and more to feel its influence. Even in the glories of His resurrection, He called the companions of His earthly course “His brethren;” amid all the splendour of heaven He appears as the Lamb that had been slain; and though the “man Christ Jesus” is now highly exalted, He does not despise the name won by the toils and sorrows of earth. He is still the “first-born among many brethren.”

### Extracts.

COWPER AND MRS. UNWIN.

THERE is one fact which, in justice to the memory of the poet, I am anxious to state. Dr. Southey has asserted, in rather strong terms, that there never was any matrimonial engagement between

Mr. Cowper and Mrs. Unwin. Now, when in the providence of God these two individuals had been brought together in circumstances so peculiar, and a strong attachment had grown up between them, it was surely the most natural, as well as the most becoming thing, if they were to



continue to reside with each other, that they should be united in marriage. It is true that, before leaving Huntingdon, Mr. Cowper speaks of Mrs. Unwin's behaviour to him as that of a mother to a son; yet, as Mrs. Unwin was only six years older than the poet, there was no such disparity of age as to preclude after thoughts of a closer union. What was so probable and so fitting was really contemplated. I have it in my power to state, that I have again and again heard my father say (as informed by my grandfather) that Mr. Cowper and Mrs. Unwin were betrothed and about to be married, when the melancholy return of the poet's malady in 1773 prevented the accomplishment of their purpose. It is not impossible, as it has been suggested, that Mr. Cowper's mind was overthrown by the anxieties consequent upon such an engagement. I cannot speak with certainty, but my strong impression is, that it was Mrs. Unwin herself who made the above statement to my grandfather. More I might say, but this note is already too long, and my business is not to sketch the life of Cowper.—*From the second edition of the very interesting Memorials of the Rev. W. Bull, by his Grandson.*

#### STEPS IN THE ROCK TO THE CITY OF DAVID.

One recent discovery in Jerusalem, which I believe has not yet been published, was most interesting, and may prove important. It was pointed out to us by Bishop Gobat, through whom it has been brought to light. Immediately under the south-west corner of Mount Zion, on the steep slope leading down to the Wady er Kahâbi (the Valley of Hinnom) is the English cemetery. The Bishop has recently been levelling a portion of this, taking down the débris from the upper part of the slope, and making a steeper embankment below, to enlarge the burying-ground. During the work, the rock which forms the western face of the ground was laid bare, and exposed a series of steps hewn in its side, steep and much worn. Thirty-four of

these have been uncovered, and it is impossible to guess how many more are still buried beneath. In no other spot do we obtain a more striking example of the enormous amount of ruin and débris which for 3,000 years have been gradually filling up the valleys in and round Jerusalem. We have here revealed to us the steepness and formidable approaches of that fortress of Jebus which, in the very heart of the country, bid defiance to Israel for 400 years, and was only captured by David when he proclaimed, "Whosoever getteth up to the gutter, and smiteth the Jebusites . . . he shall be chief and captain." (2 Sam. v. 8.) On all other sides the accumulations of subsequent ages have sloped the cliffs of the once impregnable fortress, so that David's "blind and lame" might easily mount them; and it is difficult at first sight to realize the native strength of the citadel of Zion, still more elevated, and, in the time of David, more precipitous, than its sister mount of Moriah.

But when we turn to Nehemiah, we find a passage which points to another set of stairs. "The gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, . . . and the wall of the pool of Siloah by the King's garden, and unto the stairs that go down from the city of David. After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty." (Neh. iii. 15, 16.) Here we have the exact position of what are called the steps of Nehemiah. They were to the west of the Gate of the Fountain and of the King's gardens, which are admitted to be in the valley leading down to the Pool of Siloam; where they may to this day be seen and trodden, on the steep sides of Ophel, just above the Pool of Siloam, to the east of the Tyropæon. In these two sets of steps cut in the rock, we have revealed to our sight the only certain remains of the city of David prior to the Babylonish captivity.—*Tristram's 'Land of Israel.'*



## Poetry.

## CHRISTMAS BELLS.

THE bells—the bells—the Christmas bells

How merrily they ring !

As if they felt the joy they tell

To every human thing.

The silvery tones, o'er vale and hill,

Are swelling soft and clear,

As wave on wave, the tide of sound

Fills the bright atmosphere.

The bells—the merry Christmas bells,

They're ringing in the morn !

They ring where in the eastern sky

The golden light is born ;

They ring, as sunshine tips the hills,

And gilds the village spire,

When, through the sky the sovereign sun,

Rolls his full orb of fire.

The Christmas bells—the Christmas bells,

How merrily they ring !

To weary hearts a pulse of joy,

A kindlier life they bring.

The poor man on his couch of straw,

The rich on downy bed,

Hail the glad sounds, as voices sweet

Of angels overhead.

The bells—the silvery Christmas bells,

O'er many a mile they sound !

And household tones are answering them

In thousand homes around.

Voices of childhood, blithe and shrill,

With youth's strong accents blend,

And manhood's deep and earnest tones

With woman's praise, ascend.

The bells—the solemn Christmas bells

They're calling us to prayer ;

And hark the voice of worshippers

Floats on the morning air.

Anthems of noblest praise there'll be,

And glorious hymns to-day,

Te Deums loud and Glorias :

Come, to the Church,—away.

JOHN W. BROWN.

From "*Lyra Americana : Hymns of Praise and Faith from American Poets.*"

## Anecdotes and Aphorisms.

FLETCHER OF MADELEY.

One day, Mr. Hill informed him that the living at Dunham, in Cheshire, then vacant, was at his service. "The parish," he said, "is small, the duty light, the income good (£400 per annum); and it is situated in a fine, healthy, sporting country."

After thanking Mr. Hill most cordially for his kindness, Mr. Fletcher added :

"But, alas ! sir, Dunham will not suit me. There is too much money, and too little labour."

"Few clergymen make such objections," said Mr. Hill. "It is a pity to refuse such a living, as I do not know that I can find you another. What shall we do ? Would you like Madeley ?"

"That, sir, would be the very place for me."



"Well," said Mr. Hill, "my object is to make you comfortable in your own way. So, if you prefer Madeley, perhaps I shall find no difficulty in persuading the present vicar to exchange it for Dunham, which is worth more than twice as much."

In this way Mr. Fletcher became vicar of Madeley, with which he was so perfectly satisfied that he never sought any other honour or preferment.

#### A SURVIVOR OF THE "AUSTRIA."

Mr. Philip Berry, of New Jersey, a survivor of the steamer *Austria*, gave, at a prayer-meeting at John-street Church, an account of his feelings during the burning of that vessel, and while he was floating on the sea, waiting in hope of a hand to rescue him. He made a most affecting statement of his experience, from the moment the alarm was given that the vessel was on fire to the time he was picked up. He said that in that dreadful hour it was terrifying to witness the manifestations of enmity to God, in the oaths and dreadful imprecations which pierced the air. He, with a few Christians, mustered on the quarter-deck, and there consulted upon the course to be pursued, in case they were compelled to flee the ship to escape the torture of the flames. One woman declared that death was inevitable, and she was unprepared to meet her fate; and asked what she should do. She was advised to pray to God that the blood of Jesus, which was shed for sinners, might cleanse her from her sins. She said, she could not pray; he (Mr. Berry) prayed for her, and with her. As the flames spread rapidly, it became necessary for the little group on the poop to separate, some of them to meet no more until they should meet in heaven. His particular friend, who had accompanied him on the passage, exchanged promises with him that, if one of them should be saved, he should inform the friends of the other that he had yielded up his spirit reposing on the arms of Jesus. They separated, to meet not again until all the saved in Christ assemble above.

After leaving the ship, he swam for a

long distance. During the time of this struggle his ears were continually pierced with the screams and wailings of the perishing. When he had been in the water a considerable time, he descried a life-buoy in the distance, which several parties seemed to be endeavouring to reach. He swam with all his vigour to attain it; he gained it, but soon became cold in every part of his body. He was all this while engaged in sweet communion with his God. He had such a view of God's love as he never had before. Never before did he remember those beautiful lines so vividly, and never before did he use them with better intent,—

"Jesus, lover of my soul,  
Let me to Thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high;  
Hide me, O my Saviour, hide,  
Till the storm of life be past;  
Safe into the haven guide,  
Oh receive my soul at last!"

After getting possession of the life-buoy, he turned and went in search of his friend. All was quiet, save the murmuring of the ocean: those wailings and groanings which but a short time previously resounded through the air, had been silenced, and many victims were engulfed in that same element through which he was struggling. He hesitated as to whether he should struggle longer: it seemed to be of little use to prolong life, simply to endure more pain in dying at last. Every limb was cold, the blood felt as if circulation had ceased, and the bliss of dying was great. He was raised to the top of a wave, and from that eminence he saw a sail in the distance; and almost simultaneously with this glimpse of the possibility of being saved, his body became warm in every part, and the blood coursed through his system with renewed vigour. He made for the sail, and was preserved to bear his testimony to God's infinite mercy, long-suffering, and loving-kindness. When he found himself among the saved, he could not explain how he felt; and even while addressing that meeting, he almost sighed that he



had been prevented the experience of those joys which opened before him in the solemn moment when death was so near.

#### THE LONG ACCOUNT.

On the south side of London resided a Christian gentleman who, in relieving cases of distress, was as delicate as he was liberal. Often he chose the most desirable medium of relieving temporal wants by employing gentle hands connected with gracious hearts, that if possible, with every act of kindness done to the *body*, there might be a word spoken in season to the *soul*; and the minister of religion was often cheered in his walks of usefulness by being enabled to supply the wants of the poor by the means kindly furnished by this benevolent gentleman.

Having been empowered to advance a little in cases of urgency, and desired to give his account occasionally, he went one day to state a case of recent distress which he had not relieved. The gentleman seemed displeased that the case had not been attended to *immediately*. To which the minister replied, "I have already distributed £15 to about twelve cases, and felt I ought not to venture further without seeing you, and having your approval; besides, this is a *very* distressing case." Here he was interrupted by the gentleman handing a cheque for £20, saying, "That will repay the £15, and leave £5 to this new case, which I beg you will send by post," as the suffering party was two hundred miles distant! The minister expressed his pleasure, gratitude, and surprise at the extent of kindness thus shown to the poor. "Say nothing of that," replied the gentleman; "'tis your duty now to look out for cases of great distress, and mine to furnish the means of relieving them. God has given to each of us his calling, and we should be diligent and faithful. Life is a journey, and at the end we shall have to render an account."

"I have often thought," continued the gentleman, "that the difference betwixt my coachman and myself is not great—we are both stewards. When I used to go down to Plymouth, I directed him to

take an inside place for me, and a place outside for himself. He was used to the one, and I was used to the other. It seemed the will of Providence that it should be so. We accomplished the journey in the same time, and almost with equal comfort; each having the accommodation to which we had been accustomed. So at the end of life, the master and servant will be equally accountable to Him who is Lord of all. The property will be all gone, and the question to each will be, What use have you made of it?—Hand over the account. The chief difference will be, that I shall have a *long* account to render,—my servant, a *very short* one."

It was a few months after, that this benevolent friend finished his course and rendered his account. From his will it was found that the whole of the property at his disposal was left, at the demise of his widow, to religious and benevolent purposes. It afterwards appeared that he had in every way possible been disencumbering himself of his riches, by giving at least one-fourth of his moderate income to God and His poor, and thereby shortening his last account.

Reader! learn,—1. If the true use of riches be to honour God and do good to men, what a solemn responsibility is attached to them!

2. If to increase them by accumulation, and withhold them when the claims of religion and charity are presented, is to *lengthen* the account, to strengthen our attachment to earth, and to render our entrance to the kingdom of heaven more difficult, need we wonder that the children of God are chiefly found amongst the poor in this world, rich in faith and heirs of the kingdom?

3. If at the close of life we are to be *stripped of all*, and appear before God the Judge "with nothing but the account," surely it is the part of true wisdom to keep the account now with care, shorten it by the present exercise of benevolence, that it may be rendered with joy.

#### THE DYING CHILD.

A little daughter, ten years old, lay on her death-bed. It was hard parting with



the pet flower of the household. The golden hair, the loving blue eyes, the bird-like voice—the truthful, affectionate, large-hearted, pious child! How could she be given up? Between this child and her father there had always existed, not a relationship merely, but the love of congenial natures. He fell on his knees by his darling's bedside and wept bitter tears. He strove to say, but could not, "Thy will be done!" It was a conflict between grace and nature, such as he had never before experienced. His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes, and looked distressed.

"Papa, dear papa," said she, at length.

"What, my darling?" answered her father, striving for composure.

"Papa," she asked, in faint, broken tones, "how much—do I cost you—every year?"

"Hush, dear, be quiet!" he replied, in great agitation, for he feared delirium was coming on.

"But please—papa, how much do I cost you?"

To soothe her, he replied, though with a shaking voice,—

"Well, dearest, perhaps two hundred dollars. What then, darling?"

"Because, papa, I thought—maybe—you would lay it out this year—in Bibles—for poor children—to remember me by."

With what delicate instinct had the dying child touched the springs of comfort! A beam of heavenly joy glanced

in the father's heart, the bliss of one noble spirit mingled with its like. Self was forgotten—the sorrow of parting, the lonely future. Nought remained but the mission of love, and a thrill of gratitude that in it he and his beloved were co-workers.

"I will, my precious child," he replied, kissing the brow with solemn tenderness.

"Yes," he added, after a pause, "I will do it every year as long as I live. And thus my Lilian shall yet speak, and draw hundreds and thousands after her to heaven."

The child's very soul beamed forth in a long loving smile-gaze into her father's eyes; and, still gazing, she fell asleep. Waking in a few minutes, she spoke in a loud clear voice, and with a look of ecstasy,—

"O papa, what a sweet sight! The golden gates were opened, and crowds of children came pouring out. Oh, such crowds! And they ran up to me, and began to kiss me, and call me by my name. I can't remember what it was, but it meant, 'Beloved for the father's sake!'"

She looked upward, her eyes dreamy: her voice died into a whisper, "Yes, yes, I come! I come!" and the lovely form lay there untenanted of the lovelier spirit.

John Lee arose from his knees with a holy triumph on his face. "Thank God," said he, "I am richer by another treasure in heaven!"

## The Banished Count; or, the Life of Nicholas Louis Zinzendorf.\*

THE story and the sentiment of this book are alike admirable. Rarely does a biographer find such a subject as that to which M. F. Bovet has here felicitously devoted his pen. Romance and

\* The Banished Count; or, the Life of Nicholas Louis Zinzendorf. From the French of M. FELIX BOVET. By the Rev. JOHN GILL. (London: Nisbet.)

religion are strangely combined in the incidents portrayed. Zinzendorf was born a nobleman, and as a child manifested a singular spirit of piety. He became familiar with courts, yet retained purity of heart and innocence of life; and, thrown amongst Protestants and Catholics, learned to love all who loved Christ. With a very uncommon habit



of self-denial, which in one instance he unnaturally and unwisely carried out, he sacrificed the object of his affections to a friend; and then, having married another lady of eminent piety, he, after a short career of service in the court of Dresden, which scarcely entitles him to be called a statesman, renounced political connections and consecrated himself to religious employments. Throwing his whole soul into the Moravian movement, identifying himself completely with the humble little band who formed the settlement in the forest of Herrnhut, he advocated toleration of the broadest kind, and interposed on behalf of persecuted heretics. Even in that mountain sanctuary, amongst warm-hearted refugees, there were obstinacy and want of mutual confidence; yet the Count succeeded in cementing union, under the blessing of God, through his remarkable faculty for controlling and guiding other men. Not dogmatism or ceremonialism, but sentiment formed the basis of the New Church. "The members of the community of Herrnhut are bound to exercise constant love to all their brethren, the children of God of every religion; they must not pass judgment, nor utter a hasty word against those who differ from them; but watch over themselves so far as to maintain the purity of the Gospel and the simplicity of grace." Zinzendorf travelled in Denmark, Holland, and Prussia, to promote religion. He planted the Moravian Church in England. He accepted episcopal consecration from two Moravian bishops, upon which the King of Prussia and the Archbishop of Canterbury sent letters of congratulation. Banished from Herrnhut, he created a great spiritual excitement in Berlin; the street where he lived being crowded with carriages bringing people to hear the Gospel from his lips. Thus he preached: "I am as ever a poor sinner, a captive of Eternal Love running by the side of His triumphal chariot, and have no desire to be anything else as long as I live." In America, he formally renounced his rank and title; Benjamin Franklin, "a postmaster," as he is styled

in the document, being present on this singular occasion. Though in fact the founder of a sect, the Count did not wish to become so, but strongly wished that the Christians gathered round him should be regarded as still in communion with the Lutherans and the Reformed. His words were:—

"We, and all the children of God, should attend to the manifestations that have taken place in the kingdom of Christ—to the demonstrations and new revelations of the power and glory of the Gospel. If the Gospel manifests itself anywhere with greater distinctness than it has done previously among the Brethren, they are bound to join this new economy; and if, on the other hand, they retain what has been given them, and it pleases the Saviour to make them grow in His grace, and in the knowledge of Him, other children of God will unite with them in a spiritual communion, on the foundation of the same faith; and then it may be, that the economy of grace in which the Saviour has made use of the Brethren will be continued till His coming."

The Moravians lived down prejudices.

"A familiar anecdote, told by Bernardine de Saint Pierre, in his *Études de la Nature*, although belonging to a war which took place a little later, shows how it was that the members of these communities obtained the respect that was shown them. 'In the last war with Germany,' he says, 'a detachment of cavalry having been sent on a foraging expedition, came upon a sequestered valley, where they found a solitary hut, surrounded by thick woods. An old man with a silvery beard came to the door, and the officer asked him to show them where they could find some corn. "Certainly," said the old man, who had come from Herrnhut, and he at once led them to the head of the valley, where they soon came to a fine field of barley. "This is just the thing," said the officer. "Wait a minute," was the reply, "and you will have all you want." So saying, their guide conducted them a short distance farther, and the soldiers dismounted, and began cutting.



"The first field was better than this," the officer remarked. "Yes," answered the old man, "but that was not mine." If this poor cottager may be taken as a sample of the morality upheld among the United Brethren generally, the following illustration of the favourable regard in which they were held by the British Government is not surprising:—The war between England and France respecting the imperial rights of the Archduchess Maria Theresa in Austria, exposed the Moravian communities to many disadvantages, both in Great Britain and in the colonies, it having been rumoured that their missionaries were papists in disguise, pretending to convert the Indians, but really seeking to alienate them from England, and to gain them for France. The governor of New York published an edict, forbidding the missionaries to live among the Indians, and required them to declare on oath that King George was the only rightful sovereign of England. Many of the Brethren, partly out of attachment to the ancient rule of the Moravian Church which prohibited swearing, and partly out of consideration for the views of the Quakers and the Mennonites, refused to take the

oath, and were consequently imprisoned. The edict was soon afterwards revoked; but the Count, fearing that the Brethren might be subject to a recurrence of these oppressive acts, exerted himself to get the matter taken up in the British Parliament; and his efforts were so successful that, in the year 1747, a bill was passed expressly exempting them from the oath in question, and speaking of them as a *sober, quiet, and industrious people*."

The Count had many troubles, which are related in this volume; and the evening of his life, though these troubles abated, was certainly not one of rest. He laboured to the last, and died at the age of fifty-nine, having won the inscription on his grave: "Here lie the bones of a man whose memory will never fade."

We have said the sentiment of the book is as admirable as the story. The tone throughout is devout and catholic, and we must acknowledge that the perusal of its pages has proved most refreshing. Mr. Gill's translation, which we have not had the opportunity of comparing with the original, is flowing, pleasant, and attractive; and, altogether, the volume is one which, with perfect satisfaction, we can commend to our readers.

## The Righteousness of God.—The Song of Songs.\*

A COMMENTATOR on the Epistle to the Romans should possess a combination of qualities which are not often found,—a competent Greek scholarship, a critical faculty of considerable power, an acquaintance with the very extensive literature of the Epistle, and a general theological learning, enabling him to test his interpretations, both by the analogy of faith and the conclusions of the doctors of the Church. Without an adequate know-

\* The Righteousness of God as Taught by St. Paul in his Epistle to the Romans. With Appendices on Human Ignorance of Divine Things. By the Author of "The Destiny of the Human Race." (Simpkin, Marshall, & Co.)

The Song of Songs: an Allegory and its Interpretation. By the Author of "The Destiny of the Human Race." (S. W. Partridge & Co.)

ledge of these things, an attempt critically and dogmatically to expound such an Epistle is, to say the least, presumptuous; for the expositor will be unable to test the value of his own conclusions, either by the findings of scholarship, or the counter arguments of those from whom he may differ. It is one thing to study a book of Scripture for religious uses, and another to study it for the establishment of a dogma in scientific theology. We mean no disrespect to the author of these little works when we say that he hardly possesses these qualifications. He deals neither with the historic criticisms nor with the historic theology of the Epistle; he simply affirms his own interpretation—neither as a scholar or a theologian does he attempt to justify it. Nothing can be more beautiful than his reverence



for the authority of Scripture, but nothing can be more gratuitous or extreme than his fanciful interpretations of Scripture. An earnest, conscientious man, he yet has that peculiar twist of thought which invariably leads him to dissentient conclusions. So far as we remember, every book that he has written propounds some new or unaccepted interpretation. He appears to deem himself the prophet of unrecognised truths. Of course every truth must have its discoverer—and there are many truths to discover yet; but a writer should suspect his own judicial faculty, who is making discoveries, whatever he may study, and always making revelations, whatever book he may publish. He may, however, do service, although not in the way that he anticipates: keen questioners of admitted truths always do service to them by provoking fresh investigations and defences. So far, therefore, we have no objection to books such as these, nor to their author propounding as many novel interpretations and theories as he pleases; especially as his spirit is so earnest and devout. So far as he succeeds in winning attention he will, on the whole, do good, even though, as is ever the case, some should be found to embrace, unthinkingly, the conclusions of his ingenuity. We merely wish to express now the way in which *prima facie* this author's works strike us. We cannot help distrusting a writer who is always propounding novelties; nor must he think, because we and others enter into no formal refutation of his theories, that therefore we accept them, or are unable to reply to them. A crotchet of interpretation—the author will forgive the word—and especially when it is merely affirmed, demands ten times its own space for its refutation, inasmuch as no mere counter affirmation will suffice: the refutation must be an argument, with reasons. Some questions, such as that which was the subject of the author's last book—"The Destiny of the Human Race," his views of which he reiterates in the first-named of these little books,—really demand a treatise, and it is not every theologian who feels that this author's productions warrant either the

time or expense of this. It is for him to justify, by critical and theological arguments and refutations, his rejection of the accepted theology. This, we need hardly say, he has failed to do.

"The Righteousness of God" is a brief commentary on the doctrinal parts of the Epistle to the Romans, with extended Appendices on "Human Ignorance of Divine Things," on "Future Retribution," on "The Doctrine of Election," and on "A Promised Restoration." The bare enunciation of these topics is sufficient to show how impossible it is for us to discuss them. Any man who will grapple with four such questions at once, and dispose of them in a hundred pages, is a bold man.

The main position of the author is that by "the righteousness of God" in the Epistle to the Romans is meant, not God's method of justification—His plan or principle of atonement; neither His own inherent and necessary righteousness; but simply the fairness of His treatment of men. Having placed His creatures under a dispensation of law, having made provision for the forgiveness of the guilty, He will then treat all men with equity, those who have never heard of Christ as well as those who have. That this is a great truth all will admit; but that, as our author contends, this is "the righteousness of God" meant in the Epistle to the Romans, will, we venture to think, to every competent interpreter, be a simple absurdity.

The appendices are intended to support this view. The first, on "Human Ignorance of Divine Things," affirms that the degree of our ignorance is such that we are not competent to apply the term "the righteousness of God" to the scheme of the Atonement itself. That such inability necessitates another meaning of it—viz., that which the author propounds. Here, again, we think the author has greatly exaggerated. He has carried the argument of Mansel's Bampton Lecture and of the Hamiltonian Philosophy very much further than Mansel himself would carry it. He has affirmed some truth concerning the limitation of human faculty, but he has



exaggerated it into error, especially when that faculty is regarded as enlightened by revelation. We do not know so much of the Divine plan and purpose as the makers of systems of theology sometimes tell us; but we are not so ignorant as to be unable to judge of the wisdom and equity of what is revealed concerning the plan of redemption. We may and do know something of God, both in the natural and moral worlds. God does manifest Himself "as just, while He is the justifier of the ungodly"—"the righteousness of God is made manifest." It is one error to affirm that we know every thought and purpose of the Divine mind in redemption; it is an opposite error to affirm that we know nothing. Our author, we think, has erred on the side of negation. But just as Mr. Maurice had to write a book as big as Mr. Mansel's to demonstrate a similar error in him, or to attempt to do so, so we should have at any rate to equal the space occupied by our author, were we to enter upon a discussion of the matter.

We can only say that he has utterly failed to convince us.

The "Song of Songs" also propounds a new theory of interpretation. It is, that it is neither, as Dr. Ginsberg thinks, a mere "example of virtue in a young woman who encountered and conquered the greatest temptation, and was eventually rewarded;" nor as others think, a mystic parable concerning Christ and his Bride, the elect Church, but that it is "a symbolic and poetic representation of the thirst of the human soul after Divine wisdom, when first awakened to its value,—the response of wisdom to the sense of want, the mystical union of the two, and the blessedness therefrom arising." There are much ingenuity and plausibility in this conception. The language of the poem lends itself to it, as, indeed, it does to the others; it is not in this case a matter of consistent and logical interpretation. We cannot interpret a poem as we can an argument. It must be left to approve itself to the reader's judgment.

### Brief Notices of Books.

*The Oracles of God. An Attempt at a Re-interpretation. Part I. The Revealed Cosmos.* By H. F. A. PRATT, M.D. (London: Churchill).

The author sets himself to reconstruct the meaning of the Hebrew language, and the system of Biblical exposition. Briefly to explain his scheme: The Hebrew points are thrown aside, new significations are given to words, and occult ideas are discovered in historical passages. "Under a careful critical analysis, the word of God is found to be expressed in a mystical form, so as, in its more important passages, to consist of a series of oracles, and thus fitly deserves the title given to it by the Apostles—Oracles of God." One example of the result is quite enough:—Jacob did not wrestle with an angel, but only struggled with a mountain torrent. He was frightened, and the fear of death softened his heart and led to his conversion. He was the first baptized person, and in being baptized he was also regenerated. "The proof of this regeneration indeed is given—that he was reconciled with God and with man—the immediate evidence to

himself of this reconciliation being the renewed strength that was imparted to him; the direct testimony to others, the changed name typifying the changed state." This sample will give a notion of the kind of book Dr. Pratt has produced.

It is no novelty to set aside the Hebrew points, and, digging amongst Hebrew roots, according to a man's own humour, to extract all sorts of strange meanings. Nor is it any novelty to allegorize Scripture history. This method has been shown over and over again to be most untrustworthy, most mischievous. Minds are differently constituted. Dr. Pratt, no doubt, thinks conscientiously that he is serving the cause of truth by his industrious speculations; to our minds the unsettling of an ancient language, and the finding out history to be mythical, appear the very methods most likely to lead not only to a rejection of the authority of Scripture, but also to universal scepticism. We are weary of such lucubrations as Dr. Pratt's. If anything be proved, with regard to the Bible, after ages of controversy, this is proved, that its language has a fixed grammatical



meaning, and that its histories are to be soberly interpreted like other histories. For our reasons of rejecting the fundamental principles on which the author's theory rests, we can only appeal to what has been advanced by the best critics against arbitrary individual and allegorical interpretations of the Bible. As to Dr. Pratt's own fashion of procedure, we do not care to say anything about it. *In limine*, we protest against his method altogether; and we see no such *prima facie* evidence of probability in his scheme, as would warrant people, who in this world feel time should not be wasted, to devote it to a minute investigation of all he has said in the 296 pages of this volume. The last sentence is curious:—"As bearing upon the whole subject, it is interesting to notice that the word Bible becomes identified with Babel, and is thus found to declare of itself, that in its received form, which that word designates, it actually represents a confusion of tongues." With due submission, we put the matter thus—According to the results reached by the greatest scholars and divines, the Bible speaks one language throughout. Men of Dr. Pratt's class introduce the confusion of tongues.

*Memoir and Sermons of J. Clifford Hooper.* Edited by his Brother-in-law, Rev. FREDERICK FOX THOMAS. (London: Jackson, Walford, and Hodder, 27, Paternoster-row.)

This volume does Mr. Thomas great credit: he has acted the modest part of supervisor of the whole, and has done it well. The Memoir by J. B. French is a faithful and well-written sketch of a very earnest and able preacher, and a warm-hearted, devout man. The funeral address is rendered the more solemn by the recent decease of Mr. Brindley, who delivered it, and who has entered into rest himself so soon after his predecessor's death. The funeral sermon by Mr. Pearsall, on Purposes Broken Off, is a well arranged and impressive discourse; whilst the sermon preached at Brighton, by the Rev. Paxton Hood, is one of his best efforts—it is entitled "Nearness to the Grave." Mr. Hood says, he had not "a remote idea of publication when the sermon was preached;" and, like a great many more such sermons, it has a healthiness of tone and a naturalness of style about it which are often missing in sermons "prepared for the press."

Mr. Hooper's own sermons are characterised by much clear thought and

clever illustration, whilst the remark of his biographer is thoroughly sustained by a perusal of the sermons themselves. "He scorned all preaching that did not appeal to the conscience and the heart, and he knew of nothing but 'Christ and Him crucified' that could effect this." Our space will not permit many extracts from the work, but his "going home" was remarkably quiet and beautiful. "Jesus is precious to you?" asked his beloved partner. "Yes," he replied; "I am going home to Jesus." To his eldest child he said, "I am going home: mind you follow me."

In the afternoon of the Sabbath the house was filled with friends both from Chelsea and Wardour Chapels. As they entered the room he recognised them, and spoke trustfully and cheerfully to all. To a friend and relative he said, "Oh! I wish you knew Jesus as I do."

The sermons of Mr. Hooper are ten in number, and are all the more interesting because printed "not as his best productions," but because they were "the last he preached." One sentence only can we object to in the book, and that is in the memoir, as a quotation of the expression "have half an hour's talk with God." It is a familiarity of expression which had better have been omitted from the page.

We can cordially recommend the volume. There is an excellent photograph of the subject of the memoir. The printing and the whole "get up" of the book are admirable; it is very cheap—far too cheap for such a book; and we hope will have a wide circulation, and preserve for many years the memory of a faithful preacher and a fervent friend.

*The Elohistie and Jehovistic Theory Minutely Examined.* With some remarks on Scripture and Science; having especial reference to the Fourth Part of "The Pentateuch, &c., critically examined, by the Right Rev. J. W. Colenso, D.D., Bishop of Natal." By the Rev. EDWARD BILEY, A.M., late Fellow of Clare College, Cambridge. (London: Bell and Daldy.)

Mr. Biley, in his examination of "the Elohistie and Jehovistic theory," says comparatively little with regard to the remarkable manner in which the divine names *Elohim* and *Jehovah* are used in Genesis. He prefers to grapple with subordinate arguments for the composite origin of Genesis, which are drawn from



alleged discrepancies of statement and diversity in the use of words and phrases. From Mr. Biley's opinions we dissent with respect to several important particulars, including the reconciliation of Genesis and Geology. Some of his paragraphs may be not unworthy the attention of the scholar, but we doubt whether he possesses the finely-balanced judgment, the power of critical insight, and the accurate knowledge of Hebrew, which are requisite for complete success in a task so difficult as that which he has undertaken. In justification of our statement with regard to Mr. Biley's Hebrew scholarship, we may point to his remarks concerning the derivation of Hebrew proper names, and more especially those of Cain, Abraham, and Samuel (pp. 46, 47). We do not, however, wish to be understood as saying that Mr. Biley's knowledge of Hebrew is by any means contemptible. We speak simply of the high attainments required in a minute examination of the modern rationalistic doctrine concerning the sources of the Pentateuch.

*Miscellanies from the Collected Writings of Edward Irving.* (London: Alexander Strahan.)

After the long neglect into which Irving's productions had fallen, we are in danger of being inundated with his writings. Five large volumes are already published; another, on Prophecy, is under preparation, and now comes a bunch of *Miscellanies*. We have no partiality for elegant extracts. It is a kind of reading which gives very superficial and often incorrect ideas of authors and their opinions. Passages torn from their connection cannot represent fairly a writer's mind. Two extracts are introduced into this volume open to much objection,—one on the interpretation of tongues. Did not Mr. Irving mean to apply that to the strange exhibitions at Regent-square church, which we well remember having witnessed? If so, then the whole passage is utterly fanatical. The other extract to which we refer is "*the Apostolic Missionary*," taken from Mr. Irving's well-known sermon before the London Missionary Society. The preacher advocates men going forth without "purse or scrip," without any support whatever of a pecuniary kind. What do such extracts mean? Are the opinions on them meant to be endorsed by the editor? or, while deemed full of error, are they printed as mere specimens of rhetoric?

*Biblical Commentary on the Old Testament.* By Drs. KEIL and DELITZSCH. Joshua, Judges, Ruth. Translated by the Rev. JAMES MARTIN. (Edinburgh: T. and T. Clark.)

English literature presents little or nothing of a high critical order in its commentaries on these and some other books of the Old Testament. The translations of Keil and his colleague supply a manifest desideratum. We value much the previous translations by them which Messrs. Clark have published in an English dress.

The present volume is a thorough exposition—critical, historical, and in many ways suggestive. The miracle of the sun standing still is discussed with great breadth of treatment. Three methods of explanation are noticed—the old one, of an actual interference with the relation of the earth to the sun; the modern and popular idea of an optical effect, produced without disturbance of physical forces; and a third explanation, which construes the miracle as purely subjective. So much was done in one day through miraculous interposition, that, without any clocks, time appeared, and virtually was, doubled. Whichever theory be adopted, the writers maintain that a true miracle occurred.

*An Exposition of the First Epistle of John.* By JAMES MORGAN, D.D., Belfast. (Edinburgh: T. and T. Clark.)

Some commentators possess a critical sagacity, or a spiritual discernment, which enables them with wonderful force and precision to lay open the meaning of Scripture. Others, with superior powers of analysis and reasoning, discover and unfold the doctrines of Revelation. A third class indicate a gift for original illustration. A fourth, with practical skill, felicitously deduce useful lessons, which, though not seen before, strike one immediately as most natural and pertinent. We do not discover any of these qualities in the present volume. It is simply a plain, clear, intelligent expansion of those ideas which present themselves to most readers of Holy Scripture. The volume consists of *fifty-two* lectures or sermons on a short Epistle, broken up into as many texts: a method of exposition which we by no means admire. Some may; and such, we hope, will be edified by this series of pulpit instructions and appeals.



*Biographical Sketch of the Rev. Cornelius Berry.* To which is subjoined the Sermon preached on occasion of his death. By JOHN HAYDEN. (London; Jackson, Walford, and Hodder.)

It is to be feared that these days of rapid movement and railway speed, have their influence even over pastors and churches. They create a spirit of restlessness; they foster the exercise of impatience; they render it very improbable that there will be many pastoral jubilees during the next century; it is therefore truly refreshing to turn to the life of a good man who was pastor for more than fifty years in a quiet and rural sphere. This "sketch" of his labours is but very brief for the protracted period which it embraces; though too much of his domestic life is not introduced, we could have wished that more of his pastoral life had been presented. There is, however, more than enough to shew that the subject of the sketch was a man of eminent piety, and of Christlike disposition; and therefore this "sketch," brief as it is, will have much interest in the estimation of his former hearers, to all of whom the name of Cornelius Berry will ever be fragrant.

*The Chronological Bible.* By ROBERT B. BLACKADER. (London: Simpkin & Marshall.)

We beg to call special attention to this book. We have had it by us now some months, and have from time to time referred to it with very great satisfaction. It gives the Authorized Version newly divided into paragraphs and sections, so as greatly to assist the reader in understanding the sacred volume. Dates, scenes of events, concise introductions to the several books, and notes illustrative of chronology, history, and geography, are judiciously arranged in the margin. The localities where events occurred are indicated in a very interesting manner, and we have found our researches into the history of the Bible greatly facilitated by these notes. Objections are anticipated and difficulties explained. The result of much reading is condensed in a few lines. The Editor merits the approbation of the English public for this very useful edition of the Bible.

*The Sunday Scholar's Annual.* (London: Elliot Stock. 1866.)

This little volume contains stories and ballads intended for the children of our Sunday-schools. The last of them, entitled "Works of Love," is a ballad for the

new year, and is published separately. The tale it unfolds is simple and touching, and well fitted to stimulate the young to love and good works. It should be widely distributed, during the coming festive season, in our Sunday-schools.

*Childhood in India; or, English Children in the East.* A Narrative for the Young, founded on fact. By the WIFE of an OFFICER, late of H.M. Service. (Jackson, Walford, & Hodder.)

A very pleasant little book for children, written with great and natural simplicity. It describes the scenes and habits of Indian life, the interest of which is enhanced by experiences of the perils of the mutiny; it is as salutary in its spirit as it is attractive by its simplicity.

*Old Merry's Annual.* (London: Jackson, Walford, and Hodder, 27, Paternoster-row.)

This volume, so well illustrated and handsomely got up, is admirably suited for Christmas and New Year's presents. Those who know Old Merry's genial, captivating style are always glad to welcome him, and in this festive appearance he is perfectly irresistible. While clear and simple in expression, he is in thought so witty and wise, that children of a larger growth cultivate his acquaintance. We can cordially recommend this beautiful Annual for 1865, and anticipate for it a large circulation.

*Upward and Onward: a Thought-Book for the Threshold of Active Life.* By S. W. PARTRIDGE. Fifth Thousand. (London: Partridge.)

An animating, clever, and able book. Mr. Partridge's counsels have the right ring about them, and his poetry is characterised both by beauty and vigour. The volume is in every sense a treasure for thoughtful young men, who wish to be and to do something worthy in the world.

#### NEW EDITIONS.

We are glad to find the "Life of the Reverend William Bull," by his Grandson, has reached a second edition. We give an interesting extract elsewhere.

"The Voice of Christian Life in Song," by the Authoress of the "Chronicles of the Schönberg-Cotta Family," also deserves republication, and we welcome the new and elegant edition just issued by Messrs. Nisbet.

A Second Edition is printed of



"Eclectic Notes; or, Notes of Discussions on Religious Topics at a select meeting of Ministers in London, from 1798—1814." Amongst them are the names and opinions of Scott, Newton, Pratt, Simeon, Robinson of Leicester, Martyn, John Clayton.

There also lies on our table a very

pretty reprint, from the periodical "Merry and Wise," of the "Butterfly's Gospel, and other little Stories," by Miss Bremer. It is just the thing to please the little ones.

Dr. Eadie's "Discourses on Divine Love" are republished. (Edinburgh: Oliphant.)

## Obituaries.

REV. JOHN BRAMALL.

It is now nearly two years since the subject of this memoir left us; but it will be long before his name or his excellences will be forgotten by a large circle of loving friends, or before the churches and the various institutions with which he was associated will cease to regret the loss of one whose energy, conscientiousness, and Christian feeling did so much to promote their prosperity.

In endeavouring briefly to present some of the interesting considerations suggested by his holy and useful life, we are assisted by some autobiographical sketches of his early history that were found among his papers, and which portray, with singular fidelity to truth and conscience, the way that God took to bring him into loving union with the Lord Jesus Christ, and to consecrate him to the noblest earthly service.

John Bramall was born at Heaton Norris on the 15th of August, 1803. His father was at that time a farmer in respectable business, and held the office of churchwarden of the chapel of ease in which his children were baptized. Within four years after the birth of John, adverse circumstances led to the removal of the family to Manchester. Further changes of home diversified his early years. His parents were again removed from Manchester to Great Heywood, and subsequently to Rugeley, in Staffordshire. At the latter place he enjoyed the advantage of a good education in two free grammar schools to which he became eligible, and during four years' attendance made decided progress. At the same time, his conscience was aroused, his religious sensibility quickened, and, to use his own words, "my faculties became greatly expanded, and I coveted the mental stimulus which was applied to them."

He became a favourite with the Vicar, and found other kind and influential friends. He sang on Sunday in the choir, and became a zealous Churchman. He says, "My attachment to the Established Church was real: it was a sen-

timent, a passion, but not the result of thoughtful, enlightened conviction." His politics were, at that time, of a similar character. He took the tone of the influences that surrounded him, hated Liberalism under the nickname of Jacobinism, and sided eagerly with Church and king.

He was fortunate in his early friendships, and they appear to have been all on the side of virtue, intelligence, and religion. When thirteen years of age he was confirmed in Lichfield Cathedral, though the ceremony seems neither to have produced any religious effect upon his mind, nor to have been the expression of any conscious spiritual life.

Before this period the Independents had opened a room for preaching in Rugeley; and as his parents had occasionally gone thither to worship, John went also, chiefly from curiosity, though he says he was "a stout Churchman and high Tory, with as deep prejudices as the youthful mind may be supposed capable of feeling." It was apparently unfortunate that the removal of his parents from Rugeley to Fazeley should have abruptly brought to a termination the healthy influences of the former place. During the whole of this period he had been associated with persons who were older than himself, and, by intercourse with farmers and men of business, laid the foundation of that practical knowledge of the world which afterwards proved of great service. From his earliest years he seems to have been constantly picking up information on business matters; and when quite a youth, he was able, with singular intelligence, to discuss all questions bearing on manufacturing or agricultural processes. Owing to the possession of these qualifications, he obtained, on leaving school, a temporary position as clerk in the office of Messrs. Pickford and Co.; and on the termination of that engagement, he was offered a situation in Coventry in the office of the same employers. Having accepted this pro-



posal, he, for the first time, left his father's house, in April 1819. "I was now free," says he, "from parental control. I felt pleasure in being cast on my own resources, and yet I felt the seriousness of my new position. My conscience was tender, my feelings highly moral, my tone of mind serious, and my purpose was to be diligent in the discharge of my duties, and to act my part well in the business of life." At Coventry, he came under the influence of a Mr. Douglas, an intelligent chemist, in whose shop and from whose library he acquired, as an amateur, some knowledge of practical medicine, which proved of great service in his subsequent ministry. His quick perception and remarkable penetration often enabled him, by knowledge thus acquired, to minister to the necessities and comfort of the poor of his people, and thus to open the way to their hearts for the higher consolations of the Gospel. There is a certain degree of physiological, medical, and pharmaceutical knowledge which might be communicated to all our students for the ministry with great advantage to themselves, and with corresponding benefit to the poor among their congregations, either in the rural district or the crowded city.

During the early part of Mr. Bramall's residence in Coventry he was a regular attendant at Trinity Church, but he was induced on one occasion to go to Vicar Lane Chapel to hear a young man from Hoxton Academy who had been announced to preach, and who was no other than our now venerable friend the Rev. John Sibree, then in the buoyancy and vigour of his early manhood. The text chosen was, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Of that sermon Mr. Bramall says, "It was the means of my conversion." He admits that he had for some time been religiously disposed, but says that it was then that he "passed from death unto life."

The autobiographical record left by our friend is singularly rich in reference to the kindness and confidence shown towards him by a large number of friends, which furnish abundant proof how much good nature there is in the old world's heart, and how much of generosity, wisdom, and holy friendship are to be found in the byeways of the Christian Church.

In 1821 Mr. Bramall's father died, and from that time until her death—a period

of twenty-eight years,—his widowed mother was largely dependent on him for support and consolation. With true filial love, he did his utmost to lighten the burden of her grief, and to cheer her declining years. His attention to business, and knowledge of its requirements, made him of great value to his employers, who often entrusted him with important responsibilities; but these did not distract him from the evangelistic work in which he was engaged. He became the secretary of the Coventry Sunday School Union, and was eventually led to think of entering the Christian ministry. Soon after joining the church in Vicar Lane he became one of its itinerant preachers, and with zeal beyond the measure of his physical strength he laboured in the village stations, and thus made preparation for his ultimate life-work. With reference to his entrance on ministerial work, he says, "I believe I acted under high and correct motives, admitting at the same time that inferior ones blended their influence, but I hope not so as to deprave the offering which I desired to present to God." His project was stoutly opposed by his employer, and also by his mother, but he could not be daunted, and the application which he made to the authorities of Hoxton Academy issued in his being admitted as a student in September 1826. His four years of College life were happy and useful. His mind was covetous of information, and in addition to the ordinary theological instructions of the College, he made a careful analysis of the whole of the lectures of Principal Hill, the general argument and details of which satisfied his judgment, and were firmly imprinted on his memory.

Mr. Bramall's first pastorate was at Patricroft, near Manchester, where he was ordained in 1830; Dr. Raffles, Dr. Clunie, and the Rev. J. Sibree taking part in the service. His great purpose in life henceforth was to win souls to Christ, and he was scrupulously conscientious in the discharge of every ministerial duty. He made diligent preparation for the pulpit, and was jealous over his hours of devotion. In 1834 he married Grace, the eldest daughter of Mr. Knight of Wigan, and during the few years that she was spared to him he became the father of four children. She was a woman of eminent piety, and proved an excellent wife and mother; but his residence at Patricroft was darkened by the shadow of her death, which took place only five years and four months after their marriage. During the ten years of his first



pastorate his ministry was greatly blessed in refreshing and stimulating the faith of Christians, and the union between himself and the people of his charge was both cordial and loving; but a variety of circumstances made it appear to be his duty to remove to Stainland, near Halifax, and in 1841 he entered on this new sphere of labour. His ministry here assumed a higher tone, and was more richly honoured in the conversion of sinners to God, and in winning the young to the love and obedience of Christ.

At this period Mr. Bramall was a frequent and acceptable contributor to the pages of the *Congregational Magazine*, then under the editorship of the Rev. John Blackburn. His residence at Stainland was not a prolonged one, as his usefulness was so much impaired by the prevalence of a hyper-Calvinist element in the church, as to suggest the desirableness of a further change; and in 1845 he accepted the invitation of the church at Swanland, near Hull, to become its pastor. In 1847, after eight years of widowhood, he married Miss Nancy Jane Shaw, of Stainland, by whom he had two sons, who with their beloved mother survive to lament their loss.

Mr. Bramall's ministry at Swanland was greatly blessed, and he continued to labour there with success, until his strength was prostrated and his life threatened by alarming attacks of hæmorrhage and pulmonary weakness, which rendered immediate removal to a southern residence imperatively necessary. His ministry had been characterized by great earnestness, while his extensive knowledge of the world, his calm and clear judgment, his high principle and affectionate heart, secured for him a large share of the confidence and esteem of all who knew him. For the space of fifteen months the pastorate of the church at Swanland was kept open for him, but his return thither was strictly prohibited by his medical advisers, and he was led in April, 1851, to fix his home at Islington. Although now unable to glorify Christ and serve his Church as a stated pastor, he was permitted to do much useful service in other capacities. He was elected to fill the office of deacon in the church assembling at Union Chapel, Islington, the duties of which he discharged with wisdom and zeal. He was also chosen by the Trustees of the Countess of Huntingdon's Connexion, and by the Trustees of Cheshunt College, to act as their Secretary; and the value set upon his services in these capacities was

strongly expressed, not only by the Trustees of the College and the Connexion, but also by the Professors and Students of the College. Mr. Bramall found another sphere of useful work in the secretariate to the London Congregational Chapel Building Society, the business of which he conducted with zeal and success, until the disease which had long preyed upon him at length gained the mastery, and obliged him to lay aside the weapons he had grasped so firmly and wielded so well in the service of his Lord.

The various letters addressed to Mrs. Bramall, by Committees and individuals with whom Mr. Bramall co-operated, form a striking and eloquent tribute to his sterling worth and excellence.

For a few details of the closing scenes of our beloved friend's life we are indebted to the pen of her who was permitted to be his solace and joy during the last sixteen years of his life. "On Tuesday, January 12th, after a severe spasmodic attack, he said to me, 'I cannot live long in this state; the body must be put off. If God designs to remove me by these things, I bow to his will, though I should have liked to be spared a little longer in life for the sake of you and the children.' He had long dreaded death, yet now that he was really treading the first footsteps of its dark valley, he feared no evil. To Mr. Allon, to Mr. Reynolds, and other friends, he expressed his perfect confidence and rest. 'He knew in whom he had believed.' The mercy of God in Christ Jesus was his support and comfort now, as it had been through all life's experiences.

"During the last week of his life he sank very rapidly. On Saturday, January 16th, the medical men expressed their conviction that he could not long survive. That night he became much worse, and he retired to his room never again to leave it. On Sunday he spoke of his approaching change with entire composure. All day he was tranquil and confiding, and perfectly conscious. The night was restless: after twelve he had no sleep. Early on Monday morning I observed a great change on his countenance. It was evident that life was ebbing fast. His medical attendant was early by his side. He at once recognised him, and asked, 'Is there immediate danger, doctor?' On receiving the reply, 'The most imminent danger possible,' he calmly nodded his head and closed his eyes. During the day there was occasional restlessness and delirium, but in the intervals of consciousness a divine



calm, holy confidence, 'perfect peace,' were graciously vouchsafed. At the commencement of the year he had adopted as his motto, 'As thy days so shall thy strength be,' and he realized the fulfilment of this promise; God was with him. About seven o'clock in the evening he said, 'I thought I should have died before this.' A friend remarked, 'You are willing to wait the Lord's time.' He emphatically answered, 'Yes.' At nine he fell into a gentle sleep, and at ten o'clock on the following morning, the 19th of January, he ceased to breathe, and his happy spirit returned to God."

On the 23rd of January he was interred in the Finchley Cemetery. The service was conducted by his beloved pastor, the Rev. Henry Allon, and in addition to his two sons he was followed to the grave by three of the deacons of Union Chapel, and four of the students of Cheshunt College, who were deputed by their brethren as representatives of the esteem and regard in which they held one who, to the utmost of his power, had ever proved himself their true friend and helper.

A funeral sermon was preached by Mr. Allon on the morning of Sunday, January 31st, from Romans viii. 23.

#### REV. ISAAC EVANS.

This good man and faithful minister of Christ was born August 29th, 1805, in Cardiganshire, South Wales. His native place was Cilcenin, where his father occupied a large farm. From his earliest days his religious advantages were many. Both his parents were Christians; and, mindful of the duty devolving upon them, anxious that their child should be blessed indeed, they brought him up in "the nurture and admonition of the Lord." They attended the ministry of the Rev. Thomas Phillips, one of the most eminent preachers of his time, of Newaddburgh, and were members of a branch church that assembled for worship at Cilcenin. With that church a Sunday-school was connected. Thither there went every Lord's day young children to receive instruction in Divine truth from the lips of such as had tasted its sweetness and felt its power; and Isaac Evans, while yet a very young child, was among them that went. Nor did he go in vain. His attendance at that Sunday-school God, in His great goodness, made a signal and permanent blessing to him; and, to the last, he looked back upon it with devout gratitude and fond remembrance. To

this his own words bear witness. In a brief autobiographical notice Mr. Evans penned not long before his departure he wrote thus: "My earliest recollections enable me to see myself a learner in the Sunday-school which was carried on in the chapel, by the church, on the part of the Sabbath when there was no preaching. Once a month the school was publicly examined by the minister, just before the sermon was delivered. These examinations gave the minister an opportunity of speaking freely and faithfully to the scholars, and to the whole congregation. I have a distinct recollection of these seasons, and I am persuaded that they were the means of first seriously impressing my mind, and of leading me to pray for an interest in the love of God and the salvation of Christ. The impressions made on those occasions have remained to this day; and I hope that I then began that life of faith in, and love to God, which is to be consummated in the eternal life in heaven."

The seed sown during these earlier youthful years sprang up. At sixteen he could no longer remain a secret disciple: he avowed himself on the Lord's side; his father's pastor giving him the right hand of fellowship, and welcoming him to the table of the Lord.

Scarcely had he professed Christ when he became conscious of a desire to preach Christ: a desire that seems to have met with the feeblest encouragement from the minister of whose church he had recently become a member, and under whose roof he was now residing as a pupil. His school-days being over, he was admitted to the North Wales Academy, then located at Newtown. At the expiration of his College course he was invited by the Committee of the Cheshire Union to occupy one of their stations near Stockport. With this invitation he complied. The term of labour assigned him by the Master in this part of His vineyard was brief. After the lapse of some eighteen months he received and accepted an invitation from the Independent church at Weedon to become their pastor. He commenced his ministry there in March 1832. In July of the same year, his ordination took place; when the Rev. N. M. Harry, Rev. Walter Scott, and pastors of neighbouring churches, took part in the solemn services of the day. In 1835, he married Mary, the second daughter of Mr. J. Capell, of Floore: a lady in whom he found an affectionate and most faithful wife, and who, as his widow, mourns for



the irreparable loss she has sustained. At Weedon Mr. Evans continued for many a year,—for his first pastorate proved to be his last,—as a man illustrating the power of godliness by his “good conversation in Christ;” as a minister preaching the Word of Life without concealment or compromise; feeding the flock over which the Holy Ghost had made him overseer; watching for souls as one who never forgot that he must give account; esteemed very highly in love for his work’s sake by those to whom he ministered; and held in reputation by all that knew him, by those most that knew him best.

For some time his physical strength had been enfeebled; and several months before his death he had resigned his charge, and had subsequently removed to Floore, to spend there in a house he had built for himself, and amidst the society of old and beloved friends, the evening of his life. But the all-wise and ever-gracious One had determined otherwise. Within a very few weeks of his entering on his new abode, the summons came—came just as he was lying down for the night’s repose—and

in a moment he was gone. He had thought of taking of rest in sleep: but God had provided some better thing for him; and at His bidding His servant’s redeemed and sanctified spirit passed to the rest that shall never be broken, the “rest that remaineth for the people of God.”

This occurred on Monday, June 26th. On the following Saturday his body was borne to its resting-place in the graveyard attached to the sanctuary in which, for over thirty years, he had conducted the worship of God, and preached “the unsearchable riches of Christ:” the inhabitants of Weedon expressing by appropriate signs their sympathy with those to whom his death was a bitter bereavement, and their respect for the man who had lived so long, so holily, and so usefully amongst them.

The next day his funeral sermon was preached by the Rev. J. F. Poulter, B.A., of Wellingborough, to a congregation that, large as it was, would have been larger had the chapel been more capacious, and that showed by its demeanour how greatly he who was gone to be with Jesus would be missed by survivors.

## Our Letter-Box.

### THE ORPHAN WORKING SCHOOL.

TO THE EDITOR OF THE EVANGELICAL  
MAGAZINE.

REV. AND DEAR SIR,—As it is many years since I have seen an appeal on behalf of the above valuable Institution in the pages of your excellent magazine, permit me, as one of the committee, to call the attention of your numerous readers to the claims it has upon their Christian benevolence, especially at this season of the year, and sincerely hope not a few “Christmas boxes” may find their way to our treasury.

The Charity was founded, as you are probably aware, by Nonconformists of various denominations, in the year 1758; and it is the oldest of its kind in England. Although this is the case, it is not in any respect sectarian, but belongs to the various sections of the Christian Church. No denominational catechism is used in the schools, and the education is thoroughly Christian and useful. No better proof can be afforded of this than that some who have within a few years passed through the schools are now in the Christian ministry, and others occupy-

ing important positions in the commercial world.

The children are admitted from seven years of age, and until fourteen they are educated, clothed, and wholly maintained. The girls remain, for the most part, until they are fifteen or sixteen, depending upon good conduct. When they leave, as far as possible situations are provided for them, and annually they are rewarded for the seven following years, if they obtain good testimonials from their employers.

Although the Charity was founded for 20 boys only, there are now in the schools 249 boys and 110 girls; or 359 altogether. The governors are now electing the large number of 80 orphans annually, which is adding greatly to the expenses of the establishment; but the *large number* of applicants at each election, and the fact that the building will hold many more than are now in the schools, have led the committee to recommend this course, relying upon the Christian liberality of the public to sustain them.

It need not be stated that funds are greatly needed. With 400 orphans to



maintain, an annual income of £10,000 is necessary. Last year it was short of this sum by nearly £2,000. Of the £8,000 *received only about £4,500, or little more than half, may be considered permanent.* So that it will be apparent that, *without additional aid*, even the present establishment cannot be kept up, much less the increase to 400 children.

Further information will be most gladly afforded by our excellent Secretary (Mr. Soul), at the offices, 56, Ludgate-hill, E.C.

Again most earnestly commending this, the cause of the widow and orphan, to your readers' Christian liberality,

Believe me, yours respectfully,

WARREN HALL.

154, Camden-road, N.W.

## Congregational Union of England and Wales.

THE Twenty-sixth Autumnal Meeting of the Union was held at Bristol, in the month of October.

The preliminary Devotional Meeting was held on Monday evening, October 23rd, at Castle-green Chapel. The Rev. L. D. Bevan, B.A., and Rev. A. Mc Millan led the devotions of the meeting; and the Rev. Theophilus Lessey delivered an address on the "Need of the Power of the Holy Ghost for the Revival of the Churches."

MORNING SESSIONS AT BRUNSWICK CHAPEL.—Tuesday Morning—The Rev. David Thomas, B.A., Chairman of the Union, delivered an address of deepest interest on "Parental Responsibility."

A. Rooker, Esq., read an instructive document on the "Office of Deacons."

Rev. Thomas Rees, D.D., read an earnest appeal to English Congregationalists to assist in supplying means of religious instruction to the rapidly-increasing English population in the seaports and mining districts of the Principality.

These varied topics were, in succession, briefly discussed, after which the meeting was adjourned to the following morning.

Wednesday Morning—The first business engaging the attention of the Assembly was the reception of delegates.

Rev. R. S. Ashton, B.A., of Weymouth, represented and spoke on behalf of the Union of Evangelical Churches in France. David Maclaren, Esq., of Glasgow, represented and spoke on behalf of the Congregational Union of Scotland. Rev. J. Kydd, of Coleraine, represented and spoke on behalf of the Congregational Union of Ireland.

Charles Reed, Esq., read a searching paper on "Sunday Schools—their Weak Points."

Rev. W. M. Statham read a stirring address on "Catechetical Instruction."

John Crossley, Esq., read a practical paper on "Middle-Class Education;" to which

Rev. W. J. Unwin, LL.D., appended some important observations illustrative of Mr. Crossley's theme.

Discussion on these topics was postponed, previous arrangements having been made that the subject of the Memorial Bicentenary Hall should come on at a given hour.

Rev. Thomas James read a report on the Memorial Hall, in which it was stated, that a site had been found in the heart of the City of London; that the cost, with compensations, &c., would be about £50,000, independently of any buildings to be erected thereon. The gift of £10,000, by J. R. Mills, Esq., M.P., on condition of four other persons contributing £5,000 each, was announced, and every prospect of success was apparent.

After discussing this matter a while, conversation on the Education question was resumed, till the time of dinner compelled the meeting to separate.

Thursday Morning—Chairman for 1865-6.—The Rev. Newman Hall, LL.B., having been nominated and approved as chairman for the ensuing year, Mr. Hall publicly testified his consent.

The American delegate and visitors were introduced to the Assembly: Rev. Dr. Storrs, Rev. Messrs. Bacon, Hyde, Parker, Cushing, Cumming, &c.

The English Deputation to America and Canada.—The Rev. Drs. Vaughan, Raleigh, and Smith having reported their mission to the meeting on the previous evening, a resolution of approval and thanks was, on the motion of the Rev. James Parsons, seconded by Rev. John Kennedy, M.A., and sustained by Rev. Thomas Binney, passed with acclamation.

The Rev. Dr. Storrs, of Cincinnati, and Rev. G. Bacon, Orangeville, New Jersey, spoke in approval of the deputation that had been sent, and the manner in which they had acquitted themselves.

An important suggestion was made by



Rev. Dr. Storrs, that, if it commended itself to the judgment of the Assembly, some *practical* expression of the churches should be given to the American brethren by assisting their coloured freedmen, in their present most urgent needs.

The suggestion being approved by the Assembly, it was moved by Rev. T. Binney, seconded by Rev. Dr. Raleigh, and supported by Rev. Dr. Smith, Secretary of the Union,—“That the churches be recommended to make collections for this purpose on the Sabbath following the week of prayer, January next.” This was carried with unanimity and fervour. These collections are to be remitted to the Chairman or Secretaries of the Congregational Union, and to be sent direct to the Treasurer and Secretary of the Congregational Union of America, to be dispensed by them in the manner most conducive to the interest of the freed—but at present most distressed—portion of the coloured community, and as an expression of the sympathy felt in England towards their coloured American brethren.

Rev. Dr. Smith read a brief paper on Denominational Literature, which gave rise to a brief and smart discussion.

Rev. Robert Ashton read a brief report from the Publication Committee, announcing that they had made great improvements in the form and size of the 32mo and 18mo editions of the New Congregational Hymn Books, without any increase of price; and that the 48mo, being bound in stiff covers, cloth, might be had wholesale at 6d. per copy.

The Committee asked permission of the Assembly to prepare a small Sunday-school Hymn-book and a small Cottage Hymn-book, to be sold at about one penny or two-pence per copy. Leave was granted, and a Committee of revision was appointed.

Conferences on Deaconship and on Education were suggested, and were recommended to the consideration of the Committee.

After sundry official resolutions were passed, the meeting was dissolved, and the business of the Session terminated.

**EVENING MEETINGS.**—Tuesday evening, at CASTLE GREEN CHAPEL, was devoted to British Missions; G. Leeman, Esq., M.P., in the chair.

The Home Missionary Society was spoken to by Rev. Newman Hall, LL.B.; Irish Evangelical Society, by Charles Reed, Esq.; Colonial Missionary Society, by Rev. J. L. Poore; Continental Missions, by John Crossley, Esq.

Wednesday evening, at CASTLE GREEN CHAPEL, was devoted to the reports from the “Deputation to America;” Henry Wright, Esq., in the chair.

Rev. Dr. Raleigh delivered a magnificent oration, on the subject of the “American War, and its blessed Results.” Rev. Dr. Smith rapidly detailed his visits to the Canadian Union, and that of the Lower Provinces. Rev. Dr. Vaughan spoke briefly on the American question in general.

Thursday evening, at the VICTORIA ROOMS, CLIFTON, was devoted to the Advocacy and Enforcement of Congregational Principles; J. Remington Mills, Esq., M.P., in the chair.

Rev. J. G. Rogers spoke on Congregational Principles.

Rev. H. W. Parkinson on those principles in relation to Christian Life.

Rev. W. Cuthbertson, B.A., on those principles in relation to Christian Activities.

Rev. Dr. Vaughan on Congregationalism in relation to Citizenship, and the well-being of Society.

Friday evening, at VICTORIA ROOMS, was a *soirée*, under the presidency of Rev. Thos. Binney; addresses by Rev. E. J. Hartland on Congregationalism in Bristol, and Rev. J. Stoughton, on his Visit to Jerusalem.

**SPECIAL MEETINGS DURING THE WEEK.**

—On Wednesday, a breakfast, by invitation of H. O. Wills, Esq., at his villa, to about forty guests, on behalf of the Evangelical Continental Society.

On Wednesday morning, a breakfast at one of the hotels to a few gentlemen by the Memorial Hall Committee, to prepare the subject for presentation to the Assembly, and devise means of further progress.

On Thursday morning, breakfast at the Montague Hotel, on invitation of Samuel Morley, Esq., M.P., and Samuel Bowley, Esq., on Temperance principles.

On Friday morning, a more public breakfast at Highbury Chapel, provided by the Bristol friends, on behalf of the Congregational Board of Education.

**SPECIAL EVENING MEETINGS.**—On Wednesday evening the Rev. Newman Hall, LL.B., addressed the working men of Bristol at the Broadmead Rooms; and on the same evening, the Rev. Thos. Binney addressed the young men of Bristol at Lodge-street Chapel.

The week will never be forgotten in the history of Congregationalism in Bristol—for the number of visitors (more than 700 being present)—for the variety and



interest of the services—for the hospitalities and courtesies of the hosts, and for the satisfaction and joy of the numerous ministers and delegates entertained. For the toils and anxieties of the committees,

the friends, and the honorary officers, may God abundantly reward them!

The next Autumnal Meeting of the Union is to be held, by invitation, at Nottingham, in October 1866.

## Diary of the Churches.

October 4.—Hoxton New Tabernacle, London. A meeting was held to welcome home the Rev. J. Deighton after his wedding tour, and present him with a testimonial. The testimonial was presented by Mr. Upton, the senior deacon, and consisted of a purse of twenty sovereigns, and other offerings.

— Ancoats, Manchester. A new church was opened. The Revs. E. Mellor, M.A., and Dr. Parker preached on the occasion. On the following Sunday sermons were preached by the Revs. H. Griffiths and W. H. Parkinson. The chapel will accommodate 1,000 adults and 1,000 scholars, and will cost £6,000.

October 6.—Chesham. A testimonial was presented to the Rev. J. H. Snell, the pastor of the church, consisting of a gold watch and chain. Several addresses were delivered on the occasion.

October 9.—Selhurst, near Norwood. The foundation stone of a new chapel in this place for the congregation under the charge of the Rev. J. Wager was laid by E. W. Madams, Esq. The Right Hon. Lord Teynham, Revs. H. Stephens, and S. Parkinson, and other ministers, took part in the ceremony. The building will accommodate 500 persons, and will cost about £2,300.

— Sheffield, Wicker Congregational Church. A meeting was held to celebrate the jubilee of the schools in connection with the above church. The chair was taken by J. Crossley, Esq., and addresses were delivered by the Revs. J. B. Paton, Brewin Grant, Drs. Parkhurst and Falding, and T. Chambers, Esq., Q.C.

October 12.—Kirkby Stephen. The services in connection with the ordination of the Rev. C. Callaway, M.A., of Cheshunt College, as minister of the Independent Church in this place, were held. The Revs. Dr. J. R. Campbell, J. H. Morgan, and H. Quick were present and took part.

October 13.—Kirkby Stephen. The new chapel in the above place was opened, when a sermon was preached by the Rev. J. R. Campbell, D.D. In the evening a public meeting was held, when the chair was taken by J. Jackson, Esq.,

and addresses were delivered by the Revs. J. H. Morgan, W. Nicholls, J. Wilkinson, and W. Logan.

October 16.—Broadway, Somerset. A meeting was held to present the Rev. J. Ross with a testimonial, who has been compelled by illness to resign the pastorate of the church in this town. The testimonial consisted of a purse of fifty-seven sovereigns.

October 17.—West Brompton. The memorial stone of a new church was laid by Mr. J. K. Welch. The Rev. Dr. Vaughan delivered an address, and the Revs. J. Bigwood, W. M. Statham, S. Bird, R. Macbeth, J. Campbell, and others, took part in the proceedings.

October 18.—Carrickfergus. The Rev. W. Graham was recognised as pastor of the Independent Church in this place. The Revs. J. Stirling, R. Sewell, J. Bain, J. W. Johnston, B.A., J. White, and D. Queen, took part in the proceedings.

October 19.—Finchley. The Rev. J. Chalmers, of Cheshunt College and the Highgate Missionary Institute, was ordained at Finchley East End Chapel as missionary to the South Seas. The Revs. T. Hill, W. Gill, J. Corbin, J. S. Wardlaw, and S. W. McAll took part in the service.

— Sunningdale, Berks. The new Congregational Church in this place was opened, when two sermons were preached by the Revs. S. Martin and Dr. Ferguson. The cost of the building is about £1,200.

— Ongar, Essex. New school and lecture rooms in connection with the church in this place were opened, when a sermon was preached in the afternoon by the Rev. H. Allon. In the evening a meeting was held, when the chair was taken by J. Gilbert, Esq.; and addresses were delivered by the Revs. H. Allon, S. Conway, A. Norris, J. T. Davies, and R. Hayward.

October 20.—Llanelly. New English Congregational Church. The above place of worship was opened, when sermons were preached by the Revs. T. Binney, J. Parsons, J. T. C. Gullan, and Professor Morgan. The building will seat 600 persons, and will cost £2,500.



October 20.—Suffolk Congregational Union. The autumnal meetings of this Association were held at Long Melford, and were presided over by the Rev. J. Burgess. In the evening a public meeting was held, when prayer was offered by the Rev. A. Tyler, and addresses were delivered by the Rev. J. Reeve and M. Prentice, Esq.

— Liskeard. The foundation stone of a new Congregational church in this place was laid in the afternoon by S. Morley, Esq., M.P. In the evening a public meeting was held, when addresses were delivered by Mr. A. Rooker, the Rev. C. Wilson, and others.

October 23.—Wolverhampton. The recognition services in connection with the settlement of the Rev. W. H. Charlesworth, as pastor of the Congregational Church, Snow-hill, took place. The proceedings were conducted by the Rev. W. Bevan (the former pastor). The Revs. W. Whewell Bain, T. G. Horton, R. Halley, M.A., and R. W. Dale, M.A., took part in the services. On the following evening, the Rev. W. Bevan preached to the church and congregation.

October 25. — Stoke - sub - Hamdon, Somersetshire. The foundation stone of a new chapel in the above place was laid by S. Morley, Esq., M.P. The chapel will seat about 450 persons, and cost £1,595.

October 28.—Glasgow. Eglington Congregational Church. The foundation stone of the above place of worship was laid by Ralph Wardlaw, Esq. The Revs. J. Pulsford, R. W. Thompson, and A. G. Forbes also took part in the proceedings.

October 29. — Sandbach, Cheshire. Hope Chapel, after undergoing alterations and repairs, was re-opened, when two sermons were preached by the Rev. Professor Newth. On the following Wednesday afternoon a sermon was preached by the Rev. W. Smith; and in the evening of that day a meeting was held, presided over by A. Ward, Esq. Addresses were delivered by the Rev. J. Marshall, and Messrs. A. Bedell, J. Wood, J. Rhodes, and others.

— Lavenham, Suffolk. Re-opening services were held at this place of worship, when three sermons were preached by the Revs. Dr. Ferguson and J. Steer. On the following Tuesday a public meeting was held, when several addresses were delivered.

— Bristol. Redland Congregational Church was re-opened, after undergoing alterations and repairs, by the Rev. D. Thomas, D.D. In the following

week the services were continued by sermons preached by the Revs. W. M. Statham, R. Bruce, and N. Hall, LL.B.

October 31.—Neyland, Pembrokeshire. Services were held in connection with the settlement of the Rev. T. Davies. The Revs. W. Evans, W. Morgan, H. C. Long, W. Davies, and S. Evans, took part in the engagements.

— Thursley, Surrey. A new chapel was opened in this place, when two sermons were preached by the Revs. A. E. Lord and J. Hart. The Rev. T. Davies also took part in the engagements of the day.

— Desborough, Northamptonshire. A meeting was held to take leave of the Rev. S. Drakeford. Mr. T. Blissitt, the senior deacon, presided, and presented him with a timepiece, and Mrs. Drakeford with a silver teapot and cream ewer. The meeting was afterwards addressed by the Revs. F. Poulter, B.A., J. Hoyle, T. Heydon, and others.

— Southend. A new Congregational church in this place was opened. The Revs. T. Hayward, J. R. Jenkins, A. S. Richardson, and W. Landels, assisted in the engagements. In the afternoon a sermon was preached by the Rev. A. McAuslane; and in the evening a public meeting was held, when J. Perry, Esq., took the chair, and addresses were delivered by the Revs. R. Fletcher, L. Herschell, J. Foster, and others.

— Enfield. The ordination of the Rev. H. S. Toms as pastor of the Independent church at Chase Side, took place. The Revs. J. Stribling, Dr. Vaughan, S. March, J. Stoughton, and S. J. Smith, B.A., took part in the engagements. In the evening another service was held, when a sermon was preached by the Rev. W. Landels; and the Revs. S. Pearson, M.A., and T. W. Walker, B.A., also took part.

November 2.—Crawley, Sussex. The ordination of the Rev. H. J. Cook, as pastor of the Independent church in this town, took place. The Revs. H. Rogers, R. V. Pryce, LL.B., D. Davies, E. James, and W. Knight, engaged in the services of the day.

— Haverstock Hill. The Gospel Oak Fields Congregational Church was opened. The Revs. T. Fison, B.A., and H. Allon, took part in the services. In the evening a public meeting was held, when the chair was taken by Mr. C. E. Mudie; and addresses were delivered by the Revs. J. C. Harrison, J. Fleming, E. White, J. Nunn, J. Wilson, and Messrs. C. Williams, J. Townley, and others.



November 3.—York Street Congregational Church, Dublin. A meeting was held for the purpose of presenting a testimonial to the Rev. Dr. Urwick on the occasion of his completing the fiftieth year of his ministry, and his retirement from the pastorate. The chair was taken by the Right Hon. J. Napier. The testimonial consisted of 2,000 guineas. The meeting was addressed by the Revs. Dr. Kirkpatrick, Dr. Robson, R. G. Jones, H. G. Guinness, and the Hon. Judge Berwick, and others.

November 4.—Manchester. A new Congregational school-room which has been erected in Rooden-lane, Cheetham-hill, was opened. A public meeting was held, presided over by the Rev. G. W. Conder. The room will accommodate about 300 persons, and the cost of it will be £500.

November 7.—Birmingham. A service was held in Carr's Lane Chapel in connection with the ordination of Mr. A. T. Saville, as a missionary to the South Seas. The Revs. C. Vince, W. Gill, J. S. Wardlaw, R. W. Dale, M.A., and W. F. Callaway, took part in the engagements.

— Thornton Heath. A new temporary Congregational church, situated in Campbell-road, was opened. Two sermons were preached by the Revs. Dr. Raleigh and H. Allon.

November 8.—Wombwell, near Barnsley. The foundation stone of a new Congregational church was laid by Mr. Bartholomew. An address was delivered by the Rev. Dr. Falding. In the evening a meeting was held, when several ministers assisted in the engagements.

November 9.—Pendleton. A meeting was held to celebrate the completion of the new Independent Sunday-school and the entire extinction of the debt. The chair was taken by H. Lee, Esq.; and the meeting addressed by the Revs. C. Nicholson, E. J. Barnes, J. L. Whitley, H. St. N. Dobson, B.A., and others.

— Bristol. A valedictory service was held in Gideon Chapel on the occasion of the departure of the Rev. W. Rose to Portsea. The service was presided over by H. O. Wills, Esq. During the course of the evening Mr. Rose was presented with a silver tea and coffee service and a gold watch and chain. Addresses were delivered by the Revs. E. Probert, G. Wood, D. Thomas, T. Wheeler, S. Hebditch, and E. May.

— Beeston Hill, Leeds. A new Congregational church in this place was

opened, when two sermons were preached by the Revs. J. Stoughton and R. Bruce, M.A. The chapel accommodates 700 persons, and will cost about £2,800.

November 13.—Mold Green, Huddersfield. A service was held in the Ramsden-street Ragged school-room, when the Rev. W. Hodgkiss was set apart to the work of the ministry. The Rev. R. Skinner presided, and the Revs. W. Chaffey and R. Bruce, M.A., also took part.

## PASTORAL NOTICES.

### CALLS ACCEPTED.

The Rev. J. T. Shawcross, of Burnley, Lancashire, has accepted an invitation to the pastorate of the church worshipping in Sion Meeting House, Alnwick.

The Rev. S. Pearson, M.A., of New College, that of the church at Steelhouse-lane, Birmingham.

The Rev. H. E. Allen, LL.B., of Spring Hill College, that of the church at Great Malvern.

The Rev. G. Kettle, of Burton-on-Trent, that of the Swan Hill Congregational Church, Shrewsbury.

The Rev. S. B. Handley, of Lancashire Independent College, that of the church at Stafford.

The Rev. T. Wallace, of Bath, that of the church, Dursley, Gloucester.

The Rev. T. Grant, of Edmonton, that of the church at Billericay, Essex.

The Rev. E. Wilson, of New College, that of the church, Southwold, Suffolk.

The Rev. J. B. Robertson, of Glasgow, that of the church at Great Horton.

The Rev. J. Stuchberry, B.A., that of the church at Cuckfield, Sussex.

The Rev. J. Griffiths, of Salem Chapel, Llandovery, that of the churches at St. Florence and Manorbier, Newton, Pembrokeshire.

The Rev. A. B. Paton, that of the church at Portishead, near Bristol.

The Rev. R. Tuck, B.A., of Bromsgrove, that of the church at Listen Hill, Bradford, Yorks.

### RESIGNATIONS.

The Rev. Dr. Campbell has resigned his connection with the Tabernacle, Moorfields.

The Rev. J. E. Tunmer has resigned the pastorate of the church at Lynington, on account of ill health.

The Rev. W. Warden, that of the church at Ventnor, after a pastorate of thirty years.



THE  
**Missionary Magazine**  
AND  
**CHRONICLE.**

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**NEW YEAR'S SACRAMENTAL OFFERING**

TO THE FUND FOR THE

**WIDOWS AND ORPHANS OF DECEASED MISSIONARIES**

AND

**MISSIONARIES INCAPACITATED FOR LABOUR BY AGE AND INFIRMITY.**

THE Directors of the London Missionary Society are called upon, by the near approach of another year, to repeat their annual appeal to the Churches affiliated with the Society for the accustomed exercise of their liberality on behalf of the Widows and Orphans of departed Missionaries, and in aid also of those faithful labourers who have worn out the energy of life in their Divine Master's service.

This appeal has been renewed through fifteen successive years, and it has always been received with great cordiality and kindness by the friends to whom it is addressed. The number of claimants, and the urgency of their interests, have been constantly increasing; but, happily, the liberality of the contributors has kept pace with these augmented requirements. The Directors therefore again most earnestly entreat their Christian brethren, the Pastors, Officers, and Members of the Churches by whom the Society is generously supported, that at the first Communion-service in the year (that is, Lord's day, January 7th, 1866) each Christian communicant who is willing may have the opportunity of making some addition to his usual contribution; and that the amount contributed *over and above the average of the ordinary sacramental collection* may be appropriated to the Widows' Fund.

The present number of WIDOWS dependent on the Fund is THIRTY-EIGHT. ELEVEN aged and incapacitated MISSIONARIES are supported from the same



source. To these must be added SIXTY-EIGHT FATHERLESS CHILDREN : making a total of ONE HUNDRED AND SEVENTEEN individuals.

The Directors very urgently request the co-operation of Christian Pastors in this expression of sympathy and love, by presenting this appeal to the Officers and Members of their Churches, and soliciting their kind compliance with the application.

Signed on behalf of the Directors,  
ARTHUR TIDMAN.

MISSION HOUSE, 1st Dec., 1865.

P.S.—It is respectfully requested that the amount specially contributed in reply to this appeal be *transmitted separately and without delay* to the Rev. Dr. ARTHUR TIDMAN.

It is hoped that, should it be found impracticable to make the Sacramental Offerings now solicited on the first Sabbath of *next month*, our Christian friends will kindly embrace the first Sabbath in FEBRUARY for the occasion.



### INSURRECTION IN JAMAICA.

ALL classes of society throughout our country have been equally astonished and grieved by recent intelligence received from JAMAICA, that in the immediate district of MORANT BAY, south-east of KINGSTON, a considerable portion of the negro population have risen in arms against the local authorities, and have been guilty of acts the most cruel and inhuman. The objects of their hatred and violence have been exclusively white and brown men, including magistrates, clergymen, missionaries, planters, and others, and the murders they have committed have been attended with the most revolting barbarities. It would be impossible at present to state, with any accuracy, the number of victims destroyed; while survivors have barely escaped, having been compelled to flee for their lives, leaving their houses and property in the hands of the infuriated blacks. Prompt measures were taken by GOVERNOR EYRE and the few military authorities and troops in the island, and the insurrection, when the last accounts left Jamaica, was suppressed. Multitudes of the misguided negroes have been shot or hanged, and a considerable body, taken prisoners, were awaiting trial by court-martial.

It is impossible, with any certainty, to trace the origin of this unhappy movement, or to ascertain the extent to which the coloured population of the island were generally implicated; but, so far as evidence has yet appeared, it was mainly confined to the district of ST. THOMAS IN THE EAST. The population of MORANT BAY is comparatively small; and, though there are



three, if not more, congregations, there is no resident missionary except a Wesleyan, whose life was in imminent peril, though happily he escaped.

We trust that the causes of this unexpected outbreak will be sought out by a Government commission, whose members shall be distinguished by competent intelligence and strict impartiality. Although nothing can extenuate the bloodthirsty disposition and barbarous deeds of the insurgents, which it was necessary promptly to put down by means which, under other circumstances, could not be justified, yet the strong tendency of the public administration on the labouring population has been very oppressive, and has gradually produced a state of alienation and a deep sense of injury, which has resulted in the present partial rebellion. But we apprehend that it will be found, on inquiry, that the individuals chiefly implicated in the acts of cruelty and ferocity perpetrated upon the white and brown inhabitants, are the indolent and dishonest, the worthless and the vile, rather than those who have suffered actual wrong.

Our Society has two stations in the immediate district of the rebellion, under the care of native teachers; and there is reason to hope that they have escaped and that the natives under their care have not been implicated in these outrages. The chief stations of our Society are situated in other districts near the centre of the island, and we subjoin letters from two of our missionary brethren, the Rev. W. ALLOWAY, of RIDGMOUNT, who has laboured in the island for thirty-one years, and the Rev. W. J. GARDNER, of KINGSTON, who has the superintendence of the stations on the East. From these letters our readers will learn with much satisfaction and thankfulness that both the missionaries and their people viewed the acts of the insurgents with feelings of abhorrence, and employed what influence they had to maintain order and peace.

#### LETTER OF REV. WILLIAM ALLOWAY.

“Mandeville, P. O.

“Jamaica, October, 23rd, 1865.

“DEAR SIR,—My heart sinks within me to think of the shock which the horrible tidings, borne by this mail to England, will give to the friends of Missions and of the Negro race. It is some relief to me that the duty of describing to you the murderous deeds which have recently been perpetrated in the eastern parishes of this island does not devolve on me, but on Mr. Gardner, of Kingston, who is much nearer to them than I am.

“You will be glad to learn that there is not, as far as we can ascertain, any disaffection to the Government in this district. As soon as possible after the dreadful news from St. Thomas in the East reached us, I called a meeting of the deacons of the Church, all of whom are respectable influential black men. The meeting was private and confidential, and I besought them to tell me all they knew and thought respecting this matter, when they unanimously and solemnly declared that they had never thought of the rebellion but with feelings of abhorrence, nor heard it spoken of in the several localities in which



they reside but in terms of execration; and offered without delay to enrol themselves as *special* constables, and to use their influence to induce others to imitate their example. I immediately wrote to the custos of the parish to inform him of the result of our meeting; and on Saturday last a goodly number were sworn in as special constables, and others joined the volunteer corps.

"No fear is entertained respecting the people of the parish, unless the lawless savages from a distance should break in upon us, when, doubtless, many of the idle and worthless among us would join them. In that case we must depend upon the better portion of the people for protection. There is not, so far as I know, a soldier within thirty or forty miles of us, and the police and volunteer force are all taken from among the people. But our trust is in God, 'our refuge and strength—a very present help in trouble.' A black young man, a member of this Church, but at present employed as colporteur by the Kingston Auxiliary Bible Society, wrote me a good note the other day, from which the following is an extract:—

"Kingston, October 19th, 1865.

"DEAR MINISTER,—Believing that yourself and Mrs. A. are perfectly safe, and having your hearts staid on the God of our salvation, I write this note in the midst of excitement. I grieve, sir, and am ashamed, that in this our land, comparatively full of ministers and teachers, and possessing so many Bibles, there could be found men capable of committing, and willing to commit such dreadful crimes as have stained our island's history. I hope, however, that the rebellion will soon be at an end, and that good may come out of this evil.'

"Believing that these are the sentiments of multitudes of black men in this island,

"I remain, dear Sir,

"Yours very truly,

"Rev. Dr. TIDMAN."

"WILLIAM ALLOWAY.

LETTER OF REV. W. J. GARDNER.

"Kingston, Jamaica,

"October 24th, 1865.

"MY DEAR SIR,—I can only ascribe it to the providential care of Almighty God that I am alive to address you on this occasion. I had written to our native catechist Mr. Ross, at Morant Bay, to inform him that I would be there on the 10th instant; but on the previous day I found my engagements so numerous that I was induced to write, delaying my visit and enclosing money on account of salary. That delay, I have no doubt, saved my life; for on the afternoon of the 11th, when I should have been at the Bay, a band of rioters entered the little town, and, after a conflict with a few volunteers, murdered, or left for dead, nearly every white person present at a meeting then being held in the court-house. As I never could have supposed that the people in this country would have injured a minister, I do not suppose I should have thought it necessary to have made any effort to secure my personal safety; and facts which subsequently transpired show that any



precautions would probably have been in vain; for the rebels, as they are now called, killed one clergyman who was at the meeting, a brother of the late Rev. Ridley Herschell, and fearfully ill-treated another, the rector, who must be upwards of seventy years of age. Mr. Herschell's tongue was cut out by a woman, and fearful barbarities inflicted on others.

"This onslaught, it now appears, was only the commencement of a premeditated attack on all the white and coloured inhabitants; for during the following days large bands of people passed through that end of the island, inflicting terrible cruelties, and plundering wherever they went. No less than 200 refugees, men, women, and children, have reached Kingston, many of them, who lately occupied happy homes, having saved themselves by hiding in the woods and swamps almost without food for days: some mothers with infant children were among the number. Among those thus rescued by the troops are several clergymen and a coloured Baptist minister and his family. One hundred others were saved on board an American ship lying at an outpost, the captain of which had to put to sea on three successive nights to avoid attack. Among these were two clergymen and a Wesleyan missionary and his family. The state of excitement for the past two weeks has been fearful: we have felt that, on a small scale, the horrors of the Indian mutiny were being perpetrated around us.

"Prompt measures were taken by the authorities; troops and vessels of war were at once sent down; and the revolt is now believed to be effectually checked. Great numbers of the misguided people have already perished by the bullets of the soldiery or the hands of the executioner. It is to be feared that many who are innocent have perished with the guilty. The whole of this part of the island, the city of Kingston (for commercial reasons) excepted, is under martial law; but in Kingston many persons have been arrested and sent for trial before the military courts, charged with being concerned in the rebellion. Fifteen persons have just been sent away, among whom are four black Baptist ministers and several who held respectable positions. Many Haytian refugees have been ordered to leave the island. The authorities keep everything very secret; but there is a report very generally believed that a secret society has been discovered, and that the rebellion was concocted in Kingston.

"I have been much concerned about the safety of our teacher Mr. Ross, and of the Rev. Mr. Harty. I wrote to them as soon as postal communication was reopened, making inquiry, and offering pecuniary or any other assistance that might be required; but as yet I have received no reply. I have, however, heard that they are safe at Morant Bay. I shall go down as soon as possible, and see what had better be done with our station there. Great fears have been expressed for the safety of this city, and a considerable number of volunteers have been enrolled, by whom, in connection with the few regular troops left here, the city is guarded at night. Ships have been sent to Barbadoes and Nassau for troops, and arms and ammunition have been sent to the outposts. From our brethren in Manchester and Clarendon I hear that all is quiet in their respective districts, though fears are entertained that, were any of the rebels to escape into those districts (which is now almost impossible), there are too many who have neither character nor property to lose who might join them in the hope of plunder.



“ Mr. Alloway intended holding a devotional meeting with his deacons and leading people on Saturday last, after which they were to go to the courthouse and enrol themselves as special constables. Mr. Lindo was in town last week, and was rather concerned about some threats that had been made respecting him and Mr. Hillyer, but of which he thought little at the time; the alleged offence being, I understand, that they had written to the Queen against the negroes. I have heard this statement about myself. Ridiculous as this may seem, a fearful meaning is conveyed by it, as you will see when I mention that, when the Baron von Kettleholdt, the custos or chief magistrate, had been murdered at Morant Bay, the people cut off his fingers, saying they should write no more lies to the Queen. The matter to which reference was thus made is as follows:—In consequence of a communication from Dr. Underhill, Secretary of the Baptist Missionary Society, the Colonial Secretary, the Right Honourable E. Cardwell, addressed a letter to the Governor of Jamaica, seeking information on several points relative to the condition of the working classes. The Governor forwarded the communications, with certain questions of his own, to the custodes of parishes and the supposed representative of each religious denomination. One of these was sent to me; for, as living in Kingston, I am generally applied to by Government for any denominational information they require. I was at the time very poorly, and when I was better I found that the subject had been made a handle of by political agitators, and I therefore thought it best to avoid any connection with it; and thus it happened that I never wrote a line on the subject; and, so far as I am aware, none of my brethren did.

“ That the *people* have grievances there can be no doubt, and the same remark applies to those by whom they are employed. To say that our laws are perfect, or that there is never any defect in their administration, would be to describe a state of things which has never yet existed among any people, still less in a mixed community like this.

“ But I have no hesitation in saying that our present sad crisis is not brought about so much by any evils it is in the power of Government to redress, as by the unprincipled acts of political agitators, who sought to use the less informed masses of the people for the attainment of their own selfish ends. That they foresaw the fearful issue, I am unwilling to believe.

“ Many of the gentlemen who were killed at Morant Bay were present at a lecture I delivered during my last visit, on the ‘Pilgrim’s Progress.’ The Baron von Kettleholdt addressed the audience at the close, and I do not think he could have spoken as he did unless he had known by experience something of the Christian pilgrimage. He had lived near our station at Shortwood for about thirty years, and was much esteemed by the people in that district as a kind and humane man.

“ I shall send you with this a copy of the packet edition of the ‘Standard,’ which is to contain all the particulars which are yet made public. With Christian regards, in which Mrs. Gardner unites,

“ I remain, my dear Sir,

“ Yours very faithfully,

“ Rev. Dr. TIDMAN.”

“ W. J. GARDNER.



## MADAGASCAR.

In our last Number we expressed the conviction that the rumours circulated, through the medium of the French papers, of the overthrow of the Malagasy Government would prove to be grossly exaggerated, if not altogether unfounded; and such, happily, the result has proved.

An extensive tract of valuable land was granted by the late King to Mons. LAMBERT, a French resident on the island, in opposition to the established usages of the country and to the urgent remonstrances of the chief nobles and officers of the Government. This grant the Queen, with the present Government and the nation generally, refused to confirm, and in consequence the Emperor and Government of France imposed an indemnity upon the Malagasy Government amounting to the sum of 240,000 dollars. The payment of this oppressive demand has been from time to time delayed, and attempts have been made, but in vain, to obtain some reduction in the amount. At length, however, the claim became peremptory, and the money was actually paid; the Queen contributing the sum of 140,000 dollars, and borrowing the remaining 100,000. When the morning arrived for conveying this large amount of treasure to the coast, both the officers and the people complained loudly of the injustice and cruelty of the proceeding, and it became necessary that precautionary measures should be taken against any acts of insubordination or resistance. This course was wisely adopted, and the treasure was conveyed to a French man-of-war waiting in the port of Tamatave. No result followed; but a deep sense of wrong is entertained by all classes of the Malagasy people at what they regard, on the part of France, as not only ungenerous, but as an act of gross oppression committed by the strong upon the feeble, which it is not likely they will forget in their future intercourse with the French authorities and other natives of France visiting Madagascar.

We insert some brief communications relating to the state and progress of the Mission which are highly encouraging.

## REPORT OF THE REV. GEORGE COUSINS.

The Rev. GEORGE COUSINS transmits the following brief report of his first year of labour in the capital, which evinces the true character of a Christian missionary, and the gratifying progress which, within that short period, he has made, both in the acquisition of the language and the prosecution of his various labours:—

“Ambatonakanga, August 31st, 1865.

“MY DEAR DR. TIDMAN,—We have just completed our *first year* in Madagascar, and I think it right to let you know what has been done during the year, and what we hope may be accomplished in the coming year. Although I have nothing but ordinary every-day missionary work and experience to



report, such as is common to all of us in this land, it may perhaps be some satisfaction to you to hear of this.

“Our work here is very different from that of the Christian pastor in England; but we very soon forget this, and assume that the churches at home think of Madagascar Christians and churches as we, who know their real character, think of them.

#### DESIRE OF THE NATIVES FOR INSTRUCTION.

“The knowledge one can gain of a people in twelve months cannot be very great, but the Malagasy certainly improve on acquaintance. With a very few exceptions, the members of our churches are but children in knowledge and spiritual things; but they are anxious to learn, or, as they often say, they are *very thirsty*; and I think that, under judicious and kind, but *faithful* training, they will, with the blessing of the Master, rise to higher and nobler things. Now and then we hear of members of our churches falling into some of the sins of their nation; but, on the whole, there is a decided difference between the praying and the not-praying people. You must be aware that ‘the praying’ is the great point with the Malagasy, and that many, when they first attend a place of worship, have but little thought beyond that of joining with others in *praying* to God. They have but very feeble conceptions of their own sinfulness, but they are impressed with a belief that the practice of the Christians of offering prayer and singing praise to God is a good and wise practice. But they hear some very plain statements as to their need of a Saviour, and are told who that Saviour is, in a very straightforward way, by the native preachers and the missionaries. With those who have come to me wishing to be baptized I have always been pleased, for there has been a clear knowledge of the leading truths of the Gospel. On one occasion I asked a candidate for baptism if he thought that baptism would save his soul. He seemed astonished at my asking him such a question; and, indeed, he made me feel sorry that I had asked him, as he emphatically answered that he did not think so at all, for both he and I knew that Jesus Christ alone can take away sin.

#### LABOURS MORE ABUNDANT.

“As to my own special work, since Mr. Ellis’s departure my duties have been greatly increased; but, as the responsibility of the pastoral office had been gradually assumed, the change has not proved too much for me. The congregations keep up well, the old chapel being filled twice each Sabbath, and there is evidence of some life and zeal in the church.

“As you will readily suppose, we are all anxious to get into the new church. The present building is very wretched, but we are waiting for something worth having. The church now nearly completed will be the greatest ornament the city at present possesses, and will also be a substantial and noble house of prayer for very many years. In thinking of the future my fears are numerous, but my hopes are more numerous, and prevail; and it is a great satisfaction to me to know that you approve of my occupying so responsible a position. Mr. Ellis was always very kind in speaking to me on this point, and did much to remove my diffidence and anxiety. My time is very fully occupied, and is every month less my own and more the people’s. En-



gement has been added to engagement, class to class, but all in a very gradual way, and now every day has its regular work.

"A class for *preachers*, commenced four months ago, has been one of my most encouraging engagements. We spend some really pleasant and profitable afternoons together, sometimes in the consideration of a portion of Scripture, and sometimes in the preparation of the *full plan* of a sermon. This latter method is a favourite with the preachers. They discuss the text very thoroughly first, and then proceed to construct a sermon; and they have made some tolerable sermons, which are always preached afterwards. I have encouraged the preachers to "come to me every week to discuss the passages they intend preaching from on the Sabbath, and do my best to help them, sometimes suggesting divisions, sometimes pointing out similar passages good for quoting.

"Mrs. Cousins is doing her best to teach the girls and women. She and our baby are great helps to me. The people make a great fuss with the children of the missionaries, and we have taken quite a new social standing in the eyes of the Malagasy since we have become parents. They frequently tell us that, although we are English, the baby is one of themselves, because this is her birthplace; and, when we demur at this, they tell us that they will soon have a proof, because she will learn their language before she learns ours, which will doubtless be true. Mrs. C. teaches the women of the congregation writing and sewing, and she hopes soon to begin a Bible-class. The women are to be her especial charge.

#### VILLAGE CHAPELS.

"Our village chapels are in a prosperous condition. Of the eight village stations connected with AMBATONAKANGA, four have provided new chapels this season. I have been much in the country, and am very pleased with the Christians composing the different congregations. A fortnight since I was at AMBOHIMANGA—that is, in its outskirts. The principal part of the congregation was made up of *officers sent by the Rasohierina (the Queen) to defend and preserve this holy town and home of the idols*. This struck me as an interesting and auspicious circumstance. The people there and elsewhere are very anxious to commence day-schools; but teachers are so difficult to meet with that they are unable to have the schools. I have commenced two Bible-classes in the villages, held once a fortnight; the one at *Ilazaina*, due north, and the other at *Inamehana*, a little to the south. These two are more central than the others, and are more easily reached.

#### TEMPORARY EXCITEMENT.

"There has been no little excitement here lately in connection with the Lambert treaty. The Queen has had to pay 240,000 dollars, as compensation for the nonfulfilment of the treaty. Of this the Queen has paid 140,000 dollars, and the rest she has borrowed from her subjects. I hear that this money will leave to-morrow, escorted by 1000 soldiers. In consequence of this demand, the French are in ill repute amongst the Hovas.

"I must conclude, however. Mrs. Cousins unites with me in kind regards.

"Believe me, my dear Dr. Tidman,

"Very truly yours,

"Rev. Dr. TIDMAN."

"GEORGE COUSINS.



## COMPLETION AND OPENING OF THE MISSIONARY HOSPITAL.

From Dr. DAVIDSON we have received the following communication announcing the completion of the HOSPITAL, a building which has been erected by the Society for the benefit of the afflicted natives, and which, we trust, will prove a blessing to many under the judicious and devoted care of our friend Dr. D.:—

EXTRACT OF LETTER FROM DR. DAVIDSON, DATED ANTANANARIVO,  
AUGUST 1ST, 1865.

“Since Mr. Ellis left us one gratifying event has taken place: the Hospital was opened on the 25th of July for the reception of the sick. All the missionaries met at the Hospital in the afternoon and dined in the building, which was tastefully decorated by Mr. Sibree and Mrs. Hartley. It was felt by all to be one of the happiest gatherings we have had, and our pleasure was increased by being enabled unitedly to welcome Mr. and Mrs. Pool, Miss Milne and Mrs. Irvine, who had just arrived.”

ARRIVAL OF MR. AND MRS. POOL, MRS. IRVINE, AND MISS MILNE AT  
ANTANANARIVO.

The following gratifying letter has been received from Miss MARGARET MILNE, describing the events of their voyage and their journey to Antananarivo:—

“Antananarivo, July 31st, 1865.

“MY DEAR SIR,—It is with feelings of deep thankfulness to God for His preserving care, both by sea and land, that I now write to you from the capital of Madagascar. We have been mercifully preserved amid many dangers and difficulties, and here we would seek to raise another Ebenezer, and consecrate ourselves anew to the service of God.

“At Mauritius Mr. McIrvine kindly offered to help us in any way, and so we asked him to write to you, as we thought that he would be able to do so better than we could, as there were some business matters to be explained.

“On our arrival here we found that a house had been provided for us by Mr. Ellis; but we, acting up to the tenour of your instructions, and not being able to show them to Mr. Ellis before he left, have come to reside, for some time at least, with Dr. Davidson, as he is the only member of the Mission who could accommodate us both.

“I hope that the arrangement will meet with your approbation; and if we find that, in order to extend and facilitate our usefulness, we have to move into a separate house near to some member of the Mission, we hope that our so doing, if we shall find it necessary, may also be approved of by you.

“In the meanwhile we are giving our time to acquiring a knowledge of the language, and before long we expect to be able to do a little in some of the schools. We are also visiting the schools and attending the Malagasy services, in order that we may get the language as quickly as possible.

“We have been received and treated very kindly by all the members of the Mission, and are looking forward with no small degree of pleasure to a life of



usefulness here; though, when we look to ourselves, we tremble, for with us there is no strength.

"The women are all very glad to see us, and almost every day some of them visit us, bringing presents with them.

"We have also been introduced to the Queen, who wished us good health as long as we remained in her country.

"We shall be very happy if at any time you can find it convenient to send us a few lines. Meanwhile,

"I remain,

"Yours very sincerely,

"MARGT. MILNE.

"Rev. Dr. TIDMAN."

#### STATISTICS OF THE MISSION CHURCHES AND SCHOOLS.

From our valued friend the Rev. WILLIAM ELLIS we have received the subjoined statistical table, which, although it extends to the close of last year only, is truly encouraging, and will, we trust, be followed throughout the present year with results equally cheering:—

	Communicants.	Children in the School.
AMBOHIPOTSY . . . .	220	76
ANKADIBEVAVA . . . .	147	50
AMPAMARINANA . . . .	103	55
ANDOHALO . . . .	138	45
AMBATONAKANGA . . . .	268	74
ANALAKELY . . . .	250	96
AMPARIBE . . . .	440	180
Total, 1864 . . . .	1566	576
Last year . . . .	1100	365
Increase . . . .	466	211

#### POLYNESIA.

##### MISSIONARY VOYAGE TO THE LAGOON ISLANDS.

Our enterprising missionary brethren in the Navigators' Group were induced, in the month of May last, in consequence of interesting reports which had reached them, to delegate one of their number, the Rev. A. W. MURRAY, to visit several clusters of small islands, distant about 600 miles, and designated generally by the missionary as the LAGOON Islands. The enterprise was crowned with entire success, and the report given by Mr. Murray of the state of the people, which will be found in the following narrative, will be read with feelings of equal astonishment and delight. Truly may it be said of these



islands, they "wait for the law of the Lord;" and, thank God, they have not waited in vain. Already Christian evangelists are among them, and we trust that in a few months their number will be increased in proportion to the thousands that are thirsting for instruction; and we may confidently expect that, on a people so signally prepared by the Lord, He will pour out His Spirit, and raise them to the full knowledge and enjoyment of salvation.

"I can think of no designation," writes Mr. Murray, "so appropriate to the islands to which this report refers as that of Lagoon Islands. It is true they are coral islands, and so to designate them would distinguish them from the islands of volcanic origin; but then there are coral islands in other parts of the Pacific, such as the Loyalty Islands, Savage Island, &c.; so that simply to call the islands in question coral islands would not distinguish them from the others. But to designate them Lagoon Islands answers all the end of a name, inasmuch as the possession of a lagoon is their distinguishing feature.

"The voyage, a report of which I have now to forward to the Directors, was undertaken at the request of my brethren of this Mission, and, by the good hand of God upon us, has been safely and successfully accomplished.

#### THE VOYAGE AND ARRIVAL AT NUKULAE LAE.

"We embarked on board the 'Augustita,' a small trading-vessel about fifty tons burden, and sailed from Apia on Wednesday, the 3rd of May, 1865. We were bound for the Islands known on the charts as Ellice's Group, and other islands beyond these, known by various names. Our missionary party consisted of two married teachers, accompanied by their wives, one unmarried, myself and servant, and a child belonging to one of the teachers. Connected with one of our party, Elekana, there is a tale of deep interest, which deserves particular notice from its connection with our voyage, and the striking illustration which it affords of the wonder-working providence of God in carrying out His plans and purposes of mercy towards the race of man."

Here follows an interesting narrative of the adventures of Elekana, showing how, in the year 1861, he had, with others, been wrecked on the island of Nukulaelae; and, in return for the humanity and kindness of the natives, had given them some elementary instruction in the Christian religion, and promised to revisit them on a future occasion. Elekana's narrative is omitted here, having been already published in detail in the August and September numbers of the "Juvenile Missionary Magazine."

"Nukulaelae lies to the north-west of Samoa, distant about 600 miles. We made the island on Wednesday, the 16th of May, having been just a week on the passage. There is no harbour, but there is a tolerable anchorage outside the reef during certain seasons of the year. Having got to anchor, we hastened on shore. The poor people were delighted to see us; but events that have transpired since Elekana was amongst them, in 1861, cast a sad gloom over our meeting.



## OUTRAGES BY PERUVIAN SLAVERS.

“At that time the population was about 300—a harmless, peaceful community, waiting and longing for the Gospel to make them truly happy. Now they are reduced to a remnant under 100; and the bulk of these are women and children. The iniquitous Peruvian slavers came upon them like beasts of prey, and carried off about 200 to bondage and death. Nowhere perhaps did these infamous men act more basely than at this and the neighbouring island. They had recourse first to what seems to be their usual mode of procedure; they held out temporal inducements, proposing to the people to go for a given time to some island to make cocoa-nut oil, for which they were to be liberally paid, and at the expiry of the specified time brought back to their homes. The people told them they had plenty of cocoa-nuts on their own land, and could make oil here. Finding that they could not gain their point by such proposals, they had recourse to an expedient worthy of the devil himself. There were two vessels, both barques, the one about 300 tons burden, the other 400 or 500; their names were the ‘Gouhnourver’ and the ‘General Layfell,’ commanded, the one by a Captain Lopaz, the other by Captain Garsee. These gentlemen, accompanied by the mate of one of the vessels, came on shore, and gave out that the mate was a missionary, and that they wished the people to go on board, to be taken where they would be taught about God and religion, and afterwards brought back to their own land. An infamous fellow named Tom Rose, a negro who had been living among the people for a length of time, lent himself to be their tool. He acted as interpreter, and doubtless suggested the plan by which the people were ensnared. And, as Tom himself shipped in one of the vessels, and had been acting as a sort of religious teacher among the people, their suspicions would be the less likely to be aroused. The bait took. The people flocked on board the ships. Those who could not obtain passages in the boats from the vessels went in canoes, and others swam; so great was their eagerness to go where they were to be taught about God. One of the boats got stove in the passage and was rendered useless. Some who were in it were picked up by other boats or canoes, and some swam back to the shore. The vessels did not anchor, but stood off and on at sea; thus it was difficult to reach them, and when the people were on board they were entirely in the power of their captors.

“Thus were these poor people deceived away from their quiet, peaceful homes. Alas for them! Surely He who heareth the groaning of the prisoner and delivereth them who are appointed to die, will plead their cause.

## RAYS OF LIGHT IN THE MIDST OF DARKNESS.

“Truly He did not forsake them in the hour of their sore affliction. It is deeply interesting to think that they carried with them into their bondage portions of the New Testament, which they had obtained from Elekana, and which they prized as their most precious treasures. Elekana had a Rarotongan New Testament and hymn-book when he and his shipwrecked companions were cast on their shores. So eager were the people to learn to read the Word of God that nothing would serve them but the New Testament must be apportioned out amongst them. Elekana yielded to their importunity, and gave two or three leaves to each; the portion that fell to the



share of the chief I have now in my possession : he had carefully preserved it, and gave it to me at my request.

“ May we not hope that many of those who have carried these leaves of the tree of life into the land of bondage have learned from them the way to that land where all are eternally free ?

#### ABANDONMENT OF IDOLATRY AT NUKULAEALAE.

“ But to return from this long digression. The sight of the widows and children of those who were gone, whom we met on shore, was very saddening. As the question was put to one and another by Elekana, ‘ Where is this one and the other ? ’ ‘ Gone, gone, ’ was the unvarying reply. ‘ Carried off by the thievish ships. ’ After consulting with the chief and others, and finding them earnestly desirous to have a teacher, I concluded to leave with them one of the three I had to dispose of, notwithstanding the smallness of their number. Taking everything into account, it seemed as if it would have been cruel to do otherwise. A deep interest will continue to attach to Nukulaelae in connection with the evangelization of the islands in its neighbourhood, and, indeed, far beyond, as from it the movement took its rise, which will no doubt progress till all are covered with the knowledge of the glory of the Lord, as the waters cover the sea. Nearly ten years have passed away since the people of Nukulaelae, moved by influences which we can very imperfectly trace, began to be weary of paganism and to feel after the true God. About that time, at the instigation of the master of a small trading-vessel which visited the islands, they burnt their gods and ceased to be idolaters. I have been able to learn little respecting the person who so far directed them right, except his name and the place whence he came. His name was Stewart, and he came from Sydney, *via* Fiji. All honour to him for the efforts he made at this and other islands to turn the people from the service of idols to that of the living God, and Jesus Christ whom He hath sent.

“ From this time the people were in the case of a man who has ceased to walk in the wrong way, but who knows not the right, and is waiting for a guide. Hence the eagerness with which they welcomed Elekana when he was cast upon their shores. Others had professed to be able to guide them—such as Tom Rose the negro ; but they had only added to their bewilderment. In Elekana they had a man who knew the way of life himself, and so was able to impart to them a measure of true light. And now at length they have a teacher settled among them, who will be able to teach them the way of God more perfectly. It is a vast advantage, in our efforts to evangelize this and other islands in its neighbourhood, that the language is so much akin to the Samoan that our translations and books will be available. The name of the teacher left on Nukulaelae is Joane (John), and his wife’s name is Saili. They have had a regular course of training in our Institution at Malua. May their labours be largely blessed !

#### DESCRIPTION OF THE ISLANDS.

“ Nukulaelae is the largest of nine small islands which form the group to which it belongs. Each island has a separate name, but they are all enclosed by one reef, and are virtually one island. The centre forms a lagoon, and the islands are protected from the incursions of the sea by the formidable coral



barrier that surrounds them. The shape is oblong, being about four and a half miles in length and two and a half in breadth; the people live at present on a small island named Matutala. The islands are very low. They are generally covered with cocoa-nut trees, and look like cocoa-nut groves from the sea. In addition to these, the pandanus abounds, and the coast is covered with mangroves. They produce a little taro and bananas; but a species of coarse taro, called pulaka, together with cocoa-nuts and fish, form the staple of the food of the natives. Of the origin of the people, and other interesting matters, we shall have to speak when we come to other islands of the range to which Nukulaelae belongs. These islands are a range, not a group; so we must get reconciled to that unfamiliar designation. They lie in a line running north-west, and extending over a space of 300 to 400 miles. The people of Nukulaelae say their ancestors came from Funafuti, the island to which our course was next directed. Nukulaelae lies in long.  $179^{\circ} 50'$ , and lat.  $9^{\circ} 18'$  south.

"We sailed from Nukulaelae on Friday, the 12th of May, and on the following day anchored at

#### FUNAFUTI.

"Funafuti is the Ellice's Group of the charts. It is about sixty miles distant from Nukulaelae. Like its neighbour, it is not a single island, but a group, numbering no fewer than thirty-one islands and islets. Each of these has a separate name, and Funafuti is the general name. An immense coral reef surrounds the whole, and the interior forms a magnificent lagoon and one of the finest harbours I have seen. There are three good openings, at which vessels of any tonnage may enter, and hundreds of vessels might anchor together in safety. We found the state of things here in many respects similar to that of Nukulaelae, both as regards what is pleasing and painful. The slavers, on leaving Nukulaelae, came on here, and, sad to say, succeeded in carrying off one hundred and eighty of the people. Aided by Tom Rose, they adopted the same plans here as at the other island. Oil-making was first mentioned, then gold-digging; but these not taking, the other pretext was tried, and succeeded. 'There,' said their betrayers—'there are the people of Nukulaelae on board, going to learn about God; why should not you also go?' They did go; and, but for the exertions of a foreigner residing on shore, there would not have been so many left as there are. Those that remain number about 100, in addition to whom there are at present between twenty and thirty persons belonging to Vaitupu, another island of this range. The population of this and several other islands adjacent has been kept small by a shocking practice to which they were addicted in the days of heathenism. We anchored late in the evening of Saturday. On the following morning we went on shore and saw the chief and people, and had service with them, Elekana giving an address from Luke xix. 10. I got him to give the address as he retained a considerable knowledge of their dialect. The first words of the chief when we called upon him were striking and affecting. 'We are all in darkness,' he said, 'and are just waiting for some one to teach us.' I told him that that was just our errand, to give him some one to teach him and his people; that we had heard of their desire for the Word of God, and had come from Samoa in consequence. They destroyed their idols about the



same time as the people of Nukulaelae. They heard of the doings of Elekana there, and he spent a short time among them, after he left that island to go to Samoa. Thus they were in very much the same state as their neighbours. On the following day (Monday), the needful preliminary arrangements having been made, Matatia, one of our teachers, and his wife, Nazareta, took up their abode on Funafuti. At once the people set to work to learn to read, and during the two days we remained after the teacher was landed some seventeen had mastered the alphabet; and a fortnight after, when we called again on our return from other islands, between twenty and thirty were able to read a little. I never saw a people in similar circumstances apply themselves with such eagerness. God grant that with the light they may receive the life.

#### PREVAILING CUSTOMS.

"I need not remark particularly on the appearance, manners, customs, &c., of the natives, seeing that they are Samoans, and that in all essential respects they are one with the people from whom they are descended. Long separation from their fatherland has led to some slight diversity in language, manners, dress, and some other things. Circumstances have led to a different mode of dress—the material employed in Samoa not being found on these islands. The men wear the maro; the women wear a large bushy girdle of the pandanus and cocoa-nut leaf, which looks very decent. The houses are good—built after the Samoan model, as far as the different circumstances will allow. They are thatched with the pandanus leaf, which is much superior to the leaf of the sugar-cane, which is used in Samoa. The settlements look very clean and neat. I was especially struck with the appearance of the graves, which are evidently tended with great care. They were accustomed to worship their deceased ancestors, along with superior deities, which probably was one reason why so much attention was paid to the graves. Throughout the whole islands we have visited, Tangaloo was regarded as the principal god—the god of heaven; and all had an idea of a future state, a 'good place' and a 'bad place,' to which the good and bad respectively went at death. There has been no war in Funafuti from the time of its being occupied, so far as the present generation knows—that is, among the people themselves; for they have had to defend themselves more than once from Tongan aggression; and that they seem to have done bravely. The Tongans appear to have swarmed over these seas in former times almost like Danish pirates. But, from the accounts of the people of Funafuti, they met with their match in them. Funafuti lies in long. 179° W., and lat. 8° 30' S. We sailed on Thursday, May the 18th, and stood for

#### NUKUFETAU.

"We reached this island on the following day after leaving Funafuti, May 19th. The distance between the islands is about sixty miles. It will be remembered that all these islands lie in the same direction, north-west and south-east. Vaitupu indeed is to some extent an exception: it lies north-east from Nukufetau forty-two miles. Nukufetau, like Funafuti, is not the name of a single island, but of a group of small islands. These are fifteen in number, and, with the reef and lagoon, cover a space of ten miles in circumference. It, like all the islands of the range to which it belongs, is low, and



cannot be seen more than ten miles off in clear weather. The lagoon forms a good and spacious harbour, easily accessible to vessels of any size. We found the state of things at this island similar in many respects to that of Funafuti and Nukulaelae: there is one important and happy difference,—the slavers were in a great measure baffled in their attempts to carry off the people.

“Several canoes came off to us as we were making our way up the lagoon towards the anchorage. In one of these was the son of the chief of the island, a very interesting young man, named Taulie. Taulie has had a great deal of intercourse with foreigners, and understands and talks English amazingly well. When he learned that a missionary and teachers were on board, his eyes sparkled with joy. He told us he had determined to go to the Fijis when an opportunity should offer, with a view to get a teacher if we had not come. Thus we found here, as elsewhere, an open door, and had nothing to do but enter in. The movement which has led to the present state of things on this island is connected with the occurrences at Nukulaelae and Funafuti already mentioned. They heard what had been done on these islands, and, following their example, destroyed their gods and renounced idolatry; and for years they have been observing the Sabbath and keeping up some sort of public worship on that day. They have a chapel, a very decent place, about forty-five feet long by forty broad, which is kept neat and clean. Poor people! thus have they gone on year after year, worshipping God according to their little light, and waiting and longing for some reliable guide.

#### THE RIGHT MAN IN THE RIGHT PLACE.

“Apprehending that there would be greater difficulties to contend with here than at the other islands, I had reserved Elekana, who is a man of more experience than the other teachers of our party, and whose name is widely known and respected, for this island. The chief and people gave him an encouraging welcome; and he has entered upon his work with pleasing prospects. The population is about 300. Infanticide has been discontinued for a number of years, and peace has long prevailed. And now we may hope that polygamy, heathen dances, and other kindred evils, will speedily be numbered with the things that have passed away, and that in Nukufetau we shall have a happy Christian community, bringing forth the fruits of righteousness, and glorifying God their Saviour in all things. We sailed from Nukufetau on Wednesday, the 24th of May, and stood for the neighbouring island

#### VAITUPU.

“We had quite an exciting scene as we were leaving Nukufetau. We found there twenty-six natives of Vaitupu. These made an arrangement with the captain to be taken to their own land. They had been living for a length of time, two or three years, on Nukufetau, and had, no doubt, relations on the island, between whom and themselves strong attachments seemed to exist; and when the parting came there was such an excitement, rubbing of noses, and weeping and wailing in regular Oriental fashion. Here I had to part with my good, faithful friend Elekana. This I felt quite a trial. He is a man to whom one soon feels a strong attachment. It was especially painful to leave him alone among the comparatively rough people of Nukufetau. He, however,



was not fainthearted; and the Master whom he serves will not forsake him. May his life be long spared and his labours largely blessed.

"We reached Vaitupu on Thursday, the 25th, the day after we left Nukufetau. It is a charming little spot, a single island with a lagoon in the centre, about four miles in length and three in breadth. It has a population of about 350. It is comparatively well watered and very fertile. And now we had got to the central point where the Samoans landed, from whom all the islands of the range, with a single exception, have been peopled. Here I obtained distinctly and definitely the information I had been unable to get elsewhere. I got the names of seventeen chiefs who have successively ruled the island since their ancestors arrived. The arrival I should think must have been at least 300 years ago. There were two large double canoes. I got the names of twenty-one men and five women who were in these canoes. There were many more women, but their names are forgotten. There were also two children. The people don't know whether any died at sea, where the party was bound when they started from Samoa, what part of Samoa they came from, and other matters of interest which one would like to know. They continued for a length of time on Vaitupu, and as they increased in numbers they hived off to the other islands, till they spread over them all, eight in number. I found the language somewhat purer here than on the other islands we had visited; and here we found an Ifi tree, the horse-chestnut, most probably sprung from a nut brought from Samoa by the original party. The productions of the islands are the same as those of the islands already described. I felt deeply grieved that I had not a teacher to leave amongst them. I could only give them a promise that they should have one with the least possible delay. The population is larger than that of any of the other islands to the east. It is over 350, and we found about twenty of their people on the adjacent island of Nui, to which our course was next directed. Vaitupu is a delightful little station for a Samoan or Barotongan pastor. Very soon I trust the eyes of the people will see their teacher, and effectually learn about Him the knowledge of whom they have so long desired. Leaving Vaitupu, we stood for the island of

#### NUI,

distant about ninety miles. We got sufficiently near on the evening of the 25th of May to have intercourse with the people. The first word uttered by an interesting young man, who speaks good English, as he jumped on deck, was, 'Is this the ship with the missionaries?' Some parties had led them to expect that missionaries would come to them shortly. It was near sundown, and, as there is no anchorage, we had to stand off for the night, and our visitors returned to the shore with the glad tidings. Early next morning canoes were again off to us, in one of which was the young man alluded to above. He brought a present from the chief of three ducks, a basket of taro, and a dozen cocoa-nuts, and a request that I would go on shore, as the chief wished to see me. To go on shore at Nui is rather a formidable affair, as, like Vaitupu, it is surrounded by an extensive reef, through which there is no opening. It is very difficult to land with a boat, but the natives manage it in their canoes. In one of these I got safely to the land, and had a deeply interesting interview with the chief and people. The state of things is fully



as interesting and remarkable as at any of the other islands. About five years ago they burnt their gods, and since then they have been worshippers of the true God, and have been waiting most earnestly to be fully instructed in the knowledge of Him. Their present home is a pretty little spot—a gem on the ocean's breast. It consists of two larger and six smaller islands, and is about five miles in length, and from a mile to half a mile in breadth. It is very fertile, and tolerably well watered. The population is from 300 to 400; they are a fine noble-looking race; and they must be very industrious, if what we were told by a person trading among them is correct. According to him, they make about sixty tons of cocoa-nut oil a year for sale. In appearance, manners, customs, &c., they very much resemble their neighbours. It was very painful to have no teacher to leave among them. The men who now conduct services are well reported of, and seem decent characters. As the best thing that could be done under the circumstances, I told them to continue carrying on worship and schools in the meanwhile as they are now doing, and promised that they should have a teacher as soon as practicable. They have a very good place of worship, and a school-house in addition. The chief Kauie is a very interesting man. After I returned on board he sent, or rather brought, for he came off himself, another present of taro, &c. As some are reading the Word of God in their own tongue, we may hope that a good work, in some cases a saving work, is really in progress among them. God grant that it may be so, and carry it on with greater and greater power, and more and more decisive results, till the little leaven now working leaven the whole lump.

“Nui was the limit of our cruise; so, having finished our business, we commenced our return voyage, calling at Funafuti and Nukulaelae, and thence directing our course towards Samoa.

#### CONCLUDING REMARKS.

“A few general observations will appropriately close this report, most of which will probably have occurred with more or less distinctness to the reader. The first thing calling for special notice is the *remarkable state of preparedness in which we found all the islands we have visited for the reception of the Gospel*. And I have been assured that the three islands Niutao, Nanomea, and Nanomaga, which we have not visited, are in a very similar state to that of the others, having, like them, renounced heathenism, and being earnestly desirous to have teachers. These, with the islands visited, eight in all, stretching over a space of from 300 to 400 miles, and containing a population of about 3500 or upwards, have all renounced paganism. Every vestige of idolatry is swept away; the idols are utterly abolished, and they are thirsting for something better than idolatry can supply. What an affecting illustration do the cases of Nukulaelae and Funafuti supply of the eagerness of their desire to be supplied with the word of life, and how painful is it to think that that very desire became the occasion of their being ensnared and betrayed by the slavers. What a mercy it is that they still retain their desire! It would not have been surprising if the remnant had reasoned thus: If *that* is what comes from desiring the knowledge of God, we had better be without such desire. But no such perverse mode of reasoning has been adopted. Now



we have only to call to mind the extreme tenacity with which idolaters generally cling to their objects of worship, and to think of the history of Missions, to see that the state of things just described is very remarkable. So far as I know, it has few recorded parallels. The case of the Sandwich Islands comes nearest to it of anything with which I am acquainted. And, further, the *manner* in which the change in question has been effected is equally remarkable with the change itself—indeed that mainly constitutes its remarkableness; for when an adequate, or what seems to us an adequate, instrumentality is brought to bear upon a heathen people, we expect such results to follow. But here we have what usually requires years of self-denying toil, and not seldom the sacrifice of valuable lives to accomplish, done to our hand. No weary night of toil has preceded, and yet, lo! the day has dawned, the night of heathenism is past, and the rays of the Sun of Righteousness appear—precursors of a glorious day. We have already adverted to the only instrumentality we can trace, that of Captain Stewart. A change in the views and feelings of the people, however, must surely have preceded his visit, though we are unable to trace it. The work of destroying objects of idolatrous worship, once commenced, spread like a conflagration, and their old religion being abandoned, and a religion of some sort being a necessity of human nature, they cast about to find a new one. Hence their readiness to take up with any adventurer who professed to be able to supply the article needed. The demand brought the supply: in every island some one appeared and set up as a religious teacher. Men of all characters, colours, lands, have practised upon the poor people in that line. Some—though I can hear of none whose characters have been anything near the mark—have been of use. Others, again, such as Tom Rose, have acted a most infamous part, and can only be numbered among the unscrupulous agents of the Evil One.

“Another thing worthy of special remark is *the way in which information respecting the state of the people was conveyed to us in Samoa*, and the striking call thereby addressed to us to undertake the cultivation of the field. In this the finger of God seems especially marked. The traders visiting the islands have been acquainted with the state of things for years past, but they have not, so far as I am aware, made that known to any body of Christians. They have acted as if it were their wish that the people should continue in darkness. But God’s purposes are not to be defeated. In His own time he found a witness and a messenger. Elekana’s arrival in Samoa, with his remarkable tale, was like a Macedonian cry. It was effectual, as our present voyage evinces.

“Again, the *quarter whence God is causing the light of life to shine forth upon these islands* is worthy of notice. Samoa, as we have seen, is the fatherland. Hence there is a common language, not to mention minor advantages. The Gospel can be intelligibly preached at once, while our books and translations are ready to put into their hands. An immense advantage this, which it would not be easy to over-estimate.

“And the *time* at which the call comes is also remarkable. Our westward Missions are now, to a great extent, off our hands, and our brethren in the Hervey Islands, as also Mr. Lawes of Niue, and ourselves are feeling the need of an outlet for the missionary zeal of our churches; and here our Master says to us in His providence, ‘Behold, I set before you an open door;’ and



this just as we have heard that a new mission ship is being procured to put it in our power to yield obedience to this call.

“Let it be borne in mind, further, that the field to which these remarks refer has an importance much greater than at first sight appears. Especially does this remark apply to the island of Nui. That island, from its connection with the Kingsmill Group, has great relative importance. The Kingsmill group consists of from fifteen to twenty islands, some of them large, and containing a population, according to Captain Wilkes, of 60,000 souls. Part of the islands—about half—lie to the south of the equator, the other to the north. Our American brethren, who have their head-quarters at the Sandwich Islands, have undertaken the evangelization of the northern division. The other is left for us; and the occupation of this little island of Nui will be a direct step towards the cultivation of these larger fields. Drummond’s Island, from which the principal part of their ancestors came, is large, and, according to Wilkes, has a population of 10,000. It lies to the south of the line. On the whole, may we not assuredly gather that God is calling us to give the Gospel with the least possible delay to these tribes? and, being so obviously called by Him, ought we not to go forth strong in faith and high in hope that He will crown our efforts with large success, and that these poor benighted islanders, so long the slaves of sin and Satan, and the dupes of designing and vicious men, shall, in due time, become the children of God by faith in Christ Jesus, washed in His blood, cleansed by His Spirit, and fitted for His holy habitation on high? May we exceed all our hopes, and to Him shall be glory.

“A. W. MURRAY.

“On board the ‘Augustita,’

“Nukulaelae, June 8th, 1865.

“P.S.—We sailed from Nukulaelae on the 9th of June, and reached Apia in safety on the 20th of the same month, having been absent seven weeks all but a day.

“A. W. M.”

## ORDINATION OF MISSIONARIES.

### BIRMINGHAM.

On Tuesday, November 7th, Mr. ALFRED T. SAVILLE was ordained as a missionary to the South Seas. The Rev. Charles Vince conducted the devotional exercises; the Rev. W. Gill, of Woolwich, late missionary at Rarotonga, described the field of labour; the Rev. J. S. Wardlaw, M.A., President of the Mission College, Highgate, asked the usual questions and offered the ordination prayer; the Rev. R. W. Dale, M.A., delivered the charge; and the Rev. B. Waugh, of Newbury, concluded the service.

### GORNAL, NEAR DUDLEY.

On Monday evening, November 20th, Mr. S. H. DAVIES was ordained as missionary to the South Sea Islands, in the Independent Chapel, Gornal. The Rev. J. G. Jukes commenced the service; the Rev. R. Ann proposed the questions; the Rev. S. M. Coombs, Mr. Davies’s pastor, offered the ordination prayer; the Rev. C. Hardie described the field of labour; the Rev. W. Alliott delivered the charge; and the Rev. J. Hammond closed the service.



## THE NEW MISSIONARY SHIP.

IN consequence of unavoidable delay in obtaining for the "John Williams" a position in the West India Docks favourable for the safe and easy access of her numerous young visitors, the Directors will extend the time for their admission to *Wednesday, the 6th inst.*, beyond which no visitors can be admitted.

## HOME SECRETARIAT.

THE Directors are happy in being able to announce to their friends, and the members of the Society in general, that the Rev. ROBERT ROBINSON, minister of York Road Chapel, Lambeth, has accepted their cordial and perfectly unanimous invitation to become associated in the Home Secretariat with the Rev. WILLIAM FAIRBROTHER, and will enter on the duties of his office with the commencement of the year ensuing.

## MISSIONARY CONTRIBUTIONS.

*From 18th October to 18th November, 1865.*

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

In Memoriam, for Evangelical Missions in India..... 5 0 0 By Miss Beld, of Peckham, from Private Friends, for the Bellary Orphan School..... 3 1 0 A. S. Hobson, Esq., Ditto, for Madagascar..... 1 1 0 A Friend..... 1 0 0 H. T. .... 1 1 0 Miss Buxton ..... 0 10 0	<i>Hanover Chapel, Peckham.</i> Juvenile Auxiliary, per Miss Haws, on account ..... 8 15 0 <i>Horton Academy Chapel.</i> Rev. F. W. Fisher. Ladies' Auxiliary, on account ..... 9 5 0 Legacy of the late Miss Gulliver ..... 10 0 0 19l. 5s.	<b>CHESHIRE.</b> <i>Tattenhall.</i> R. Barbour, Esq., Bolesworth Castle ..... (D.) 50 0 0	Cards. Miss Bell ..... 0 5 7 Miss Patrickson's Class..... 0 3 6 Mary Ann King..... 0 4 4 Peter Wilson ..... 0 4 0 Agnes Moore ..... 0 2 0 Joseph Bell ..... 0 1 6 Exs. 6s. 6d.; 4l. 17s. 4d.
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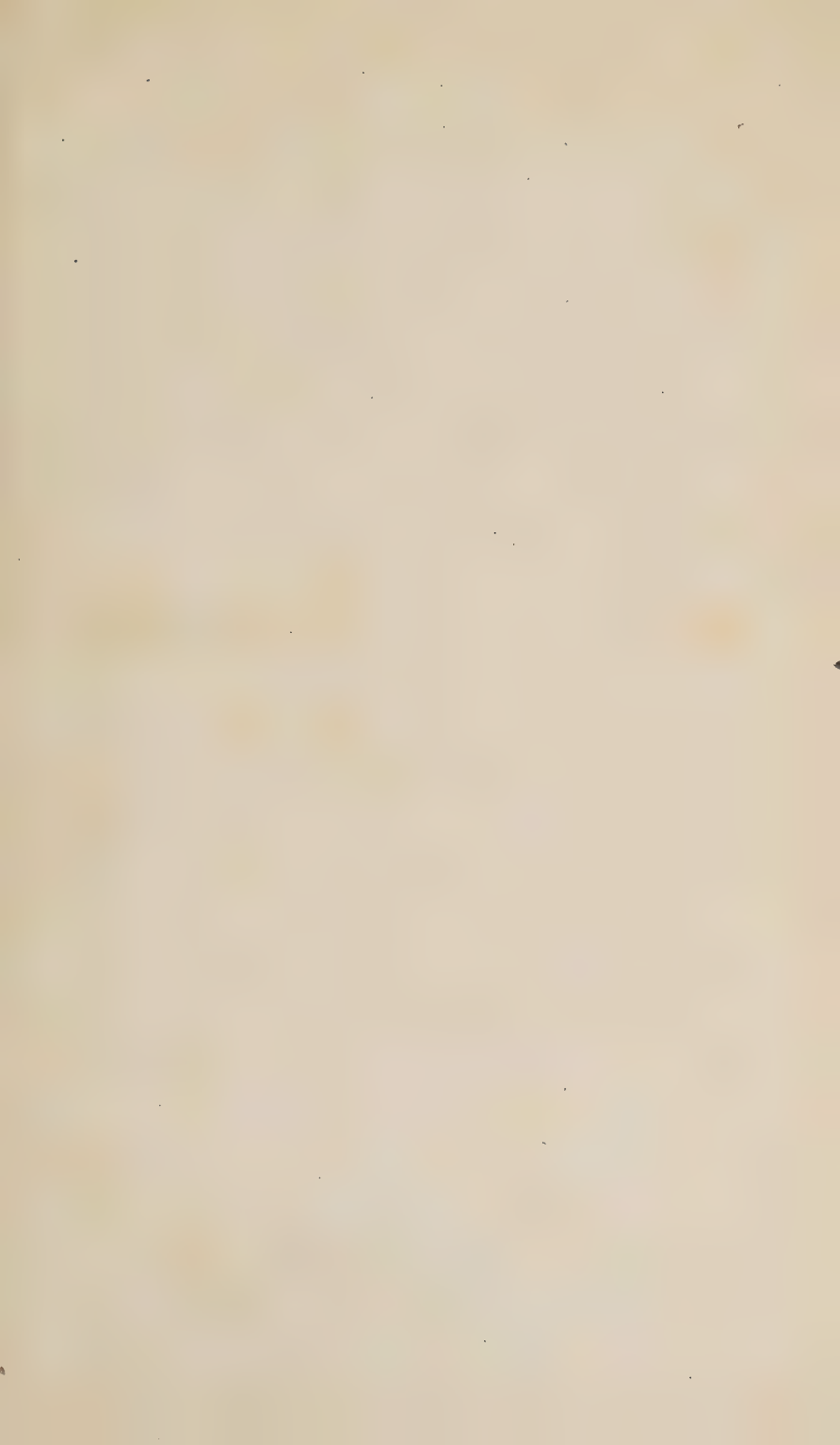
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JANUARY—Rev. David Thomas, B.A., Bristol.
FEBRUARY—Rev. George Martin, Lewisham.
MARCH—Rev. H. M. Gunn, Warminster.
APRIL—Rev. Joseph Fletcher, Christchurch.
MAY—Rev. G. L. Herman, Chatham.
JUNE—Rev. David Arthur, Aberdeen.
JULY—Rev. W. M. Statham, Brompton.
AUGUST—Rev. William Bevan, Bow, London.
SEPTEMBER—Rev. William H. Dyer, Bath.
OCTOBER—Rev. H. Welsford, Tewkesbury.
NOVEMBER—Rev. William Howe (late), Tahiti.
DECEMBER—Rev. Thomas Rees, D.D., Swansea

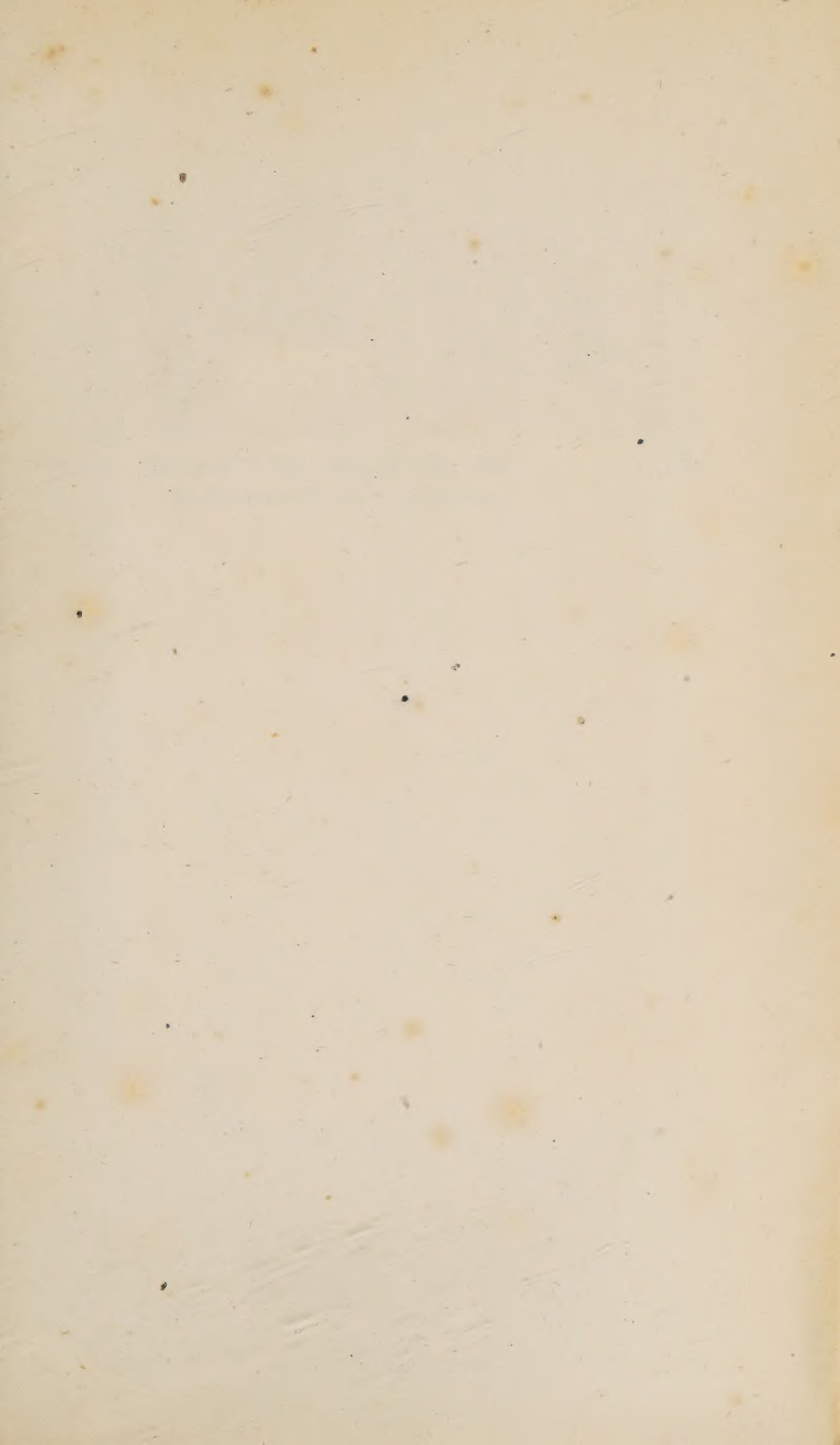














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